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ΞΕΝΟΦΩΝΤΟΣ
ΚΥΡΟΥ ἈΝΑΒΑΣΙΣ.

ΞΕΝΟΦΩΝΤΟΣ
ΚΥΡΟΥ ἈΝΑΒΑΣΣΕΩΣ

XENOPHON'S
EXPEDITION OF CYRUS
INTO UPPER ASIA:



PRINCIPALLY FROM THE TEXT OF SCHNEIDER.

WITH ENGLISH NOTES FOR THE USE OF SCHOOLS.

BY THE
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PREFACE.

THE notes to the present Edition of Xenophon's *Anabasis* are principally taken from a MS. collection, embodying much of the information supplied, from time to time, to a very numerous class of pupils widely differing in mental capacity. Thus written, they will be found to contain not only what boys, possessed of average powers of mind, have been proved usually to require, but also much which the more talented can comprehend, and much which the less gifted need to have set before them.

Use has likewise been made of Professor Anthon's work, which has been carefully compared with the MS. forming the basis of these notes. Very many passages have been found to have engaged, in common, the attention both of the Professor and of the present Editor. In such cases, the note of either the one or the other has been retained, according to the neatness and accuracy, with which, in the Editor's opinion, it has been expressed; or else a note has been formed out of the materials jointly furnished by the two. In many instances, also, annotations have been supplied from the one, which had not been given by the other. It may be remarked, generally, that the Editor has directed his attention more to the elucidation of the structure of the language, and of the customs and manners of antiquity; while the Professor has been

more desirous to illustrate, by modern researches, the route pursued by the Greeks. With this view the Professor has made most copious extracts from *Ainsworth's Travels in the Track of the Ten Thousand*: *Bishop Thirlwall's Greece* has been laid under a heavy contribution by him; while *Hamilton's Researches in Asia Minor*, and *Fraser's Mesopotamia*, together with occasional passages from *Rennell*, *Cramer*, *Rich*, and others, have done much for the bulk of his volume. These numerous *verbatim* quotations are here omitted, as their insertion would be an infringement of the law of copyright. All necessary topographical and geographical information, however, has uniformly been supplied by the Editor; while he has, moreover, afforded the means of consulting the sources whence it has been derived, convinced that a reference to the works themselves is not only just to their authors, but will also prove most beneficial to the student.

At the commencement of each Chapter has been placed a careful analysis of its contents; a plan, which, it is trusted, will prove both instructive and interesting to those, for whose use this work is designed.

Abundant references are given to the Grammars of *Matthiæ* and *Buttmann*, and the admirable one of *Jelf*; to *Seager's* editions of *Hoogeveen*, *Viger*, and *Bos*; to *Smith's Dictionary of Antiquities*, and *Dictionary of Grecian and Roman Biography*; to *Krüger*, *Halbkart*, *Poppo*, *Mannert*, &c. &c.; with the view of saving time and trouble to those instructors, who would follow out to a greater length the matters touched upon in these notes.

It is the sincere hope of the Editor that the pre-

sent work, by removing real difficulties from the pupil's path, will enable him to peruse our author, not merely without reluctance, but even with pleasure; and that it will also, in some degree at least, ward off from the master that mental weariness, that prostration of the physical powers, which a conscientious performance of duties, under circumstances oftentimes most trying, infallibly entails, more or less, upon all those, who regard the faithful instruction of their pupils as a sacred obligation.

Christ's Hospital, June, 1848.

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ἈΝΑΒΑΣΕΩΣ Α΄.

BOOK I.

CHAP. I.

Darius and Parysatis, the parents of Artaxerxes and Cyrus. — Illness and death of Darius. — Accession of Artaxerxes. — Tissaphernes accuses Cyrus of treason. — Cyrus, being pardoned at the intercession of his mother, returns to his Satrapy. — He raises a large army of Greeks.

1. ΔΑΡΕΪΟΤ καὶ Παρυσάτιδος γίνονται παῖδες δύο· πρεσβύτερος μὲν Ἀρταξέρξης, νεώτερος δὲ Κύρος. Ἐπεὶ δὲ ἡσθένει Δαρεῖος, καὶ ὑπώπτευε τελευτὴν τοῦ βίου, ἐβούλετό οἱ τὼ παῖδε ἄμφοτέρω παρεῖναι. 2. Ὁ μὲν οὖν πρεσβύτερος παρὼν ἐτύγχανε· Κύρον δὲ μεταπέμπεται ἀπὸ τῆς ἀρχῆς, ἧς αὐτὸν σατράπην ἐποίησε, καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε πάντων, ὅσοι εἰς Καστωλοῦ πεδὶον ἀθροίζονται. Ἀναβαίνει οὖν ὁ Κύρος, λαβὼν Τισσαφέρην ὡς φίλον· καὶ τῶν Ἑλλήνων δὲ ἔχων ὀπλίτας ἀνέβη τριακοσίους, ἄρχοντα δὲ αὐτῶν Ξένιον Παρράσιον.

3. Ἐπειδὴ δὲ ἐτελεύτησε Δαρεῖος, καὶ κατέστη εἰς τὴν βασιλείαν Ἀρταξέρξης, Τισσαφέρης διαβάλλει τὸν Κύρον πρὸς τὸν ἀδελφόν, ὡς ἐπιβουλεύει αὐτῷ. Ὁ δὲ πείθεται τε καὶ συλλαμβάνει Κύρον, ὡς ἀποκτενῶν· ἡ δὲ μήτηρ, ἐξαίτησαμένη αὐτὸν, ἀποπέμπει πάλιν ἐπὶ τὴν ἀρχήν. 4. Ὁ δ', ὡς ἀπῆλθε κινδυνεύσας

καὶ ἀτιμασθεὶς, βουλεύεται, ὅπως μήποτε ἔτι ἔσται ἐπὶ τῷ ἀδελφῷ, ἀλλ', ἣν δύνηται, βασιλεύσει ἀντ' ἐκείνου. Παρύσατις μὲν δὴ ἡ μήτηρ ὑπῆρχε τῷ Κύρῳ, φιλοῦσα αὐτὸν μᾶλλον, ἢ τὸν βασιλεύοντα Ἀρταξέρξην.

5. "Οστις δ' ἀφικνεῖτο τῶν παρὰ βασιλέως πρὸς αὐτὸν, πάντας οὕτω διατιθεὶς ἀπεπέμπετο, ὥσθ' ἑαυτῷ μᾶλλον φίλους εἶναι ἢ βασιλεῖ. Καὶ τῶν παρ' ἑαυτῷ δὲ βαρβάρων ἐπεμελεῖτο, ὡς πολεμεῖν τε ἱκανοὶ εἴησαν, καὶ εὐνοικῶς ἔχοιεν αὐτῷ. 6. Τὴν δὲ Ἑλληνικὴν δύναμιν ἡθροίζεν, ὡς μάλιστα ἐδύνατο ἐπικρυπτόμενος, ὅπως ὅτι ἀπαρασκευαστότατον λάβοι βασιλέα. Ὡς οὖν ἐποιεῖτο τὴν συλλογὴν· ὅποσας εἶχε φυλακὰς ἐν ταῖς πόλεσι, παρήγγειλε τοῖς φρουράρχοις ἐκάστοις, λαμβάνειν ἄνδρας Πελοποννησίουσιν ὅτι πλείστους καὶ βελτίστους, ὡς ἐπιβουλεύοντος Τισσαφέρνους ταῖς πόλεσι. Καὶ γὰρ ἦσαν αἱ Ἰωνικαὶ πόλεις Τισσαφέρνους τὸ ἀρχαῖον, ἐκ βασιλέως δεδομέναι· τότε δ' ἀπέστησαν πρὸς Κύρον πᾶσαι, πλὴν Μιλήτου. 7. Ἐν Μιλήτῳ δ' ὁ Τισσαφέρνης, προαισθόμενος τὰ αὐτὰ ταῦτα βουλευομένους, [ἀποστήναι πρὸς Κύρον,] τοὺς μὲν ἀπέκτεινε, τοὺς δ' ἐξέβαλεν. Ὁ δὲ Κύρος, ὑπολαβὼν τοὺς φεύγοντας, συλλέξας στράτευμα, ἐπολιόρκει Μίλητον καὶ κατὰ γῆν καὶ κατὰ θάλατταν, καὶ ἐπειράτο κατάγειν τοὺς ἐκπεπτωκότας. Αὕτη οὖν ἄλλη πρόφασις ἦν αὐτῷ τοῦ ἡθροῖζειν στράτευμα. 8. Πρὸς δὲ βασιλέα πέμπων, ἡξίου, ἀδελφὸς ὢν αὐτοῦ, δοθῆναι οἱ ταύτας τὰς πόλεις μᾶλλον, ἢ Τισσαφέρνην ἄρχειν αὐτῶν· καὶ ἡ μήτηρ συνέπραττεν αὐτῷ ταῦτα, ὥστε βασιλεὺς τῆς μὲν πρὸς ἑαυτὸν ἐπιβουλῆς οὐκ ἠσθάνετο, Τισσαφέρνει δὲ ἐνόμιζε πολεμοῦντα αὐτὸν ἀμφὶ τὰ στρατεύματα δαπανᾶν· ὥστε οὐδὲν ἤχθετο αὐτῶν πολεμοῦντων· καὶ γὰρ ὁ Κύρος ἀπέπεμπε τοὺς γιγνομένους δασμοὺς βασιλεῖ ἐκ τῶν πόλεων, ὧν ὁ Τισσαφέρνης ἐτύγγανεν ἔχων.

9. Ἄλλο δὲ στράτευμα συνελέγετο αὐτῷ ἐν Χερρόνησῳ τῇ καταντιπέρας Ἀβύδου, τόνδε τὸν τροπον. Κλέαρχος ἦν Λακεδαιμόνιος, φυγὰς· τούτῳ συγγενόμενος ὁ Κύρος, ἠγάσθη τε αὐτὸν, καὶ δίδωσιν αὐτῷ μυρίους δαρεικούς. Ὁ δὲ λαβὼν τὸ χρυσίον, στρά-

τευμα συνέλεξεν ἀπὸ τούτων τῶν χρημάτων, καὶ ἐπολέμει, ἐκ Χερρόνησου ὁρμώμενος, τοῖς Θραξὶ τοῖς ὑπὲρ Ἑλλησποντου οἰκοῦσι, καὶ ὠφέλει τοὺς Ἕλληνας ὥστε καὶ χρήματα συνεβάλλοντο αὐτῷ εἰς τὴν τροφήν τῶν στρατιωτῶν αἱ Ἑλλησποντικάαι πόλεις ἐκούσαι. Τοῦτο δ' αὖ οὕτω τρεφόμενον ἐλάνθανεν αὐτῷ τὸ στράτευμα. 10. Ἀρίστιππος δὲ ὁ Θετταλὸς ἐτύγχανε ξένος ὦν αὐτῷ, καὶ πιεζόμενος ὑπὸ τῶν οἰκοὶ ἀντιστασιωτῶν, ἔρχεται πρὸς τὸν Κῦρον, καὶ αἰτεῖ αὐτὸν εἰς δισχιλίους ξένους καὶ τριῶν μηνῶν μισθόν, ὡς οὕτω περιγεγόμενος ἂν τῶν ἀντιστασιωτῶν. Ὁ δὲ Κῦρος δίδωσιν αὐτῷ εἰς τετρακισχιλίους καὶ ἕξ μηνῶν μισθόν· καὶ δεῖται αὐτοῦ, μὴ πρόσθεν καταλύσαι πρὸς τοὺς ἀντιστασιώτας, πρὶν ἂν αὐτῷ συμβουλευσῇται. Οὕτω δὲ αὖ τὸ ἐν Θετταλίᾳ ἐλάνθανεν αὐτῷ τρεφόμενον στράτευμα. 11. Πρόξενον δὲ τὸν Βοιωτίον, ξένον ὄντα αὐτῷ, ἐκέλευσε λαβόντα ἄνδρας ὅτι πλείστους παραγενέσθαι, ὡς εἰς Πισίδας βουλόμενος στρατεῦεσθαι, ὡς πράγματα παρεχόντων Πισιδῶν τῇ ἑαυτοῦ χώρᾳ. Σοφαίνετον δὲ τὸν Στυμφάλιον, καὶ Σωκράτην τὸν Ἀχαιὸν, ξένους ὄντας καὶ τούτους, ἐκέλευσεν ἄνδρας λαβόντας ἐλθεῖν ὅτι πλείστους, ὡς πολεμήσων Τισσαφέρνει σὺν τοῖς φυγάσι τῶν Μιλησίων. Καὶ ἐποιοῦν οὕτως οὗτοι.

CHAP. II.

Under pretence of attacking the Pisidians, Cyrus assembles his forces, both Greek and Asiatic. — Tissaphernes gives information to the king, who makes counter preparations. — Cyrus marches through Lydia, Phrygia, &c. — Review and muster of the Greek troops. — Their number. — Arrival of Epyaxa, the wife of Syennesis, king of the Cilicians, with a large sum of money. — She requests to see a review. — Effect thereby produced upon her and the barbarians. — Cyrus arrives at Tarsus, and sends for Syennesis, who is persuaded by his wife to assist Cyrus with a subsidy.

1. ἘΠΕΙ' δ' ἐδόκει αὐτῷ ἤδη πορεύεσθαι ἄνω, τὴν μὲν πρόφασιν ἐποιεῖτο, ὡς Πισίδας βουλόμενος ἐκβαλεῖν παντάπασιν ἐκ τῆς χώρας· καὶ ἀθροίζει ὡς ἐπὶ

τούτους τό τε βαρβαρικὸν καὶ τὸ Ἑλληνικὸν ἐνταῦθα
στράτευμα· καὶ παραγγέλλει τῷ τε Κλεάρχῳ, λαβόντι
ἦκειν ὅσον ἦν αὐτῷ στράτευμα· καὶ τῷ Ἀριστίπῳ,
συναλλαγέντι πρὸς τοὺς οἴκοι, ἀποπέμψαι πρὸς ἑαυτὸν;
ὃ εἶχε στράτευμα· καὶ Ξενία τῷ Ἀρκάδι, ὃς αὐτῷ
προειστήκει τοῦ ἐν ταῖς πόλεσι ξενικοῦ, ἦκειν παρήγ-
γειλε, λαβόντα τοὺς ἄνδρας, πλὴν ὅπόσοι ἱκανοὶ ἦσαν
τὰς ἀκροπόλεις φυλάττειν. 2. Ἐκάλεσε δὲ καὶ τοὺς
Μιλητον πολιορκοῦντας, καὶ τοὺς φυγάδας ἐκέλευσε σὺν
αὐτῷ στρατεύεσθαι, ὑποσχόμενος αὐτοῖς, εἰ καλῶς κατα-
πράξειεν, ἐφ' ἃ ἐστρατεύετο, μὴ πρόσθεν παύσασθαι,
πρὶν αὐτοὺς καταγάγοι οἴκαδε. Οἱ δὲ ἡδέως ἐπέιθοντο·
(ἐπίστευον γὰρ αὐτῷ·) καὶ λαβόντες τὰ ὄπλα, παρήσαν
εἰς Σάρδεις. 3. Ξενίας μὲν δὴ τοὺς ἐκ τῶν πόλεων
λαβὼν παρεγένετο εἰς Σάρδεις, ὀπλίτας εἰς τετρακισ-
χιλίους. Πρόξενος δὲ παρὴν, ἔχων ὀπλίτας μὲν εἰς
πεντακοσίους καὶ χιλίους, γυμνήτας δὲ πεντακοσίους·
Σοφαίνετος δὲ ὁ Στυμφάλιος, ὀπλίτας ἔχων χιλίους·
Σωκράτης δὲ ὁ Ἀχαιοὺς, ὀπλίτας ἔχων ὡς πεντακοσίους·
Πασίων δὲ ὁ Μεγαρεὺς εἰς τριακοσίους μὲν ὀπλίτας,
τριακοσίους δὲ πελταστὰς ἔχων παρεγένετο· ἦν δὲ καὶ
οὗτος, καὶ ὁ Σωκράτης, τῶν ἀμφὶ Μιλητον στρατευομέ-
νων. 4. Οὗτοι μὲν εἰς Σάρδεις αὐτῷ ἀφίκοντο. Τισ-
σαφέρνης δὲ, κατανοήσας ταῦτα, καὶ μείζονα ἡγησάμενος
εἶναι ἢ ὡς ἐπὶ Πισίδας τὴν παρασκευὴν, πορεύεται ὡς
Βασιλέα, ἢ ἐδύνατο τάχιστα, ἱππέας ἔχων ὡς πεντακο-
σίους. 5. Καὶ βασιλεὺς μὲν δὴ, ἐπεὶ ἤκουσε παρὰ
Τισσαφέρνους τὸν Κύρου στόλον, ἀντιπαρασκευάζεται.

Κύρος δὲ, ἔχων οὓς εἶπον, ὠρμάτο ἀπὸ Σάρδεων· καὶ
ἐξελαύνει διὰ τῆς Λυδίας σταθμοὺς τρεῖς, παρασάγγας
εἴκοσι καὶ δύο, ἐπὶ τὸν Μαίανδρον ποταμὸν. Τούτου τὸ
εὖρος δύο πλέθρα· γέφυρά δὲ ἐπὴν ἐξευγμένη πλοίοις
ἐπτά. 6. Τούτου διαβὰς ἐξελαύνει διὰ Φρυγίας σταθ-
μὸν ἓνα, παρασάγγας ὀκτὼ, εἰς Κολοσσάς, πόλιν οἰκου-
μένην, εὐδαιμόνα καὶ μεγάλην. Ἐνταῦθα ἔμεινεν ἡμέρας
ἐπτά· καὶ ἦκει Μένων ὁ Θετταλὸς, ἔχων ὀπλίτας χι-
λίους, καὶ πελταστὰς πεντακοσίους, Δόλοπας καὶ Αἰ-
νιᾶνας καὶ Ὀλυνθίους. 7. Ἐντεῦθεν ἐξελαύνει σταθμοὺς
τρεῖς, παρασάγγας εἴκοσιν, εἰς Κελαινὰς, τῆς Φρυγίας

πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα Κύρῳ βασιλεια ἦν καὶ παράδεισος μέγας, ἀγρίων θηρίων πλήρης, ἃ ἐκεῖνος ἐθήρευεν ἀπὸ ἵππου, ὅποτε γυμνάσαι βούλοιτο ἑαυτὸν τε καὶ τοὺς ἵππους. Διὰ μέσου δὲ τοῦ παραδείσου ῥεῖ ὁ Μαίανδρος ποταμός· αἱ δὲ πηγαὶ αὐτοῦ εἰσιν ἐκ τῶν βασιλείων· ῥεῖ δὲ καὶ διὰ τῆς Κελαινῶν πόλεως. 8. Ἔστι δὲ καὶ μεγάλου βασιλέως βασιλεια ἐν Κελαιναῖς ἐρυμνὰ, ἐπὶ ταῖς πηγαῖς τοῦ Μαρσίου ποταμοῦ, ὑπὸ τῇ ἀκροπόλει· ῥεῖ δὲ καὶ οὗτος διὰ τῆς πόλεως, καὶ ἐμβάλλει εἰς τὸν Μαίανδρον· τοῦ δὲ Μαρσίου τὸ εὖρος εἴκοσι καὶ πέντε ποδῶν. Ἐνταῦθα λέγεται Ἀπόλλων ἐκδεῖραι Μαρσίαν, νικήσας ἐρίζοντά οἱ περὶ σοφίας, καὶ τὸ δέρμα κρεμῖσαι ἐν τῷ ἄντρῳ, ὅθεν αἱ πηγαί· διὰ δὲ τοῦτο ὁ ποταμὸς καλεῖται Μαρσύας. 9. Ἐνταῦθα Ξέρξης, ὅτε ἐκ τῆς Ἑλλάδος ἡττηθεὶς τῇ μάχῃ ἀπεχώρει, λέγεται οἰκοδομῆσαι ταῦτά τε τὰ βασίλεια, καὶ τὴν Κελαινῶν ἀκρόπολιν. Ἐνταῦθα ἔμεινε Κύρος ἡμέρας τριάκοντα· καὶ ἦκε Κλέαρχος ὁ Λακεδαιμόνιος, φυγὰς, ἔχων ὀπλίτας χιλίους, καὶ πελταστὰς Θυράκας ὀκτακοσίους, καὶ τοξότας Κρήτας διακοσίους. Ἀμα δὲ καὶ Σωσίας παρῆν ὁ Συρακούσιος, ἔχων ὀπλίτας χιλίους, καὶ Σοφαίνετος ὁ Ἀρκὰς, ἔχων ὀπλίτας χιλίους. Ἐνταῦθα Κύρος ἐξέτασιν καὶ ἀριθμὸν τῶν Ἑλλήνων ἐποίησεν ἐν τῷ παραδείσῳ, καὶ ἐγένοντο οἱ σύμπαντες, ὀπλῖται μὲν μύριοι καὶ χίλιοι, πελτασταὶ δὲ ἀμφὶ τοὺς δισχιλίους.

10. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, εἰς Πέλτας, πόλιν οἰκουμένην. Ἐνταῦθα ἔμεινεν ἡμέρας τρεῖς· ἐν αἷς Ξενίας ὁ Ἀρκὰς τὰ Λύκαια ἔθυσσε, καὶ ἀγῶνα ἔθηκε· τὰ δὲ ἄθλα ἦσαν στλεγγίδες χρυσαῖ· ἐθεώρει δὲ τὸν ἀγῶνα καὶ Κύρος. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δώδεκα, εἰς Κεραμῶν ἀγοράν, πόλιν οἰκουμένην, ἐσχάτην πρὸς τῇ Μυσίᾳ χώρα. 11. Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς, παρασάγγας τριάκοντα, εἰς Καῦστρου πεδίον, πόλιν οἰκουμένην. Ἐνταῦθα ἔμεινεν ἡμέρας πέντε· καὶ τοῖς στρατιώταις ὠφείλετο μισθὸς πλεον ἢ τριῶν μηνῶν· καὶ πολλάκις ἰόντες ἐπὶ τὰς θύρας ἀπήτουν. Ὁ δὲ ἐλπίδας

λέγων διήγε, καὶ δῆλος ἦν ἀνιώμενος· οὐ γὰρ ἦν πρὸς τοῦ Κύρου τρόπον, ἔχοντα μὴ ἀποδιδόναι.

12. Ἐνταῦθα ἀφικνεῖται Ἐπύαξα, ἡ Συεννέσιος γυνή, τοῦ Κιλικῶν βασιλέως, παρὰ Κύρον· καὶ ἐλέγετο Κύρῳ δοῦναι χρήματα πολλά. Τῇ οὖν στρατιᾷ τότε ἀπέδωκε Κύρος μισθὸν τεττάρων μηνῶν. Εἶχε δὲ ἡ Κίλισσα καὶ φύλακας περὶ αὐτὴν Κίλικας καὶ Ἀσπενδίους· ἐλέγετο δὲ καὶ συγγενέσθαι Κύρον τῇ Κιλίσση. 13. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, εἰς Θύμβριον, πόλιν οἰκουμένην. Ἐνταῦθα ἦν παρὰ τὴν ὁδὸν κρήνη ἡ Μίδου καλουμένη, τοῦ Φρυγῶν βασιλέως· ἐφ' ἣ λέγεται Μίδας τὸν Σάτυρον θηρεῦσαι, οἶνον κεράσας αὐτήν. 14. Ἐντεῦθεν ἐξελαύνει σταθμοὺς δύο, παρασάγγας δέκα, εἰς Τυριαῖον, πόλιν οἰκουμένην· ἐνταῦθα ἔμεινεν ἡμέρας τρεῖς. Καὶ λέγεται δεσθῆναι ἡ Κιλισσα Κύρου, ἐπιδεῖξαι τὸ στράτευμα αὐτῇ· βουλόμενος οὖν ἐπιδεῖξαι, ἐξέτασιν ποιεῖται ἐν τῷ πεδίῳ, τῶν Ἑλλήνων καὶ τῶν βαρβάρων. 15. Ἐκέλευσε δὲ τοὺς Ἕλληνας, ὡς νόμος αὐτοῖς εἰς μάχην, οὕτω ταχθῆναι καὶ στήναι, συντάξαι δὲ ἕκαστον τοὺς ἑαυτοῦ. Ἐτάχθησαν οὖν ἐπὶ τεττάρων· εἶχε δὲ τὸ μὲν δεξιὸν Μένων καὶ οἱ σὺν αὐτῷ· τὸ δ' εὐώνυμον Κλέαρχος καὶ οἱ ἐκείνου· τὸ δὲ μέσον οἱ ἄλλοι στρατηγοί. 16. Ἐθεώρει οὖν ὁ Κύρος πρῶτον μὲν τοὺς βαρβάρους, (οἱ δὲ παρήλαννον τεταγμένοι κατ' ἴλας καὶ κατὰ τάξεις) εἶτα δὲ τοὺς Ἕλληνας, παρελαύνων ἐφ' ἄρματος, καὶ ἡ Κίλισσα ἐφ' ἄρμαμάξης. Εἶχον δὲ πάντες κράνη χαλκᾶ, καὶ χιτῶνας φοινικοὺς, καὶ κνημίδας, καὶ τὰς ἀσπίδας ἐκκεκαθαρμένας. 17. Ἐπεὶ δὲ πάντας παρήλασε, στήσας τὸ ἄρμα πρὸ τῆς φάλαγγος, πέμψας Πύργητα τὸν ἑρμηνέα παρὰ τοὺς στρατηγοὺς τῶν Ἑλλήνων, ἐκέλευσε προβαλέσθαι τὰ ὄπλα, καὶ ἐπιχωρῆσαι ὅλην τὴν φάλαγγα. Οἱ δὲ ταῦτα προεῖπον τοῖς στρατιώταις· καὶ ἐπεὶ ἐσάλπνυξε, προβαλλόμενοι τὰ ὄπλα ἐπήεσαν. Ἐκ δὲ τούτου θᾶπτον προϊόντων σὺν κραυγῇ, ἀπὸ τοῦ αὐτομάτου δρόμος ἐγένετο τοῖς στρατιώταις ἐπὶ τὰς σκηνάς. 18. Τῶν δὲ βαρβάρων φόβος πολλὸς καὶ ἄλλοις, καὶ ἡ τε Κίλισσα ἐφυγεν ἐκ τῆς ἄρμαμάξης, καὶ οἱ ἐκ τῆς ἀγορᾶς, καταλιπόντες τὰ ὄνια, ἐφυγον·

οἱ δ' Ἕλληνες σὺν γέλωτι ἐπὶ τὰς σκηνάς ἦλθον. Ἡ δὲ Κίλισσα, ἰδοῦσα τὴν λαμπρότητα καὶ τὴν τάξιν τοῦ στρατεύματος, ἐθαύμαζε. Κῦρος δὲ ἤσθη, τὸν ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους φόβον ἰδών.

19. Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς, παρασάγγας ἑκοσιν, εἰς Ἰκόνιον, τῆς Φρυγίας πόλιν ἐσχάτην. Ἐνταῦθα ἔμεινε τρεῖς ἡμέρας. Ἐντεῦθεν διελαύνει διὰ τῆς Λυκαονίας σταθμοὺς πέντε, παρασάγγας τριάκοντα. Ταύτην τὴν χώραν ἐπέτρεψε διαρπάσαι τοῖς Ἕλλησιν, ὥς πολεμίαν οὔσαν. 20. Ἐντεῦθεν ὁ Κῦρος τὴν Κίλισσαν εἰς Κιλικίαν ἀποπέμπει τὴν ταχίστην ὁδόν· καὶ συνέπεμψεν αὐτῇ στρατιώτας, οὓς Μένων εἶχε, καὶ αὐτὸν [Μένωνα τὸν Θεσσαλόν.] Κῦρος δὲ μετὰ τῶν ἄλλων ἐξελαύνει διὰ Καππαδοκίας σταθμοὺς τέτταρας, παρασάγγας ἑκοσι καὶ πέντε, πρὸς Δάναν, πόλιν οἰκουμένην, μεγάλην καὶ εὐδαίμονα. Ἐνταῦθα ἔμεινε ἡμέρας τρεῖς· ἐν ᾧ Κῦρος ἀπέκτεινε ἄνδρα Πέρσην, Μεγαφέρνην, φοινικιστὴν βασίλειον, καὶ ἕτερόν τινα τῶν ὑπάρχων δυνάστην, αἰτιασάμενος ἐπιβουλεύειν αὐτῷ. 21. Ἐντεῦθεν ἐπειρῶντο ἐσβάλλειν εἰς τὴν Κιλικίαν· ἡ δὲ εἰσβολὴ ἦν ὁδὸς ἀμαξιτὸς, ὀρθία ἰσχυρῶς, καὶ ἀμήχανος εἰσελθεῖν στρατεύματι, εἴ τις ἐκώλυεν. Ἐλέγετο δὲ καὶ Σύννεσιν εἶναι ἐπὶ τῶν ἄκρων, φυλάττοντα τὴν εἰσβολήν· δι' ὃ ἔμεινε ἡμέραν ἐν τῷ πεδίῳ. Τῇ δ' ὑστεραίᾳ ἦκεν ἄγγελος λέγων, ὅτι λελοιπῶς εἴη Σύννεσις τὰ ἄκρα, ἐπεὶ ἤσθητο τό τε Μένωνος στράτευμα, ὅτι ἤδη ἐν Κιλικίᾳ εἴη εἴσω τῶν ὀρέων, καὶ ὅτι τριήρεις ἤκουε περιπλεούσας ἀπὸ Ἰωνίας εἰς Κιλικίαν, Ταμῶν ἔχοντα, τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου. 22. Κῦρος δ' οὖν ἀνέβη ἐπὶ τὰ ὄρη, οὐδενὸς κωλύοντος, καὶ εἴλε τὰς σκηνάς, οὓς ἐφύλαττον οἱ Κίλικες. Ἐντεῦθεν δὲ κατέβαινε εἰς πεδίον μέγα, καλὸν καὶ ἐπὶ ῥῦτον, καὶ δένδρων παντοδαπῶν ἔμπλεον καὶ ἀμπέλων· πολὺ δὲ καὶ σήσαμον καὶ μελίην καὶ κέγχρον καὶ πυροὺς καὶ κριθὰς φέρει. Ὅρος δ' αὐτὸ περιέχει ὄχυρόν καὶ ὑψηλὸν πάντη ἐκ θαλάττης εἰς θάλατταν.

23. Καταβάς δὲ διὰ τούτου τοῦ πεδίου, ἤλασε σταθμοὺς τέσσαρας, παρασάγγας πέντε καὶ ἑκοσιν, εἰς Ταρσοὺς, πόλιν τῆς Κιλικίας μεγάλην καὶ εὐδαίμονα.

Ἐνταῦθα ἦσαν τὰ Συεννέσιος βασιλεια, τοῦ Κιλικῶν βασιλέως· διὰ μέσης δὲ τῆς πόλεως ῥεῖ ποταμὸς, Κύνος ὄνομα, εὖρος δύο πλέθρων. 24. Ταύτην τὴν πόλιν ἐξέλιπον οἱ ἐνοικούντες, μετὰ Συεννέσιος, εἰς χωρίον ὀχυρὸν ἐπὶ τὰ ὄρη· πλὴν οἱ τὰ καπηλεία ἔχοντες· ἔμειναν δὲ καὶ οἱ παρὰ τὴν θάλατταν οἰκούντες ἐν Σόλοις καὶ ἐν Ἰσσοῖς. 25. Ἐπύαξα δὲ, ἡ Συεννέσιος γυνή, προτέρα Κύρου πέντε ἡμέρας εἰς Ταρσοὺς ἀφίκετο· ἐν δὲ τῇ ὑπερβολῇ τῶν ὁρέων, τῶν εἰς τὸ πεδῖον, δύο λόχοι τοῦ Μένωνος στρατεύματος ἀπώλοντο· οἱ μὲν ἔφασαν, ἀρπάζοντάς τι κατακοπῆναι ὑπὸ τῶν Κιλικῶν, οἱ δὲ, ὑπολειφθέντας καὶ οὐ δυναμένους εὐρεῖν τὸ ἄλλο στράτευμα οὐδὲ τὰς ὁδοὺς, εἴτα πλανωμένους, ἀπολέσθαι· ἦσαν δὲ οὗτοι ἑκατὸν ὀπλίται. 26. Οἱ δ' ἄλλοι, ἐπειδὴ ἤκου, τὴν τε πόλιν τοὺς Ταρσοὺς διήρπασαν, διὰ τὸν ὀλεθρον τῶν συστρατικῶν ὀργιζόμενοι, καὶ τὰ βασίλεια τὰ ἐν αὐτῇ. Κῦρος δὲ, ἐπεὶ εἰσῆλασεν εἰς τὴν πόλιν, μετεπέμπετο Σύνευσιν πρὸς ἑαυτόν· ὁ δὲ οὔτε πρότερον οὐδενὶ πω κρείττονι ἑαυτοῦ εἰς χεῖρας ἔλθειν ἔφη, οὔτε τότε Κύρῳ ἵεναι ἤθελε, πρὶν ἢ γυνὴ αὐτὸν ἔπεισε, καὶ πίστεις ἔλαβε. 27. Μετὰ δὲ ταῦτα ἐπεὶ συνεγένοντο ἀλλήλοις, Σύνευσις μὲν Κύρῳ ἔδωκε χρήματα πολλὰ εἰς τὴν στρατιάν, Κῦρος δ' ἐκείνῳ δῶρα, ἃ νομίζεται παρὰ βασιλεῖ τίμια, ἵππον χρυσοχάλινον καὶ στρεπτὸν χρυσοῦν καὶ ψέλλια καὶ ἀκινάκην χρυσοῦν καὶ στολὴν Περσικὴν, καὶ τὴν χώραν μηκέτι ἀρπάξεσθαι· τὰ δὲ ἥρπασμένα ἀνδράποδα, ἣν ἦν ἐντυγχάνωσιν, ἀπολαμβάνειν.

CHAP. III.

The Greeks refuse to advance. — Clearchus, trying to compel his men to proceed, is nearly stoned. — The mutiny is quelled. — A deputation is sent to question Cyrus on the motive of the expedition. — His reply. — Promises of larger pay. — The Greeks agree to go forward.

1. ἘΝΤΑΥΘ' ἔμεινε Κῦρος καὶ ἡ στρατιὰ ἡμέρας εἴκοσιν· οἱ γὰρ στρατιῶται οὐκ ἔφασαν ἵεναι τοῦ πρόσω·

ὑπώπτευν γὰρ ἤδη ἐπὶ βασιλέα ἵεναι· μισθωθῆναι δὲ οὐκ ἐπὶ τούτῳ ἔφασαν. Πρῶτος δὲ Κλέαρχος τοὺς αὐτοῦ στρατιώτας ἐβιάζετο ἵεναι· οἱ δὲ αὐτὸν τε ἔβαλλον, καὶ τὰ ὑποζύγια τὰ ἐκείνου, ἐπεὶ ἤρξατο προϊέναι. 2. Κλέαρχος δὲ τότε μὲν μικρὸν ἐξέφυγε τὸ μὴ καταπετρωθῆναι· ὕστερον δὲ, ἐπεὶ ἔγνω, ὅτι οὐ δυνήσεται βιάσασθαι, συνήγαγεν ἐκκλησίαν τῶν αὐτοῦ στρατιωτῶν· καὶ πρῶτον μὲν ἐδάκρυε πολὺν χρόνον ἑστώς· (οἱ δὲ ὀρώντες ἐθαύμαζον καὶ ἐσιώπων·) εἶτα ἔλεξε τοιάδε·

3. “Ἄνδρες στρατιῶται, μὴ θαυμάζετε, ὅτι χαλεπῶς φέρω τοῖς παροῦσι πράγμασιν. Ἐμοὶ γὰρ Κύρος ξένος ἐγένετο, καὶ με, φεύγοντα ἐκ τῆς πατρίδος, τὰ τε ἄλλα ἐτίμησε, καὶ μυρίους ἔδωκε δαρεικοὺς· οὓς ἐγὼ λαβὼν, οὐκ εἰς τὸ ἴδιον κατεθέμην ἐμοί, ἀλλ’ οὐδὲ καθηδυπάθησα, ἀλλ’ εἰς ὑμᾶς ἐδαπάνων. 4. Καὶ πρῶτον μὲν πρὸς τοὺς Θυράκας ἐπολέμησα, καὶ ὑπὲρ τῆς Ἑλλάδος ἐτιμωρούμην μεθ’ ὑμῶν, ἐκ τῆς Χερρόνησου αὐτοὺς ἐξελαύνων, βουλομένους ἀφαιρεῖσθαι τοὺς ἐνοικούντας Ἕλληνας τὴν γῆν. Ἐπειδὴ δὲ Κύρος ἐκάλει, λαβὼν ὑμᾶς ἐπορευόμεν, ἵνα, εἴ τι δέοιτο, ὠφελοῖην αὐτὸν, ἀνθ’ ὧν εὖ ἔπαθον ὑπ’ ἐκείνου. 5. Ἐπεὶ δὲ ὑμεῖς οὐ βούλεσθε συμπορεύεσθαι, ἀνάγκη δὴ μοι, ἣ ὑμᾶς προδόντα τῇ Κύρου φιλίᾳ χρῆσθαι, ἢ πρὸς ἐκεῖνον ψευδάμενον μεθ’ ὑμῶν ἵεναι. Εἰ μὲν δὴ δίκαια ποιήσω, οὐκ οἶδα· αἰρήσομαι δ’ οὖν ὑμᾶς, καὶ σὺν ὑμῖν, ὅ τι ἂν δέῃ, πείσομαι. Καὶ οὔ ποτ’ ἐρεῖ οὐδεὶς, ὥς ἐγὼ Ἕλληνας ἀγαγὼν εἰς τοὺς βαρβάρους, προδοὺς τοὺς Ἕλληνας, τὴν τῶν βαρβάρων φιλίαν εἰλόμην. 6. Ἀλλὰ ἐπεὶ ὑμεῖς ἐμοὶ οὐκ ἐθέλετε πείθεσθαι, οὐδὲ ἔπεσθαι, ἐγὼ σὺν ὑμῖν ἔψομαι, καὶ ὅ τι ἂν δέῃ, πείσομαι. Νομίζω γὰρ, ὑμᾶς ἐμοὶ εἶναι καὶ πατρίδα καὶ φίλους καὶ συμμάχους, καὶ σὺν ὑμῖν μὲν ἂν εἶναι τίμιος, ὅπου ἂν ᾧ· ὑμῶν δ’ ἐρημωθεῖς, οὐκ ἂν ἱκανὸς εἶναι οἶμαι, οὔτ’ ἂν φίλον ὠφελῆσαι, οὔτ’ ἂν ἐχθρὸν ἀλέξασθαι. Ὡς ἐμοῦ οὖν ἰόντος, ὅπη ἂν καὶ ὑμεῖς, οὕτω τὴν γνώμην ἔχετε.” 7. Ταῦτα εἶπεν· οἱ δὲ στρατιῶται, οἳ τε αὐτοῦ ἐκείνου, καὶ οἱ ἄλλοι, ταῦτα ἀκούσαντες, ὅτι οὐ φαίη παρὰ βασιλέα πορεύεσθαι, ἐπήνεσαν· παρὰ δὲ Ξενίου καὶ Πασίωνος πλείους ἢ δισχίλιοι, λαβόντες τὰ ὄπλα καὶ τὰ σκευοφόρα, ἐστρα-

τοπεδεύσαντο παρὰ Κλεάρχῳ. 8. Κύρος δὲ, τούτοις ἀπορῶν τε καὶ λυπούμενος, μετεπέμπετο τὸν Κλεάρχον· ὁ δ' ἰέναι μὲν οὐκ ἤθελε, λάθρα δὲ τῶν στρατιωτῶν πέμπων αὐτῷ ἄγγελον, ἔλεγε θαρρῆν, ὡς καταστησόμενων τούτων εἰς τὸ δέον· μεταπέμπεσθαι δ' ἐκέλευεν αὐτόν· αὐτὸς δὲ οὐκ ἔφη ἰέναι. 9. Μετὰ δὲ ταῦτα συναγαγὼν τοὺς μεθ' ἑαυτοῦ στρατιώτας, καὶ τοὺς προσελθόντας αὐτῷ, καὶ τῶν ἄλλων τὸν βουλόμενον, ἔλεξε τοιάδε·

“Ἄνδρες στρατιῶται, τὰ μὲν δὴ Κύρου δῆλον ὅτι οὕτως ἔχει πρὸς ἡμᾶς, ὥσπερ τὰ ἡμέτερα πρὸς ἐκείνους· οὔτε γὰρ ἡμεῖς ἔτι ἐκείνου στρατιῶται, (ἐπεὶ γε οὐ συν-επόμεθα αὐτῷ,) οὔτε ἐκείνος ἡμῖν ἔτιμισθοδότης. 10. “Ὅτι μέντοι ἀδικεῖσθαι νομίζει ὑφ' ἡμῶν, οἶδα· ὥστε καὶ, μεταπεμπομένου αὐτοῦ, οὐκ ἐθέλω ἐλθεῖν, τὸ μὲν μέγιστον, αἰσχυρόμενος, ὅτι σύνοιδα ἐμαυτῷ πάντα ἐψευσμένος αὐτόν· ἔπειτα δὲ καὶ δεδιώς, μὴ, λαβὼν με, δίκην ἐπιθῇ, ὣν νομίζει ὑπ' ἐμοῦ ἡδικῆσθαι. 11. Ἐμοὶ οὖν δοκεῖ οὐχ ὥρα εἶναι ἡμῖν καθεύδειν, οὐδ' ἀμελεῖν ἡμῶν αὐτῶν, ἀλλὰ βουλευέσθαι, ὃ τι χρὴ ποιεῖν ἐκ τούτων. Καὶ εἴτε μένομεν αὐτοῦ, σκεπτέον μοι δοκεῖ εἶναι, ὅπως ἀσφαλέστατα μενούμεν· εἴτε δὴ δοκεῖ ἀπιέναι, ὅπως ὡς ἀσφαλέστατα ἀπιμεν, καὶ ὅπως τὰ ἐπιτήδεια ἐξομεν· ἄνευ γὰρ τούτων οὔτε στρατηγοῦ οὔτε ἰδιώτου ὄφελος οὐδέν. 12. Ὁ δὲ ἀνὴρ πολλοῦ μὲν ἄξιος φίλος, ᾧ ἂν φίλος ᾦ· χαλεπώτατος δ' ἐχθρὸς, ᾧ ἂν πολέμιος ᾦ. Ἐτι δὲ δυναμὶν ἔχει καὶ πεζὴν καὶ ἵππικὴν καὶ ναυτικὴν, ἣν πάντες ὁμοίως ὀρώμεν τε καὶ ἐπιστάμεθα· καὶ γὰρ οὐδὲ πόρρω δοκοῦμέν μοι αὐτοῦ καθεῖσθαι· ὥστε ὥρα λέγειν, ὃ τι τις γυγνώσκει ἄριστον εἶναι.” Ταῦτ' εἰπὼν, ἐπαύσατο.

13. Ἐκ δὲ τούτου ἀνίσταντο, οἱ μὲν ἐκ τοῦ αὐτομάτου, λέξοντες ἃ ἐγίνωσκον· οἱ δὲ καὶ ὑπ' ἐκείνου ἐγκέλευστοι, ἐπιδεικνύντες, οἷα εἴη ἡ ἀπορία, ἄνευ τῆς Κύρου γνώμης καὶ μένειν καὶ ἀπιέναι. 14. Εἰς δὲ δὴ εἶπε, προσποιούμενος σπεύδειν ὡς τάχιστα πορεύεσθαι εἰς τὴν Ἑλλάδα, στρατηγούς μὲν ἐλέσθαι ἄλλους ὡς τάχιστα, εἰ μὴ βούλεται Κλεάρχος ἀπάγειν· τὰ δ' ἐπιτήδεια ἀγοράζεσθαι, (ἡ δ' ἀγορά ἦν ἐν τῷ βαρβαρικῷ

στρατεύματι) καὶ συσκευάζεσθαι· ἐλθόντας δὲ Κῦρον αἰτεῖν πλοῖα, ὡς ἀποπλέοιεν· ἐὰν δὲ μὴ διδῶ ταῦτα, ἡγεμόνα αἰτεῖν Κῦρον, ὅστις διὰ φιλίας τῆς χώρας ἀπάξει· ἐὰν δὲ μὴδὲ ἡγεμόνα διδῶ, συντάττεσθαι τὴν ταχίστην· πέμψαι δὲ καὶ προκαταληφθέντους τὰ ἄκρα, ὅπως μὴ φθιάσωσι μήτε ὁ Κῦρος, μήτε οἱ Κίλικες καταλαμβάνοντες, ὧν πολλοὺς καὶ πολλὰ χρήματα ἔχομεν ἡρπακότες. Οὗτος μὲν δὴ τοιαῦτα εἶπε· μετὰ δὲ τούτου Κλέαρχος εἶπε τοσούτου. 15. “Ὡς μὲν στρατηγήσονται ἐμὲ ταύτην τὴν στρατηγίαν, μηδεὶς ὑμῶν λεγέτω· (πολλὰ γὰρ ἐνορῶ, δι’ ἃ ἐμοὶ τοῦτο οὐ ποιητέον)· ὥς δὲ τῷ ἀνδρὶ, ᾧ ἂν ἔλησθε, πείσομαι ἢ δυνατὸν μάλιστα· ἵνα εἰδῆτε, ὅτι καὶ ἄρχεσθαι ἐπίσταμαι, ὥς τις καὶ ἄλλος μάλιστα ἀνθρώπων.” 16. Μετὰ δὲ τούτου ἄλλος ἀνέστη, ἐπιδεικνὺς μὲν τὴν εὐήθειαν τοῦ τὰ πλοῖα αἰτεῖν κελεύοντος, ὥσπερ πάλιν τὸν στόλον Κύρου μὴ ποιουμένου· ἐπιδεικνὺς δὲ, ὡς εὔηθες εἴη, ἡγεμόνα αἰτεῖν παρὰ τούτου, “ᾧ λυμαινόμεθα τὴν πρᾶξιν.” Εἰ δέ τι καὶ τῷ ἡγεμόνι πιστεύσομεν, ᾧ ἂν Κῦρος δῶ, τί κωλύει, καὶ τὰ ἄκρα ὑμῖν κελεύειν Κῦρον προκαταλαμβάνειν; 17. Ἐγὼ γὰρ ὁκνοῖν μὲν ἂν εἰς τὰ πλοῖα ἐμβαίνειν, ἃ ἡμῖν δοίη, μὴ ἡμᾶς αὐταῖς ταῖς τριήρεσι καταδύσῃ· φοβοίμην δ’ ἂν τῷ ἡγεμόνι, ᾧ ἂν δοίη, ἔπεσθαι, μὴ ἡμᾶς ἀγάγῃ, ὅθεν οὐχ οἷόν τε ἔσται ἐξελθεῖν· βουλοίμην δ’ ἂν, ἄκουτος ἀπὼν Κύρου, λαθεῖν αὐτὸν ἀπελθών· ὃ οὐ δυνατόν ἐστιν. 18. Ἄλλ’ ἐγωγὲ φημι, ταῦτα μὲν φλυαρίας εἶναι· δοκεῖ δέ μοι, ἄνδρας ἐλθόντας πρὸς Κῦρον, οὔτινες ἀπιτήδειοι, σὺν Κλεάρχῳ, ἐρωτᾶν ἐκείνον, τί βούλεται ἡμῖν χρῆσθαι· καὶ ἐὰν μὲν ἡ πρᾶξις ἢ παραπλησία, οἷα περ καὶ πρότερον ἐχρήτο τοῖς ξένοις, ἔπεσθαι καὶ ἡμᾶς, καὶ μὴ κακίους εἶναι τῶν πρόσθεν τούτῳ συναναβάντων· 19. ἐὰν δὲ μείζων ἢ πρᾶξις τῆς πρόσθεν φαίνεται, καὶ ἐπιπονωτέρα, καὶ ἐπικινδυνωτέρα, ἀξιούν, ἢ πείσαντα ἡμᾶς ἄγειν, ἢ πεισθέντα πρὸς φιλίαν ἀφιέναι· οὕτω γὰρ καὶ ἐπόμενοι ἂν φίλοι αὐτῷ καὶ πρόθυμοι ἐποίμεθα, καὶ ἀπιόντες, ἀσφαλῶς ἂν ἀπίοιμεν· ὃ τι δ’ ἂν πρὸς ταῦτα λέγῃ, ἀπαγγεῖλαι δεῦρο· ἡμᾶς δ’ ἀκούσαντας πρὸς ταῦτα βουλεύεσθαι.” 20. Ἐδοξε ταῦτα, καὶ ἄνδρας ἐλόμενοι σὺν Κλεάρχῳ πέμπουσιν,

οὐ ἡρώτων Κύρον τὰ δόξαντα τῇ στρατιᾷ. Ὁ δ' ἀπεκρίνατο, ὅτι ἀκούει Ἀβροκόμαν, ἐχθρὸν ἄνδρα, ἐπὶ τῷ Εὐφράτῃ ποταμῷ εἶναι, ἀπέχοντα δώδεκα σταθμούς· πρὸς τοῦτον οὖν ἔφη βούλεσθαι ἐλθεῖν. “καὶ μὲν ἡ ἐκεῖ,” τὴν δίκην ἔφη χρήζειν ἐπιθεῖναι αὐτῷ. “ἦν δὲ φεύγῃ, ἡμεῖς ἐκεῖ πρὸς ταῦτα βουλευσόμεθα.” 21. Ἀκούσαντες δὲ ταῦτα οἱ αἰρετοὶ, ἀναγγέλλουσι τοῖς στρατιώταις· τοῖς δὲ ὑποψία μὲν ἦν, ὅτι ἄγει πρὸς βασιλέα. ὅμως δὲ ἐδόκει ἔπεςθαι. Προσαιτούσι δὲ μισθὸν ὁ Κύρος ὑπισχνεῖται ἡμιόλιον πᾶσι δώσειν, οὐ πρότερον ἔφερον, ἀντὶ δαρεικοῦ τρία ἡμιδαρεικά τοῦ μηνὸς τῷ στρατιώτῃ· ὅτι δ' ἐπὶ βασιλέα ἄγοι, οὐδ' ἐνταῦθ' ἤκουεν οὐδεὶς ἐν γε τῷ φανερώ.

CHAP. IV.

Arrival of the army and fleet at Issus. — Pass of the Pylæ Ciliciæ. — Xenias and Pasion desert. — Cyrus, refusing to pursue them, wins the good-will of the Greeks. — On reaching Thapsacus, Cyrus desires the generals to inform their troops that he is marching against the King. — He promises a considerable gratuity. — Crafty conduct of Menon.

1. ἘΝΤΕΥΘΕΝ ἐξελαύνει σταθμούς δύο, παρασάγγας δέκα, ἐπὶ τὸν Ψάρον ποταμὸν, οὗ ἦν τὸ εὖρος τρία πλέθρα. Ἐντεῦθεν ἐξελαύνει σταθμὸν ἕνα, παρασάγγας πέντε, ἐπὶ τὸν Πύραμον ποταμὸν, οὗ τὸ εὖρος στάδιον. Ἐντεῦθεν ἐξελαύνει σταθμούς δύο, παρασάγγας πεντεκαίδεκα, εἰς Ἴσσοις, τῆς Κιλικίας ἐσχάτην πόλιν ἐπὶ τῇ θαλάττῃ, οἰκουμένην, μεγάλην καὶ εὐδαίμονα. 2. Ἐνταῦθα ἔμεινεν ἡμέρας τρεῖς· καὶ Κύρῳ παρήσαν αἱ ἐκ Πελοποννήσου νῆες, τριάκοντα καὶ πέντε, καὶ ἐπ' αὐταῖς ναύαρχος Πυθαγόρας Λακεδαιμόνιος. Ἠγεῖτο δ' αὐτῶν Ταμῶς Αἰγύπτιος ἐξ Ἐφέσου, ἔχων ναὺς [ἐτέρας] Κύρου πέντε καὶ εἴκοσιν· αἷς ἐπολιόρκει Μίλητον, ὅτε Τισσαφέρην φιλη ἦν, καὶ συνεπολέμει Κύρῳ πρὸς αὐτόν. 3. Παρῇν δὲ καὶ Χειρίσοφος ὁ Λακεδαιμόνιος ἐπὶ τῶν νεῶν, μετὰπεμπτos ὑπὸ Κύρου, ἐπτακοσίους ἔχων ὀπλίτας, ὧν ἐστρατιῇγει παρὰ Κύρῳ. Αἱ δὲ νῆες ὥρμουσι κατὰ

τὴν Κύρου σκηπὴν. Ἐνταῦθα καὶ οἱ παρ' Ἀβροκόμα μισθοφόροι Ἕλληνες ἀποστάντες ἦλθον παρὰ Κύρον, τετρακόσιοι ὀπλίται, καὶ συνεστρατεύοντο ἐπὶ βασιλέα.

4. Ἐντεῦθεν ἐξελαύνει σταθμὸν ἓνα, παρασάγγας πέντε, ἐπὶ πύλας τῆς Κιλικίας καὶ τῆς Συρίας. Ἦσαν δ' ἐνταῦθα δύο τείχῃ· καὶ τὸ μὲν ἔσωθεν πρὸ τῆς Κιλικίας Συνένεσις εἶχε καὶ Κιλικίων φυλακή· τὸ δ' ἔξω τὸ πρὸ τῆς Συρίας βασιλέως ἐλέγετο φυλακὴ φυλάττειν. Διὰ μέσου δὲ τούτων ῥεῖ ποταμὸς, Κέρσος ὄνομα, εὖρος πλέθρου. Ἄπαν δὲ τὸ μέσον τῶν τειχῶν ἦσαν στάδιοι τρεῖς· καὶ παρελθεῖν οὐκ ἦν βία· ἦν γὰρ ἡ πάροδος στενὴ, καὶ τὰ τείχη εἰς τὴν θάλατταν καθήκοντα, ὑπερθεὶν δὲ ἦσαν πέτραι ἡλίβατοι· ἐπὶ δὲ τοῖς τείχεσιν ἀμφοτέροις ἐφειστήκεσαν πύλαι. 5. Ταύτης οὖν ἕνεκα τῆς ταρόδου Κύρος τὰς ναῦς μετεπέμψατο, ὅπως ὀπλίτας ἀποβιβάσειεν εἰς τὸν ποταμὸν καὶ ἔξω τῶν πυλῶν, καὶ βιασάμενοι τοὺς πολεμίους παρέλθοιεν, εἰ φυλάττοιεν ἐπὶ ταῖς Συρίαις πύλαις· ὅπερ ᾤετο ποιήσειν τὸν Ἀβροκόμαν ὁ Κύρος, ἔχοντα πολὺν στρατεύμα. Ἀβροκόμας δὲ οὗ τοῦτο ἐποίησεν, ἀλλ' ἐπεὶ ἤκουε Κύρον ἐν Κιλικίᾳ ὄντα, ἀναστρέψας ἐκ Φοινίκης παρὰ βασιλέα ἀπήλαινε, ἔχων, ὡς ἐλέγετο, τριάκοντα μυριάδας στρατιᾶς.

6. Ἐντεῦθεν ἐξελαύνει διὰ Συρίας σταθμὸν ἓνα, παρασάγγας πέντε, εἰς Μυριάνδρον, πόλιν οἰκουμένην ὑπὸ Φοινίκων ἐπὶ τῇ θαλάττῃ· ἐμπόριον δ' ἦν τὸ χωρίον, καὶ ὥρμουν αὐτόθι ὀλκάδες πολλαί. 7. Ἐνταῦθ' ἔμειναν ἡμέρας ἑπτὰ· καὶ Ξενίας ὁ Ἀρκὰς στρατηγὸς καὶ Πασίων ὁ Μεγαρεὺς, ἐμβάντες εἰς πλοῖον, καὶ τὰ πλείστον ἄξια ἐνθέμενοι, ἀπέπλευσαν, ὡς μέντοι πλείστοις ἐδόκει, φιλοτιμηθέντες, ὅτι τοὺς στρατιώτας αὐτῶν, παρὰ Κλέαρχον ἀπελθόντας, ὡς ἀπίοντας εἰς τὴν Ἑλλάδα πάλιν, καὶ οὐ πρὸς βασιλέα, εἶα Κύρος τὸν Κλέαρχον ἔχειν. Ἐπεὶ δ' οὖν ἦσαν ἀφανεῖς, διήλθε λόγος, ὅτι διώκοι αὐτοὺς Κύρος τριήρεσι· καὶ οἱ μὲν εὗχοντο, ὡς δολοὺς ὄντας αὐτοὺς ληφθῆναι· οἱ δ' ὥκτειρον, εἰ ἀλώσονται.

8. Κύρος δὲ, συγκαλέσας τοὺς στρατηγοὺς, εἶπεν· “Ἀπολελοίπασιν ἡμᾶς Ξενίας καὶ Πασίων· ἀλλ' εὖ γε μέντοι ἐπιστάσθωσαν, ὅτι οὔτε ἀποδεδράκασιν· οἶδα

γὰρ, ὅπη οἴχονται· οὔτε ἀποπεφεύγασιν· ἔχω γὰρ τριήρεις, ὥστε ἐλεῖν τὸ ἐκείνων πλοῖον. Ἀλλὰ, μὰ τοὺς θεοὺς, οὐκ ἔγωγε αὐτοὺς διώξω· οὐδὲ ἐρεῖ οὐδεὶς, ὥς ἐγὼ, ἕως μὲν ἂν παρῇ τις, χρῶμαι· ἐπειδὰν δὲ ἀπιέναι βούληται, συλλαβὼν καὶ αὐτοὺς κακῶς ποιῶ, καὶ τὰ χρήματα ἀποσυλῶ. Ἀλλὰ ἰόντων, εἰδότες, ὅτι κακίους εἰσὶ περὶ ἡμᾶς, ἢ ἡμεῖς περὶ ἐκείνους. Καίτοι ἔχω γε αὐτῶν καὶ τέκνα καὶ γυναῖκας, ἐν Τράλλεσι φρουρούμενα· ἀλλ' οὐδὲ τούτων στερήσονται· ἀλλ' ἀπολήφονται, τῆς πρόσθεν ἔνεκα περὶ ἐμὲ ἀρετῆς.”

9. Καὶ ὁ μὲν ταῦτα εἶπεν· οἱ δ' Ἕλληνες, εἴ τις καὶ ἀθυμότερος ἦν πρὸς τὴν ἀνάβασιν, ἀκούσαντες τὴν Κύρου ἀρετὴν, ἥδιον καὶ προθυμότερον συνεπορεύοντο.

Μετὰ δὲ ταῦτα Κύρος ἐξελαύνει σταθμοὺς τέτταρας, παρασάγγας εἴκοσιν, ἐπὶ τὸν Χάλον ποταμὸν, ὄντα τὸ εὖρος πλέθρου, πλήρη δ' ἰχθύων μεγάλων καὶ πραέων, οὓς οἱ Σύροι θεοὺς ἐνόμιζον, καὶ ἀδικεῖν οὐκ εἶων, οὐδὲ τὰς περιστεράς. Αἱ δὲ κῶμαι, ἐν αἷς ἐσκήνουν, Παρυσάτιδος ἦσαν, εἰς ζώνην δεδομέναι.

10. Ἐντεῦθεν ἐξελαύνει σταθμοὺς πέντε, παρασάγγας τριάκοντα, ἐπὶ τὰς πηγὰς τοῦ Δαράδακος ποταμοῦ, οὗ τὸ εὖρος πλέθρου. Ἐνταῦθα ἦσαν τὰ Βελέσιος βασιλεία, τοῦ Συρίας ἄρξαντος, καὶ παράδεισος πάνυ μέγας καὶ καλὸς, ἔχων πάντα, ὅσα ὦραι φύουσι. Κύρος δ' αὐτὸν ἐξέκοψε, καὶ τὰ βασιλεία κατέκαυσεν.

11. Ἐντεῦθεν ἐξελαύνει σταθμοὺς τρεῖς, παρασάγγας πεντεκαίδεκα, ἐπὶ τὸν Εὐφράτην ποταμὸν, ὄντα τὸ εὖρος τεττάρων σταδίων· καὶ πόλις αὐτόθι ὠκεῖτο μεγάλη καὶ εὐδαίμων, Θάψακος ὀνόματι. Ἐνταῦθα ἔμειναν ἡμέρας πέντε· καὶ Κύρος, μεταπεμφάμενος τοὺς στρατηγούς τῶν Ἑλλήνων, ἔλεγεν, ὅτι ἡ ὁδὸς ἔσοιτο πρὸς βασιλέα μέγαν, εἰς Βαβυλῶνα· καὶ κελεύει αὐτοὺς λέγειν ταῦτα τοῖς στρατιώταις, καὶ ἀναπείθειν ἔπεισθαι.

12. Οἱ δὲ ποιήσαντες ἐκκλησίαν, ἀπήγγελλον ταῦτα· οἱ δὲ στρατιῶται ἐχαλέπαινον τοῖς στρατηγοῖς, καὶ ἔφασαν, αὐτοὺς πάλαι ταῦτα εἰδότας κρύπτειν· καὶ οὐκ ἔφασαν ἰέναι, ἂν μὴ τις αὐτοῖς χρήματα διδῶ, ὥσπερ καὶ τοῖς πρότερον μετὰ Κύρου ἀναβᾷσι παρὰ τὸν πατέρα τοῦ Κύρου· καὶ ταῦτα, οὐκ ἐπὶ μάχην ἰούσιν, ἀλλὰ καλοῦν

τος τοῦ πατρὸς Κύρου. 13. Ταῦτα οἱ στρατηγοὶ Κύρῳ ἀπηγγέλλον· ὁ δ' ὑπέσχετο, ἀνδρὶ ἐκάστῳ δώσειν πέντε ἀργυρίου μνᾶς, ἐπὰν εἰς Βαβυλῶνα ἤκωσι, καὶ τὸν μισθὸν ἐντελῇ, μέχρις ἂν καταστήσῃ τοὺς Ἕλληνας εἰς Ἰωνίαν πάλιν. Τὸ μὲν δὴ πολλὸν τοῦ Ἑλληνικοῦ οὕτως ἐπέισθη. Μένων δὲ, πρὶν δῆλον εἶναι, τί ποιήσουσιν οἱ ἄλλοι στρατιῶται, πότερον ἔφονται Κύρῳ, ἢ οὐ, συνέλεξε τὸ αὐτοῦ στράτευμα χωρὶς τῶν ἄλλων, καὶ ἔλεξε τάδε·

14. “Ἄνδρες, ἐὰν ἐμοὶ πεισθῇτε, οὔτε κινδυνεύσαντες, οὔτε πονήσαντες, τῶν ἄλλων πλέον προτιμήσεσθε στρατιωτῶν ὑπὸ Κύρου. Τί οὖν κελεύω ποιῆσαι; Νῦν δεῖται Κύρος ἔπεσθαι τοὺς Ἕλληνας ἐπὶ βασιλέα· ἐγὼ οὖν φημι, ὑμᾶς χρῆναι διαβῆναι τὸν Εὐφράτην ποταμὸν, πρὶν δῆλον εἶναι, ὅ τι οἱ ἄλλοι Ἕλληνες ἀποκρινούνται Κύρῳ. 15. Ἦν μὲν γὰρ ψηφίσωνται ἔπεσθαι, ὑμεῖς δόξετε αἴτιοι εἶναι, ἄρξαντες τοῦ διαβαίνειν· καὶ ὥς προθυμοτάτοις ὑμῖν οὔσι χάριν εἴσεται Κύρος καὶ ἀποδώσει· (ἐπίσταται δ' εἴ τις καὶ ἄλλος) ἣν δ' ἀποψηφίσωνται οἱ ἄλλοι, ἄπιμεν μὲν πάντες εἰς τοῦμπαλιν· ὑμῖν δ', ὥς μόνοις πειθομένοις, πιστοτάτοις χρήσεται καὶ εἰς φρούρια καὶ εἰς λοχαγίας· καὶ ἄλλου οὔτινος ἂν δέσσητε, οἶδα, ὅτι ὥς φίλοι τεύξεσθε Κύρου.” 16. Ἀκούσαντες ταῦτα ἐπείθοντο καὶ διέβησαν, πρὶν τοὺς ἄλλους ἀποκρίνασθαι. Κύρος δ' ἐπεὶ ἦσθετο διαβεβηκότας, ἦσθη τε, καὶ τῷ στρατεύματι πέμψας Γλοῦν, εἶπεν· “Ἐγὼ μὲν, ὦ ἄνδρες, ὑμᾶς ἐπαινῶ· ὅπως δὲ καὶ ὑμεῖς ἐμὲ ἐπαινέσητε, ἐμοὶ μελήσει· ἢ μηκέτι με Κύρου νομίζετε.” 17. Οἱ μὲν δὴ στρατιῶται, ἐν ἐλπίσι μεγάλαις ὄντες, εὖχοντο αὐτὸν εὐτυχῆσαι· Μένωνι δὲ καὶ δῶρα ἔλεγετο πέμψαι μεγαλοπρεπῆ. Ταῦτα δὲ ποιήσας διέβαινε· συνείπετο δὲ καὶ τὸ ἄλλο στράτευμα αὐτῷ ἅπαν· καὶ τῶν διαβαινόντων τὸν ποταμὸν οὐδεὶς ἐβρέχθη ἀνωτέρω τῶν μασθῶν ὑπὸ τοῦ ποταμοῦ. 18. Οἱ δὲ Θαψακηνοὶ ἔλεγον, ὅτι οὐ πώποθ' οὗτος ὁ ποταμὸς διαβατὸς γένοιτο πεζῇ, εἰ μὴ τότε, ἀλλὰ πλοίοις· ἃ τότε Ἀβροκόμας προῖων κατέκαυσεν, ἵνα μὴ Κύρος διαβῇ. Ἐδόκει δὲ θεῖον εἶναι, καὶ σαφῶς ὑποχωρῆσαι τὸν ποταμὸν Κύρῳ, ὥς βασιλεύσονται.

19. Ἐντεῦθεν ἐξελαύνει διὰ τῆς Συρίας σταθμοὺς ἐννέα, παρασάγγας πεντήκοντα, καὶ ἀφικνοῦνται πρὸς τὸν Ἀράξην ποταμόν. Ἐνταῦθα ἦσαν κῶμαι πολλαί, μεσταὶ σίτου καὶ οἴνου. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς, καὶ ἐπεσιτίσαντο

CHAP. V.

Country of the Scenite Arabs. — Hunting the onager and ostrich. — Mode of taking bustards. — The army marches through a desert country, in which many of the baggage animals perish. — The Persian nobles assist in extricating the waggons from a swamp. — On arriving opposite Charmande, the soldiers cross the river, for provisions, on skins filled with hay, &c. — Quarrel between the men of Clearchus and Menon. — Cyrus with difficulty appeases it.

1. ἘΝΤΕΤΘΕΝ ἐξελαύνει διὰ τῆς Ἀραβίας, τὸν Εὐφράτην ποταμόν ἐν δεξιᾷ ἔχων, σταθμοὺς ἐρήμους πέντε, παρασάγγας τριάκοντα καὶ πέντε. Ἐν τούτῳ δὲ τῷ τόπῳ ἦν μὲν ἡ γῆ πεδίου ἅπαν ὁμαλὸν ὥσπερ θύλαττα, ἀψινθίου δὲ πλήρες· εἰ δέ τι καὶ ἄλλο ἐνῆν ὕλης ἢ καλάμου, ἅπαντα ἦσαν εὐώδη, ὥσπερ ὑρώματα· δένδρον δ' οὐδὲν ἐνῆν. 2. Θηρία δὲ παντοῖα, πλείστοι μὲν ὄνοι ἄγριοι, οὐκ ὀλίγοι δὲ στρουθοὶ αἱ μεγάλοι· ἐνήσαν δὲ καὶ ὠτίδες καὶ δορκάδες· ταῦτα δὲ τὰ θηρία οἱ ἵππεῖς ἐδίωκον ἐνίοτε. Καὶ οἱ μὲν ὄνοι, ἐπεὶ τις διώκοι, προδραμόντες εἰστήκεσαν· (πολὺ γὰρ τοῦ ἵππου θάττον ἔτρεχον·) καὶ πάλιν ἐπεὶ πλησιάζοι ὁ ἵππος, ταῦτόν ἐποιοῦν· καὶ οὐκ ἦν λαβεῖν, εἰ μὴ διαστάντες οἱ ἵππεῖς θηρῶν διαδεχόμενοι τοῖς ἵπποις. Τὰ δὲ κρέα τῶν ἀλισκομένων ἦν παραπλήσια τοῖς ἐλαφείοις, ἀπαλώτερα δέ. 3. Στρουθὸν δὲ οὐδεὶς ἔλαβεν· οἱ δὲ διώξαντες τῶν ἱππέων ταχὺ ἐπαύοντο· πολὺ γὰρ ἀπεσπᾶτο φεύγουσα, τοῖς μὲν ποσὶ δρόμῳ, ταῖς δὲ πτέρυξιν, ἄρασα, ὥσπερ ἰστίῳ χρωμένη. Τὰς δὲ ὠτίδας, ἃν τις ταχὺ ἀνιστῇ, ἔστι λαμβάνειν· πέτονται γὰρ βραχὺ, ὥσπερ πέρδικες, καὶ ταχὺ ἀπαγορεύουσι. Τὰ δὲ κρέα αὐτῶν ἥδιστα ἦν.

4. Πορευόμενοι δὲ διὰ ταύτης τῆς χώρας ἀφικνούνται ἐπὶ τὸν Μασκᾶν ποταμὸν, τὸ εὖρος πλεθριαῖον. Ἐνταῦθα ἦν πόλις ἐρήμη, μεγάλη, ὄνομα δὲ αὐτῇ Κορσωτή· περιεῖρρετο δὲ αὕτη ὑπὸ τοῦ Μασκᾶ κύκλῳ. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς, καὶ ἐπεσιτίσαντο.

5. Ἐντεῦθεν ἐξελαύνει σταθμοὺς ἐρήμους τρισκαίδεκα, παρασάγγας ἑννεήκοντα, τὸν Εὐφράτην ποταμὸν ἐν δεξιᾷ ἔχων, καὶ ἀφικνεῖται ἐπὶ Πύλας. Ἐν τούτοις τοῖς σταθμοῖς πολλὰ τῶν ὑποζυγίων ἀπώλετο ὑπὸ τοῦ λιμοῦ· οὐ γὰρ ἦν χόρτος, οὐδὲ ἄλλο δένδρον οὐδὲν, ἀλλὰ ψιλὴ ἦν ἅπασα ἡ χώρα· οἱ δὲ ἐνοικούντες ὄνους ἰλέτας περὶ τὸν ποταμὸν ὀρύττοντες καὶ ποιούντες, εἰς Βαβυλῶνα ἦγον καὶ ἐπώλουν, καὶ ἀνταγοράζοντες σίτον ἔχων.

6. Τὸ δὲ στράτευμα ὃ σίτος ἐπέλιπε, καὶ πρίασθαι οὐκ ἦν, εἰ μὴ ἐν τῇ Λυδία ἀγορᾷ, ἐν τῷ Κύρου βαρβαρικῷ, τὴν καπίθην ἀλεύρων ἢ ἀλφίτων τεττάρων σίγλων. Ὁ δὲ σίγλος δύναται ἐπτὰ ὀβολοὺς καὶ ἡμιόβολιον Ἀττικῶς· ἡ δὲ καπίθη δύο χοίνικας Ἀττικῶς ἐχώρει. Κρέα οὖν ἐσθίουντες οἱ στρατιῶται διεγίγνοντο.

7. Ἦν δὲ τούτων τῶν σταθμῶν, οὓς πάνν μακροὺς ἤλυνεν, ὁπότε ἡ πρὸς ὕδωρ βούλοιτο διατελέσαι, ἡ πρὸς χιλόν. Καὶ δὴ ποτε στενοχωρίας καὶ πηλοῦ φανέντος ταῖς ἀμάξαις δυσπορεύτου, ἐπέστη ὁ Κύρος σὺν τοῖς περὶ αὐτὸν ἀρίστοις καὶ εὐδαιμονεστάτοις, καὶ ἔταξε Γλοῦν καὶ Πίγρητα, λαβόντας τοῦ βαρβαρικοῦ στρατοῦ συνεκβιβάζειν τὰς ἀμάξας.

8. Ἐπεὶ δὲ ἐδόκουν αὐτῷ σχολαίως ποιεῖν, ὥσπερ ὀργῇ ἐκέλευσε τοὺς περὶ αὐτὸν Πέρσας τοὺς κρατίστους, συνεπισπεῦσαι τὰς ἀμάξας. Ἐνθα δὴ μέρος τι τῆς εὐταξίας ἦν θεάσασθαι. Ῥίψαντες γὰρ τοὺς πορφυροὺς κἀνδύς, ὅπου ἕκαστος ἔτυχεν ἐσθηκῶς, ἔεντο, ὥσπερ ἂν δράμοι τις περὶ νίκης, καὶ μάλα κατὰ πρᾶνοὺς γηλόφου, ἔχοντες τούτους τε τοὺς πολυτελεῖς χιτῶνας, καὶ τὰς ποικίλας ἀναξυρίδας· ἔνιοι δὲ καὶ στρεπτοὺς περὶ τοῖς τραχήλοις, καὶ ψέλλια περὶ ταῖς χερσίν· εὐθύς δὲ σὺν τούτοις εἰσπηδήσαντες εἰς τὸν πηλόν, θᾶπτον ἢ ὥς τις ἂν ᾤετο, μετεώρους ἐξεκόμισαν τὰς ἀμάξας.

9. Τὸ δὲ σύμπαν, δῆλος ἦν Κύρος σπεύδων πᾶσαν τὴν ὁδόν, καὶ οὐ διατρίβων, ὅπου μὴ ἐπισιτισμοῦ ἕνεκα ἢ τινὸς ἄλλου

ἀναγκαίου ἐκαθέζετο· νομίζων, ὅσῳ μὲν ἂν θάττον ἔλθοι, τοσούτῳ ἀπαρασκευαστοτέρῳ βασιλεῖ μάχεσθαι, ὅσῳ δὲ σχολαιότερον, τοσούτῳ πλέον βασιλεῖ συναγεῖρεσθαι στράτευμα. Καὶ συνιδεῖν δ' ἦν τῷ προσέχοντι τὸν νοῦν ἡ βασιλέως ἀρχή, πλήθει μὲν χώρας καὶ ἰνθρώπων ἰσχυρὰ οὔσα, τοῖς δὲ μήκεσι τῶν ὁδῶν, καὶ τῷ διεσπᾶσθαι τὰς δυνάμεις, ἀσθενῆς, εἴ τις διὰ ταχέων τὸν πόλεμον ποιοῖτο.

10. Πέραν δὲ τοῦ Εὐφράτου ποταμοῦ κατὰ τοὺς ἐρήμους σταθμοὺς ἦν πόλις εὐδαίμων καὶ μεγάλη, ὄνομα δὲ Χαρμάνδη· ἐκ ταύτης οἱ στρατιῶται ἠγόραζον τὰ ἐπιτήδεια, σχεδίαις διαβαίνοντες ὧδε· Διφθέρας, ἃς εἶχον στεγᾶσματα, ἐπίμπλασαν χόρτου κούφου, εἶτα συνήγουν καὶ συνέσπων, ὥς μὴ ἄπτεσθαι τῆς κάρφης τὸ ὕδωρ· ἐπὶ τούτων διέβαινον· καὶ ἐλάμβανον τὰ ἐπιτήδεια, οἶνόν τε ἐκ τῆς βαλάνου πεποιημένον τῆς ἀπὸ τοῦ φοίνικος, καὶ σίτον μελίνης· τοῦτο γὰρ ἦν ἐν τῇ χώρᾳ πλείστον.

11. Ἀμφιλεξάντων δέ τι ἐνταῦθα τῶν τε τοῦ Μένωνος στρατιωτῶν καὶ τῶν τοῦ Κλεάρχου, ὁ Κλεάρχος, κρίνας ἀδικεῖν τὸν τοῦ Μένωνος, πληγὰς ἐνέβαλεν· ὁ δ' ἐλθὼν πρὸς τὸ ἑαυτοῦ στράτευμα, ἔλεγεν· ἀκούσαντες δ' οἱ στρατιῶται, ἐχαλέπαινον, καὶ ὠργίζοντο ἰσχυρῶς τῷ Κλεάρχῳ. 12. Τῇ δ' αὐτῇ ἡμέρᾳ Κλεάρχος, ἐλθὼν ἐπὶ τὴν διάβασιν τοῦ ποταμοῦ, καὶ ἐκεῖ κατασκεψάμενος τὴν ἀγορὰν, ἀφιππεύει ἐπὶ τὴν αὐτοῦ σκηνὴν διὰ τοῦ Μένωνος στρατεύματος σὺν ὀλίγοις τοῖς περὶ αὐτόν· (Κῦρος δ' οὐπω ἦκεν, ἀλλ' ἔτι προσήλανε·) τῶν δὲ Μένωνος στρατιωτῶν ξύλα σχίζων τις, ὥς εἶδε τὸν Κλεάρχον διελαύνοντα, ἵησι τῇ ἀξίῃ· καὶ οὗτος μὲν αὐτοῦ ἡμαρτεν· ἄλλος δὲ λίθῳ καὶ ἄλλος, εἶτα πολλοὶ, κραυγῆς γενομένης. 13. Ὁ δὲ καταφεύγει εἰς τὸ ἑαυτοῦ στράτευμα, καὶ εὐθὺς παραγγέλλει “εἰς τὰ ὄπλα” καὶ τοὺς μὲν ὀπλίτας ἐκέλευσεν αὐτοῦ μέναι, τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας· αὐτὸς δὲ, λαβὼν τοὺς Θρᾶκας καὶ τοὺς ἱππέας, οἱ ἦσαν αὐτῷ ἐν τῷ στρατεύματι πλείους ἢ τετταράκοντα, (τούτων δ' οἱ πλείστοι Θρᾶκες,) ἤλανε ἐπὶ τοὺς Μένωνος, ὥστε ἐκείνους ἐκπεπλήχθαι καὶ αὐτὸν Μένωνα, καὶ τρέχειν ἐπὶ τὰ ὄπλα. Οἱ δὲ καὶ ἕστασαν

ἀποροῦντες τῷ πράγματι. 14. Ὁ δὲ Πρόξενος (ἔτυχε γὰρ ὕστερος προσίων, καὶ τάξις αὐτῷ ἐπομένη τῶν ὀπλιτῶν,) εὐθὺς οὖν εἰς τὸ μέσον ἀμφοτέρων ἄγων, ἔθετο τὰ ὄπλα, καὶ ἐδεῖτο τοῦ Κλεάρχου, μὴ ποιεῖν ταῦτα. Ὁ δὲ ἐχαλέπαινε, ὅτι, αὐτοῦ ὀλίγου δεήσαντος καταλευσθῆναι, πράως λέγοι τὸ αὐτοῦ πάθος· ἐκέλευέ τε αὐτὸν ἐκ τοῦ μέσου ἐξίστασθαι. 15. Ἐν τούτῳ δὲ, ἐπεὶ ἦκε Κύρος καὶ ἐπύθετο τὸ πρᾶγμα, εὐθὺς ἔλαβε τὰ παλτὰ εἰς τὰς χεῖρας, καὶ σὺν τοῖς παροῦσι τῶν πιστῶν ἦκεν ἐλαύνων εἰς τὸ μέσον, καὶ λέγει ὧδε· 16. “Κλέαρχε καὶ Πρόξενε, καὶ οἱ ἄλλοι οἱ παρόντες Ἕλληνες, οὐκ ἴστε, ὃ τι ποιεῖτε. Εἰ γάρ τινα ἀλλήλοις μάχην συνάψετε, νομίζετε, ἐν τῇδε τῇ ἡμέρᾳ ἐμέ τε κατακεκόψεσθαι, καὶ ὑμᾶς οὐ πολὺ ἐμοῦ ὕστερον· κακῶς γὰρ τῶν ἡμετέρων ἐχόντων, πάντες οὗτοι, οὓς ὁράτε, βάρβαροι πολεμιώτεροι ἡμῖν ἔσονται τῶν παρὰ βασιλεῖ ὄντων.” 17. Ἀκούσας ταῦτα ὁ Κλέαρχος, ἐν ἑαυτῷ ἐγένετο· καὶ παυσάμενοι ἀμφότεροι, κατὰ χώραν ἔθεντο τὰ ὄπλα.

CHAP. VI.

Orontes, a Persian nobleman, attempts to desert with a body of horse. — His letter to the King being delivered by the bearer to Cyrus, he is seized and brought to trial. — His condemnation and death.

1. ἘΝΤΕΤ'ΘΕΝ προϊόντων, ἐφαίνετο ἵχνια ἵππων καὶ κόπρος· εἰκάζετο δὲ εἶναι ὁ στίβος ὡς δισχιλίων ἵππων. Οὗτοι προϊόντες ἔκαιον καὶ χιλὸν καὶ εἴ τι ἄλλο χρήσιμον ἦν. Ὁρόντης δὲ, Πέρσης ἀνὴρ, γένει τε προσήκων βασιλεῖ, καὶ τὰ πολεμικὰ λεγόμενος ἐν τοῖς ἀρίστοις Περσῶν, ἐπιβουλεύει Κύρῳ, καὶ πρόσθεν πολεμήσας. 2. Καταλλαγείς δὲ οὗτος Κύρῳ εἶπεν, εἰ αὐτῷ δοίῃ ἱππέας χιλίους, ὅτι τοὺς προκατακαίοντας ἱππέας ἢ κατακάνοι ἂν ἐνεδρεύσας, ἢ ζῶντας πολλοὺς αὐτῶν ἔλοι, καὶ κωλύσεις τοῦ καλεῖν ἐπιόντας, καὶ ποιήσειεν ὥστε μήποτε δύνασθαι αὐτοὺς, ἰδόντας τὸ Κύρου στράτευμα, βασιλεῖ διαγγεῖλαι. Τῷ δὲ Κύρῳ ἀκούσαντι ταῦτα

ἐδόκει ὠφέλιμα εἶναι· καὶ ἐκέλευεν αὐτὸν λαμβάνειν μέρος παρ' ἐκάστου τῶν ἡγεμόνων.

3. Ὁ δὲ Ὀρόντης, νομίσας ἐτοίμους αὐτῷ εἶναι τοὺς ἱππέας, γράφει ἐπιστολὴν παρὰ βασιλέα, ὅτι ἤξοι ἔχων ἱππέας ὡς ἂν δύνηται πλείστους· ἀλλὰ φράσαι τοῖς ἑαυτοῦ ἱππεῦσιν ἐκέλευεν, ὡς φίλον αὐτὸν ὑποδέχασθαι. Ἐνὴν δ' ἐν τῇ ἐπιστολῇ καὶ τῆς πρόσθεν φιλίας ὑπομνήματα καὶ πίστεως. Ταύτην τὴν ἐπιστολὴν δίδωσι πιστῷ ἀνδρὶ, ὡς ᾤετο· ὁ δὲ λαβὼν, Κύρῳ δείκνυσιν. 4. Ἀναγνοὺς δὲ αὐτὴν ὁ Κύρος, συλλαμβάνει Ὀρόντην, καὶ συγκαλεῖ εἰς τὴν αὐτοῦ σκηνὴν Περσῶν τοὺς ἀρίστους τῶν περὶ αὐτὸν ἑπτά· καὶ τοὺς τῶν Ἑλλήνων στρατηγοὺς ἐκέλευεν ὀπλίτας ἀγαγεῖν, τούτους δὲ θέσθαι τὰ ὄπλα περὶ τὴν αὐτοῦ σκηνήν. Οἱ δὲ ταῦτα ἐποίησαν, ἀγαγόντες ὡς τρισχιλίους ὀπλίτας. 5. Κλέαρχον δὲ καὶ εἷσω παρεκάλεσε σύμβουλον, ὅς γε καὶ αὐτῷ καὶ τοῖς ἄλλοις ἐδόκει προτιμηθῆναι μάλιστα τῶν Ἑλλήνων. Ἐπεὶ δ' ἐξήλθεν, ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν τοῦ Ὀρόντου, ὡς ἐγένετο· οὐ γὰρ ἀπόρρητον ἦν. Ἐφη δὲ, Κύρου ἄρχειν τοῦ λόγου ὧδε·

6. “Παρεκάλεσα ὑμᾶς, ἄνδρες φίλοι, ὅπως σὺν ὑμῖν βουλευόμενος, ὃ τι δίκαιόν ἐστι καὶ πρὸς θεῶν καὶ πρὸς ἀνθρώπων, τοῦτο πράξω περὶ Ὀρόντου τουτουῖ. Τοῦτον γὰρ πρῶτον μὲν ὁ ἐμὸς πατὴρ ἔδωκεν ὑπήκοον ἐμοὶ εἶναι. Ἐπεὶ δὲ ταχθεὶς, ὡς ἔφη αὐτὸς, ὑπὸ τοῦ ἐμοῦ ἀδελφοῦ, οὗτος ἐπολέμησεν ἐμοὶ, ἔχων τὴν ἐν Σύρδεσιν ἀκρόπολιν, καὶ ἐγὼ αὐτὸν προσπολεμῶν ἐποίησα, ὥστε δόξαι τούτῳ, τοῦ πρὸς ἐμὲ πολέμου παύσασθαι, καὶ δεξιὰν ἔλαβον καὶ ἔδωκα. 7. Μετὰ ταῦτα,” ἔφη, “ὦ Ὀρόντα, ἔστιν ὃ τι σε ἡδίκησα;” Ὁ δὲ ἀπεκρίνατο, ὅτι οὐ. Πάλιν ὁ Κύρος ἡρώτα· “Οὐκ οὐν ὕστερον, ὡς αὐτὸς σὺ ὁμολογεῖς, οὐδὲν ὑπ' ἐμοῦ ἀδικούμενος, ἀποστὰς εἰς Μυσοὺς, κακῶς ἐποίεις τὴν ἐμὴν χώραν, ὃ τι ἐδύνω;” Ἐφη ὁ Ὀρόντης. “Οὐκ οὐν,” ἔφη ὁ Κύρος, “ὅπότ' αὐτὸς ἐγὼ τὴν σεαυτοῦ δύναμιν, ἐλθὼν ἐπὶ τὸν τῆς Ἀρτέμιδος βωμὸν, μεταμέλειν τέ σοι ἔφησθα, καὶ πείσας ἐμὲ, πιστὰ πάλιν ἔδωκάς μοι, καὶ ἔλαβες παρ' ἐμοῦ;” Καὶ ταῦθ' ὁμολογεῖ ὁ Ὀρόντης. 8. “Τί οὖν,” ἔφη ὁ Κύρος, “ἀδικηθεὶς ὑπ' ἐμοῦ, νῦν τὸ τρίτον ἐπιβουλεύων μοι

φανερὸς γέγονας ;” Εἰπόντος δὲ τοῦ Ὀρόντου, ὅτι οὐδὲν ἀδικηθεὶς, ἠρώτησεν ὁ Κῦρος αὐτόν· “Ὁμολογεῖς οὖν, περὶ ἐμὲ ἄδικος εἶναι ;” Ἡ γὰρ ἀνάγκη, ἔφη ὁ Ὀρόντης. Ἐκ τούτου πάλιν ἠρώτησεν ὁ Κῦρος, “ἔτι οὖν ἂν γένοιο τῷ ἐμῷ ἀδελφῷ πολέμιος, ἐμοὶ δὲ καὶ φίλος καὶ πιστός ;” Ὁ δὲ ἀπεκρίνατο, ὅτι, οὐδ’, εἰ γενοίμην, ὦ Κῦρε, σοὶ γ’ ἂν ἔτι ποτὲ δόξαιμι.

9. Πρὸς ταῦτα ὁ Κῦρος εἶπε τοῖς παροῦσιν· “Ὁ μὲν ἀνὴρ τοιαῦτα μὲν πεποίηκε, τοιαῦτα δὲ λέγει· ὑμῶν δὲ σὺ πρῶτος, ὦ Κλέαρχε, ἀπόφηναι γνώμην, ὃ τί σοι δοκεῖ.” Κλέαρχος δὲ εἶπε τάδε· “Συμβουλευέω ἐγὼ, τὸν ἄνδρα τούτον ἐκποδῶν ποιεῖσθαι ὡς τάχιστα· ὡς μηκέτι δέη τοῦτον φυλάττεσθαι, ἀλλὰ σχολὴ ἢ ἡμῖν, τὸ κατὰ τοῦτον εἶναι, τοὺς ἐθελοντὰς φίλους τούτους εὖ ποιεῖν.” 10. Ταύτῃ δὲ τῇ γνώμῃ ἔφη καὶ τοὺς ἄλλους προσθέσθαι. Μετὰ ταῦτα, κελεύοντος Κύρου, ἐλάβοντο τῆς ζώνης τὸν Ὀρόντην ἐπὶ θανάτῳ, ἅπαντες ἀναστάντες καὶ οἱ συγγενεῖς· εἶτα [δὲ] ἐξήγον αὐτόν, οἷς προσετάχθη. Ἐπεὶ δὲ εἶδον αὐτόν, οὔπερ πρόσθεν προσεκύνουν, καὶ τότε προσεκύνησαν, καίπερ εἰδότες, ὅτι ἐπὶ θάνατον ἄγοιτο. 11. Ἐπεὶ δὲ εἰς τὴν Ἀρταπάτα σκηνὴν εἰσῆχθη, τοῦ πιστοτάτου τῶν Κύρου σκηπτούχων, μετὰ ταῦτα οὔτε ζῶντα Ὀρόντην, οὔτε τεθνεῶτα οὐδεὶς πώποτε εἶδεν, οὐδ’ ὅπως ἀπέθανεν οὐδεὶς εἰδὼς ἔλεγεν· εἰκαζον δ’ ἄλλοι ἄλλως· τάφος δ’ οὐδεὶς πώποτε αὐτοῦ ἐφάνη.

CHAP. VII.

Cyrus reviews his troops. — Deserters from the royal forces. — Cyrus's speech to the Greeks. — Respective numbers in the armies of Cyrus and the King. — An immense fosse thrown up by the King. — The army passes between it and the Euphrates. — Evident signs of the retreat of the royal forces. — Silanus predicts that the King will not fight for ten days. — His prediction proving true, he is magnificently rewarded by Cyrus.

1. ἘΝΤΕΤΘΕΝ ἐξελαύνει διὰ τῆς Βαβυλωνίας σταθμοὺς τρεῖς, παρασάγγας δώδεκα. Ἐν δὲ τῷ τρίτῳ

σταθμῷ Κύρος ἐξέτασιν ποιεῖται τῶν Ἑλλήνων καὶ τῶν βαρβάρων ἐν τῷ πεδίῳ περὶ μέσας νύκτας· (ἐδόκει γὰρ, εἰς τὴν ἐπιούσαν ἔω ἤξειν βασίλεα σὺν τῷ στρατεύματι μαχοῦμενον·) καὶ ἐκέλευε Κλέαρχον μὲν τοῦ δεξιοῦ κέρως ἡγεῖσθαι, Μένωνα δὲ τὸν Θετταλὸν τοῦ εὐωνύμου· αὐτὸς δὲ τοὺς ἑαυτοῦ διέταττε. 2. Μετὰ δὲ τὴν ἐξέτασιν ἅμα τῇ ἐπιούσῃ ἡμέρᾳ αὐτόμολοι παρὰ μεγάλου βασιλέως ἦγοντες ἀπήγγελλον Κύρῳ περὶ τῆς βασιλείας στρατιᾶς. Κύρος δὲ, συγκαλέσας τοὺς στρατηγούς καὶ λοχαγούς τῶν Ἑλλήνων, συνεβουλευετό τε, πῶς ἂν τὴν μάχην ποιῶιτο, καὶ αὐτὸς παρῆναι θαρρύνων τοιάδε· 3. “ὦ ἄνδρες Ἕλληνες, οὐκ ἀνθρώπων ἀπορῶν βαρβάρων συμμάχους ὑμᾶς ἄγω, ἀλλὰ νομίζων, ἀμείνονας καὶ κρείττους πολλῶν βαρβάρων ὑμᾶς εἶναι, διὰ τοῦτο προσέλαβον. Ὅπως οὖν ἔσεσθε ἄνδρες ἄξιοι τῆς ἐλευθερίας, ἧς κέκτησθε, καὶ ὑπὲρ ἧς ὑμᾶς ἐγὼ εὐδαιμονίζω. Εὖ γὰρ ἴστε, ὅτι τὴν ἐλευθερίαν ἐλοίμην ἂν, ἀντὶ ὧν ἔχω πάντων καὶ ἄλλων πολλαπλασίῳ. 4. Ὅπως δὲ καὶ εἰδῆτε, εἰς οἶον ἔρχεσθε ἀγῶνα, ἐγὼ ὑμᾶς εἰδὼς διδάξω. Τὸ μὲν γὰρ πλῆθος πολὺ, καὶ πολλῇ κραυγῇ ἐπίαςιν· ἂν δὲ ταῦτα ἀνάσχησθε, τᾶλλα καὶ αἰσχύνεσθαι μοι δοκῶ οἴους ἡμῖν γνῶσεσθε τοὺς ἐν τῇ χώρᾳ ὄντας ἀνθρώπους. Ὑμῶν δὲ ἀνδρῶν ὄντων, καὶ εὐτόλμων γενομένων, [ἐγὼ ὑμῶν] τὸν μὲν οἴκαδε βουλόμενον ἀπιέναι τοῖς οἴκοι ζηλωτὸν ποιήσω ἀπελθεῖν· πολλοὺς δ' οἶμαι ποιήσιν τὰ παρ' ἐμοὶ ἐλέσθαι ἀντὶ τῶν οἴκοι.”

5. Ἐνταῦθα Γαυλίτης παρὼν, φυγὰς Σάμιος, πιστὸς δὲ Κύρῳ, εἶπε· “Καὶ μὴν, ὦ Κύρε, λέγουσί τινας, ὅτι πολλὰ ὑπισχνῇ νῦν, διὰ τὸ ἐν τοιούτῳ εἶναι τοῦ κινδύνου προσιόντος· ἂν δ' εὖ γένηται τι, οὐ μεμνήσθαι σε.” ἔνιοι δὲ, “οὐδ' εἰ μεμνῶό τε καὶ βούλοιο, δύνασθαι ἂν ἀποδοῦναι, ὅσα ὑπισχνῇ.” 6. Ἀκούσας ταῦτα ἔλεξεν ὁ Κύρος· “Ἄλλ' ἔστι μὲν ἡμῖν, ὦ ἄνδρες, ἡ ἀρχὴ ἢ πατρίδα, πρὸς μὲν μεσημβρίαν, μέχρι οὐ διὰ καῦμα οὐ δύνανται οἰκεῖν οἱ ἄνθρωποι· πρὸς δὲ ἄρκτον, μέχρι ὅτου διὰ χειμῶνα· τὰ δ' ἐν μέσῳ τούτων ἅπαντα σατραπεύουσιν οἱ τοῦ ἐμοῦ ἀδελφοῦ φίλοι. 7. Ἦν δ' ἡμεῖς νικήσωμεν, ἡμᾶς δεῖ τοὺς ἡμετέρους φίλους τούτων ἐγκρατεῖς ποιῆσαι. Ὡστε οὐ τοῦτο δέδοικα, μὴ οὐκ

ἔχω, ὃ τι δῶ ἐκάστω τῶν φίλων, ἂν εὖ γένηται, ἀλλὰ μὴ οὐκ ἔχω ἱκανοὺς, οἷς δῶ. Ὑμῶν δὲ τῶν Ἑλλήνων καὶ στέφανον ἐκάστω χρυσοῦν δώσω.” 8. Οἱ δὲ ταῦτα ἀκούσαντες αὐτοὶ τε ἦσαν πολὺ προθυμότεροι, καὶ τοῖς ἄλλοις ἐξήγγελλον. Εἰσήεσαν δὲ παρ’ αὐτὸν καὶ τῶν ἄλλων Ἑλλήνων τινὲς, ἀξιοῦντες εἰδέναι, τί σφισιν ἔσται, εἰν κρατήσωσιν. Ὁ δὲ ἐμπιπλὰς ἀπάντων τὴν γνώμην ἀπέπεμπε. 9. Παρεκελεύοντο δ’ αὐτῷ πάντες, ὅσοι περ διελέγοντο, μὴ μάχεσθαι, ἀλλ’ ὅπισθεν ἑαυτῶν τάττεσθαι. Ἐν δὲ τῷ καιρῷ τούτῳ Κλέαρχος ᾧδὲ πως ἤρετο Κῦρον· Οἶει γάρ σοι, ὦ Κῦρε, μαχεῖσθαι τὸν ἀδελφόν; Νῆ Δί’, ἔφη ὁ Κῦρος, εἴπερ γε Δαρείου καὶ Παρυσάτιδός ἐστι παῖς, καὶ ἐμὸς δὲ ἀδελφός, οὐκ ἀμαχεῖ ταῦτα ἐγὼ λήψομαι.

10. Ἐνταῦθα δὴ ἐν τῇ ἐξοπλισίᾳ ἀριθμὸς ἐγένετο τῶν μὲν Ἑλλήνων ἀσπίς μυρία καὶ τετρακοσία· πελτασταὶ δὲ δισχίλιοι καὶ τετρακόσιοι· τῶν δὲ μετὰ Κῦρου βαρβάρων δέκα μυριάδες, καὶ ἄρματα δρεπανηφόρα ἀμφὶ τὰ εἴκοσι. 11. Τῶν δὲ πολεμίων ἐλέγοντο εἶναι ἑκατὸν καὶ εἴκοσι μυριάδες, καὶ ἄρματα δρεπανηφόρα διακόσια. Ἄλλοι δὲ ἦσαν ἑξακισχίλιοι ἵππεῖς, ὧν Ἀρταγέρσης ἤρχεν· οὗτοι δὲ πρὸ αὐτοῦ βασιλέως τεταγμένοι ἦσαν. 12. Τοῦ δὲ βασιλέως στρατεύματος ἦσαν ἄρχοντες καὶ στρατηγοὶ καὶ ἡγεμόνες τέτταρες, τριάκοντα μυριάδων ἕκαστος, Ἀβροκόμας, Τισσαφέρνης, Γωβρύας, Ἀρβάκης. Τούτων δὲ παρεγένοντο ἐν τῇ μάχῃ ἑννεήκοντα μυριάδες, καὶ ἄρματα δρεπανηφόρα ἑκατὸν καὶ πεντήκοντα· Ἀβροκόμας γὰρ ὑστέρησε τῆς μάχης ἡμέρας πέντε, ἐκ Φοινίκης ἐλαύνων. 13. Ταῦτα δὲ ἥγγελλον πρὸς Κῦρον οἱ αὐτομολήσαντες ἐκ τῶν πολεμίων παρὰ μεγάλου βασιλέως πρὸ τῆς μάχης· καὶ μετὰ τὴν μάχην, οἱ ὕστερον ἐλήφθησαν τῶν πολεμίων, ταῦτα ἥγγελλον. 14. Ἐντεῦθεν δὲ Κῦρος ἐξελαύνει σταθμὸν ἓνα, παρασάγγας τρεῖς, συντεταγμένῳ τῷ στρατεύματι παντὶ καὶ τῷ Ἑλληνικῷ καὶ τῷ βαρβαρικῷ· ᾧδετο γὰρ, ταύτῃ τῇ ἡμέρᾳ μαχεῖσθαι βασιλέα· κατὰ γὰρ μέσον τὸν σταθμὸν τοῦτον τάφρος ἦν ὀρυκτὴ, βαθεῖα, τὸ μὲν εὖρος ὀργυαὶ πέντε, τὸ δὲ βάθος ὀργυαὶ τρεῖς. 15. Παρετέτατο δὲ

ἡ τάφρος ἄνω διὰ τοῦ πεδίου ἐπὶ δώδεκα παρασάγγας μέχρι τοῦ Μηδίας τείχους. Ἐνθα δὲ εἰσὶν αἱ διώρυχες, ἀπὸ τοῦ Τύγρητος ποταμοῦ ρέουσai· εἰσὶ δὲ τέτταρες, τὸ μὲν εὖρος πλεθριαῖαι, βαθεῖαι δὲ ἰσχυρῶς, καὶ πλοῖα πλεῖ ἐν αὐταῖς σιταγωγὰ· εἰσβάλλουσι δὲ εἰς τὸν Εὐφράτην, διαλείπουσι δὲ ἐκάστη παρασάγγην, γέφυραι δὲ ἔπεισιν. Ἦν δὲ παρ' αὐτὸν τὸν Εὐφράτην πάροδος στενὴ μεταξὺ τοῦ ποταμοῦ καὶ τῆς τάφρου, ὡς εἴκοσι ποδῶν τὸ εὖρος. Ταύτην δὲ τὴν τάφρον βασιλεὺς μέγας ποιεῖ ἀντὶ ἐρύματος, ἐπεὶδὴ πυνθάνεται Κῦρον προσελαύνοντα. 16. Ταύτην δὲ τὴν πάροδον Κῦρός τε καὶ ἡ στρατιὰ παρήλθε, καὶ ἐγένοντο εἰσω τῆς τάφρου. 17. Ταύτη μὲν οὖν τῇ ἡμέρᾳ οὐκ ἐμαχέσατο βασιλεὺς, ἀλλ' ὑποχωροῦντων φανερά ἦσαν καὶ ἵππων καὶ ἀνθρώπων ἵχνη πολλά. 18. Ἐνταῦθα Κῦρος, Σιλανὸν καλέσας, τὸν Ἀμβρακιώτην μάντιν, ἔδωκεν αὐτῷ δαρεικοὺς τρισχιλίους, ὅτι τῇ ἐνδεκάτῃ ἀπ' ἐκείνης τῆς ἡμέρας πρότερον θύομενος, εἶπεν αὐτῷ, ὅτι βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν· Κῦρος δ' εἶπεν, Οὐκ ἄρα ἔτι μαχεῖται, εἰ μὴ ἐν ταύταις ταῖς ἡμέραις μαχεῖται· ἐὰν δ' ἀληθεύσης, ὑπισχνοῦμαί σοι δέκα τάλαντα. Τοῦτο τὸ χρυσίον τότε ἀπέδωκεν, ἐπεὶ παρήλθον αἱ δέκα ἡμέραι. 19. Ἐπεὶ δ' ἐπὶ τῇ τάφρῳ οὐκ ἐκώλυε βασιλεὺς τὸ Κύρου στράτευμα διαβαίνειν, ἔδοξε καὶ Κύρῳ καὶ τοῖς ἄλλοις ἀπεγνωκέναι τοῦ μάχεσθαι· ὥστε τῇ ὑστεραίᾳ Κῦρος ἐπορεύετο ἡμελημένος μᾶλλον. 20. Τῇ δὲ τρίτῃ ἐπὶ τε τοῦ ἄρματος καθήμενος τὴν πορείαν ἐποιεῖτο, καὶ ὀλίγους ἐν τάξει ἔχων πρὸ αὐτοῦ· τὸ δὲ πολὺ αὐτῷ ἀνατεταραγμένον ἐπορεύετο, καὶ τῶν ὅπλων τοῖς στρατιώταις πολλὰ ἐπὶ ἀμαξῶν καὶ ὑποζυγίων ἤγετο.

CHAP. VIII.

Sudden approach of the royal army. — Cyrus draws up his forces in haste. — Their position. — The Greeks rout and pursue those opposed to them. — The King attempts to take Cyrus in flank. — Cyrus, seeing his design, attacks and routs his body-guard of 6000 horse. — Encounter between Artaxerxes and Cyrus, in which the former is wounded, and the latter slain. — Eight of the intimate friends of Cyrus and Artapates, a devotedly attached officer, fall with him.

1. ΚΑΙ ἤδη τε ἦν ἀμφὶ ἀγορὰν πλήθουσιν, καὶ πλησίον ἦν ὁ σταθμὸς, ἔνθα ἔμελλε καταλύειν, ἥνικα Παταγύας, ἀνὴρ Πέρσης, τῶν ἀμφὶ Κύρον πιστῶν, προφαίνεται ἐλαύνων ἀνὰ κράτος ἰδρύνει τῷ ἵππῳ· καὶ εὐθὺς πᾶσιν, οἷς ἐνετύγχανεν, ἐβόα καὶ βαρβαρικῶς καὶ Ἑλληνικῶς, ὅτι βασιλεὺς σὺν στρατεύματι πολλῷ προσέρχεται, ὡς εἰς μάχην παρεσκευασμένος. 2. Ἐνθα δὴ πολὺς τάραχος ἐγένετο· αὐτίκα γὰρ ἐδόκουσι οἱ Ἕλληνες καὶ πάντες δὲ, ἀτάκτοις σφίσι ἐπιπесείσθαι. 3. Καὶ Κύρος τε καταπηδήσας ἀπὸ τοῦ ἅρματος τὸν θώρακα ἐνέδν, καὶ ἀναβὰς ἐπὶ τὸν ἵππον, τὰ παλτὰ εἰς τὰς χεῖρας ἔλαβε, τοῖς τε ἄλλοις πᾶσι παρήγγελλεν ἐξοπλίζεσθαι, καὶ καθίστασθαι εἰς τὴν ἑαυτοῦ τάξιν ἑκαστον. 4. Ἐνθα δὴ σὺν πολλῇ σπουδῇ καθίσταντο, Κλέαρχος μὲν τὰ δεξιὰ τοῦ κέρατος ἔχων, πρὸς τῷ Εὐφράτῃ ποταμῷ, Πρόξενος δὲ ἐχόμενος· οἱ δ' ἄλλοι μετὰ τοῦτον. Μένων δὲ τὸ εὐώνυμον κέρας εἶχε τοῦ Ἑλληνικοῦ. 5. Τοῦ δὲ βαρβαρικοῦ ἵππεῖς μὲν Παφλαγόνες εἰς χιλίουσιν παρὰ Κλέαρχον ἕστασαν ἐν τῷ δεξιῷ, καὶ τὸ Ἑλληνικὸν πελταστικόν· ἐν δὲ τῷ εὐώνυμῳ Ἀριαῖός τε, ὁ Κύρου ὑπαρχος, καὶ τὸ ἄλλο βαρβαρικόν. 6. Κύρος δὲ καὶ ἵππεῖς μετ' αὐτοῦ ἐξακόσιοι, κατὰ τὸ μέσον, ὀπλισμένοι θώραξι μὲν αὐτοὶ καὶ παραμηριδίοις καὶ κράνεσι πάντες, πλὴν Κύρου. Κύρος δὲ, ψιλὴν ἔχων τὴν κεφαλὴν, εἰς τὴν μάχην καθίστατο. [Λέγεται δὲ καὶ τοὺς ἄλλους Πέρσας ψιλαῖς ταῖς κεφαλαῖς ἐν τῷ πολέμῳ διακινδυνεύειν.] 7. Οἱ δ' ἵπποι ἅπαντες, οἱ μετὰ Κύρου, εἶχον καὶ προμετωπίδια καὶ προστερνίδια· εἶχον δὲ καὶ μαχαίρας οἱ ἵππεῖς Ἑλληνικάς.

8. Καὶ ἤδη τε ἦν μέσον ἡμέρας, καὶ οὐπω καταφανεῖς ἦσαν οἱ πολέμιοι· ἥνίκα δὲ δαίλῃ ἐγίνετο ἐφάνη κονιορτός, ὥσπερ νεφέλῃ λευκῇ, χρόνῳ δὲ οὐ συχνῷ ὕστερον, ὥσπερ μελανία τις ἐν τῷ πεδίῳ ἐπιπολύ. "Οτε δὲ ἐγγύτερον ἐγίνοντο, τάχα δὴ καὶ χαλκός τις ἤστραπτε, καὶ αἱ λόγχαι καὶ αἱ τάξεις καταφανεῖς ἐγίνοντο.

9. Καὶ ἦσαν ἵππεῖς μὲν λευκωθώρακες ἐπὶ τοῦ εὐωνύμου τῶν πολεμίων. (Τισσαφέρνῃς ἐλέγετο τούτων ἄρχειν·) ἐχόμενοι δὲ τούτων, γερρόφοροι· ἐχόμενοι δὲ σπλίται· σὺν ποδῆρσι ξυλίναις ἀσπίσιν· (Αἰγύπτιοι δὲ οὗτοι ἐλέγοντο εἶναι·) ἄλλοι δ' ἵππεῖς, ἄλλοι τοξόται. Πάντες δὲ οὗτοι κατὰ ἔθνη, ἐν πλαισίῳ πλήρει ἀνθρώπων ἕκαστον τὸ ἔθνος ἐπορεύετο. 10. Πρὸ δ' αὐτῶν ἄρματα διαλείποντα συχνὸν ἀπ' ἀλλήλων, τὰ δρεπανηφόρα καλούμενα· εἶχον δὲ τὰ δρέπανα ἐκ τῶν ἀξόνων εἰς πλάγιον ἀποτεταμένα, καὶ ὑπὸ τοῖς δίφροις εἰς γῆν βλέποντα, ὡς διακόπτειν, ὅτῳ ἐντύχοιεν. Ἡ δὲ γνώμη ἦν, ὡς εἰς τὰς τάξεις τῶν Ἑλλήνων ἐλώντων καὶ διακοψόντων. 11. Ὁ μέντοι Κύρος εἶπεν, ὅτε καλέσας παρεκελεύετο τοῖς Ἑλλησι, τὴν κραυγὴν τῶν βαρβάρων ἀνέχεσθαι, ἐψεύσθη τοῦτο· οὐ γὰρ κραυγὴ, ἀλλὰ συγῆ, ὡς ἀνυστὸν, καὶ ἡσυχὴ ἐν ἴσῳ καὶ βραδέως προσήεσαν. 12. Καὶ ἐν τούτῳ Κύρος, παρελαύνων αὐτὸς σὺν Πύρρητι τῷ ἑρμηνεῖ καὶ ἄλλοις τρισὶν ἢ τέτταρσι, τῷ Κλεάρχῳ ἐβόα, ἄγειν τὸ στράτευμα κατὰ μέσον τὸ τῶν πολεμίων, ὅτι ἐκεῖ βασιλεὺς εἴη· καὶ τοῦτο, ἔφη, νικῶμεν, πάνθ' ἡμῖν πεποιήται. 13. Ὁρῶν δὲ ὁ Κλέαρχος τὸ μέσον στίφος, καὶ ἀκούων Κυρου ἔξω ὄντα τοῦ Ἑλληνικοῦ εὐωνύμου βασιλέα, (τοσοῦτον γὰρ πλήθει περιῖν βασιλεὺς, ὥστε μέσον τὸ ἑαυτοῦ ἔχων τοῦ Κυρου εὐωνύμου ἔξω ἦν,) ἀλλ' ὅμως ὁ Κλέαρχος οὐκ ἠθέλεν ἀποσπᾶσαι ἀπὸ τοῦ ποταμοῦ τὸ δεξιὸν κέρας, φοβούμενος, μὴ κυκλωθεῖν ἐκατέρωθεν· τῷ δὲ Κύρῳ ὑπεκρίνατο, ὅτι αὐτῷ μελοῖ, ὅπως καλῶς ἔχοι.

14. Καὶ ἐν τούτῳ τῷ καιρῷ τὸ μὲν βαρβαρικὸν στράτευμα ὁμαλῶς προῆι· τὸ δ' Ἑλληνικόν, ἔτι ἐν τῷ αὐτῷ μένον, συνετάττετο ἐκ τῶν ἔτι προσιόντων. Καὶ ὁ Κύρος παρελαύνων οὐ πάνυ πρὸς αὐτῷ τῷ στρατεύματι, κατεθεᾶτο ἐκατέρους [ἀποθεν], τοὺς τε πολεμίους

ἀποβλέπων τοὺς τε φίλους. 15. Ἰδὼν δὲ αὐτὸν ἀπὸ τοῦ Ἑλληνικοῦ Ξενοφῶν Ἀθηναῖος, ὑπελάσας ὡς συναντήσαι, ἤρετο, εἴ τι παραγγέλλοι· ὁ δ' ἐπιστήσας εἶπε, καὶ λέγειν ἐκέλευε πᾶσιν, ὅτι τὰ ἱερὰ καὶ τὰ σφάγια καλὰ εἴη. 16. Ταῦτα δὲ λέγων, θορύβου ἤκουσε διὰ τῶν τάξεων ἰόντος, καὶ ἤρετο, τίς ὁ θόρυβος εἴη. Ὁ δὲ Ξενοφῶν εἶπερ, ὅτι τὸ σύνθημα παρέρχεται δεύτερον ἤδη. Καὶ ὃς ἐθαύμασε, τίς παραγγέλλει, καὶ ἤρετο, ὅ τι καὶ εἴη τὸ σύνθημα. Ὁ δὲ ἀπεκρίνατο, ὅτι ΖΕΥΣ ΣΩΤΗΡ καὶ ΝΙΚΗ. 17. Ὁ δὲ Κῦρος ἀκούσας, ἀλλὰ δέχομαι τε, ἔφη, καὶ τοῦτο ἔστω. Ταῦτα δὲ εἰπὼν, εἰς τὴν ἑαυτοῦ χώραν ἀπήλυνε· καὶ οὐκ ἔτι τρία ἢ τέτταρα στάδια ἀπειχέτην τῷ φάλαγγε ἀπ' ἀλλήλων, ἥνίκα ἐπαιάνιζόν τε οἱ Ἕλληνες, καὶ ἤρχοντο ἀντίοι ἵεναι τοῖς πολεμίοις. 18. Ὡς δὲ πορευομένων ἐξεκύμαινέ τι τῆς φάλαγγος, τὸ ἐπιλειπόμενον ἤρξατο δρόμῳ θεῖν· καὶ ἅμα ἐφθέγγαντο πάντες οἶον περ τῷ Ἐνναλίῳ ἐλελίζουσι, καὶ πάντες δὲ ἔθεον. Λέγουσι δέ τινες, ὡς καὶ ταῖς ἀσπίσι πρὸς τὰ δόρατα ἐδούπησαν, φόβον ποιοῦντες τοῖς ἵπποις. 19. Πρὶν δὲ τόξευμα ἐξικνεῖσθαι, ἐκκλίνουσιν οἱ βάρβαροι τοῖς ἵπποις καὶ φεύγουσι. Καὶ ἐνταῦθα δὴ ἐδίωκον μὲν κατὰ κράτος οἱ Ἕλληνες, ἐβόων δὲ ἀλλήλοις, μὴ θεῖν δρόμῳ, ἀλλ' ἐν τάξει ἔπεσθαι. 20. Τὰ δὲ ἄρματα ἐφέρετο τὰ μὲν δι' αὐτῶν τῶν πολεμίων, τὰ δὲ καὶ δι' αὐτῶν τῶν Ἑλλήνων, κενὰ ἡνιόχων. Οἱ δὲ, ἐπεὶ προῖδοιεν, διίσταντο· ἔστι δ' ὅστις καὶ κατελήφθη, ὥσπερ ἐν ἵπποδρόμῳ, ἐκπλαγεῖς· καὶ οὐδὲν μέντοι οὐδὲ τοῦτόν παθεῖν ἔφασαν· οὐδὲ ἄλλος δὲ τῶν Ἑλλήνων ἐν ταύτῃ τῇ μάχῃ ἔπαθεν οὐδεὶς οὐδὲν, πλὴν ἐπὶ τῷ εὐωνύμῳ τοξευθῆναι τις ἐλέγετο.

21. Κῦρος δὲ, ὁρῶν τοὺς Ἕλληνας νικῶντας τὸ καθ' αὐτοὺς καὶ διώκοντας, ἡδόμενος καὶ προσκυνούμενος ἤδη ὡς βασιλεὺς ὑπὸ τῶν ἀμφ' αὐτὸν, οὐδ' ὡς ἐξήχθη διώκειν· ἀλλὰ συνεσπειραμένην ἔχων τὴν τῶν σὺν ἑαυτῷ ἐξακοσίων ἱππέων τάξιν, ἐπεμελεῖτο, ὅ τι ποιήσει βασιλεὺς. Καὶ γὰρ ἤδει αὐτὸν, ὅτι μέσον ἔχοι τοῦ Περσικοῦ στρατεύματος. 22. Καὶ πάντες δὲ οἱ τῶν βαρβάρων ἄρχοντες, μέσον ἔχοντες τὸ αὐτῶν ἡγοῦντο, νομίζοντες, οὕτως καὶ ἐν ἀσφαλεστάτῳ εἶναι, ἣν ἡ ἰσχὺς

αὐτῶν ἐκατέρωθεν ἦ, καὶ, εἴ τι παραγγεῖλαι χρήζοιεν, ἡμίσει ἐν χρόνῳ αἰσθάνεσθαι τὸ στράτευμα. 23. Καὶ βασιλεὺς δὴ τότε, μέσον ἔχων τῆς ἑαυτοῦ στρατιᾶς, ὅμως ἔξω ἐγένετο τοῦ Κύρου εὐωνύμου κέρατος. Ἐπεὶ δὲ οὐδεὶς αὐτῷ ἐμάχετο ἐκ τοῦ ἐναντίου, οὐδὲ τοῖς αὐτοῦ τεταγμένοις ἐμπροσθεν, ἐπέκαμπτεν, ὥς εἰς κύκλωσιν. 24. Ἐνθα δὴ Κῦρος δέισας, μὴ ὀπισθεν γενόμενος κατακόψῃ τὸ Ἑλληνικόν, ἐλαύνει ἀντίος· καὶ ἐμβαλὼν σὺν τοῖς ἑξακοσίοις, νικᾷ τοὺς πρὸ βασιλέως τεταγμένους, καὶ εἰς φυγὴν ἔτρεψε τοὺς ἑξακισχιλίους· καὶ ἀποκτεῖναι λέγεται αὐτὸς τῇ ἑαυτοῦ χειρὶ Ἀρταγέρσην, τὸν ἄρχοντα αὐτῶν.

25. Ὡς δὲ ἡ τροπὴ ἐγένετο, διασπείρονται καὶ οἱ Κύρου ἑξακοσίοι, εἰς τὸ διώκειν ὁρμήσαντες· πλὴν πάνυ ὀλίγοι ἀμφ' αὐτὸν κατελείφθησαν, σχεδὸν οἱ ὁμοτράπεζοι καλούμενοι. 26. Σὺν τούτοις δὲ ὢν, καθορᾷ βασιλέα καὶ τὸ ἀμφ' ἐκεῖνον στίφος· καὶ εὐθὺς οὐκ ἠνέσχετο, ἀλλ' εἰπὼν, “Ὀρῶ τὸν ἄνδρα,” ἔστο ἐπ' αὐτόν· καὶ παῖει κατὰ τὸ στέρνον, καὶ τιτρώσκει διὰ τοῦ θώρακος, ὥς φησι Κτησίας ὁ ἰατρός, καὶ ἰᾶσθαι αὐτὸς τὸ τραῦμά φησι. 27. Παίοντα δ' αὐτὸν ἀκοντίζει τις παλτῷ ὑπὸ τὸν ὀφθαλμὸν βιαίως· καὶ ἐνταῦθα μαχόμενοι καὶ βασιλεὺς καὶ Κῦρος, καὶ οἱ ἀμφ' αὐτοὺς ὑπὲρ ἑκατέρου, ὅπόσοι μὲν τῶν ἀμφὶ βασιλέα ἀπέθανον, Κτησίας λέγει· (παρ' ἐκείνῳ γὰρ ἦν·) Κῦρος δὲ αὐτὸς τε ἀπέθανε, καὶ ὀκτὼ οἱ ἄριστοι τῶν περὶ αὐτὸν ἔκειντο ἐπ' αὐτῷ. 28. Ἀρταπάτης δὲ ὁ πιστότατος αὐτῷ τῶν σκηπτούχων θεράπων λέγεται, ἐπειδὴ εἶδε πεπτωκότα Κῦρον, καταπηδήσας ἀπὸ τοῦ ἵππου περιπεσεῖν αὐτῷ. 29. Καὶ οἱ μὲν φασι, βασιλέα κελεύσαι τινα ἐπισφάξαι αὐτὸν Κῦρον· οἱ δὲ, ἑαυτὸν ἐπισφάξαι, σπασάμενον τὸν ἀκινυάκην· εἶχε γὰρ χρυσοῦν· καὶ στρεπτόν δὲ ἐφόρει καὶ ψέλλια καὶ τὰ ἄλλα, ὥσπερ οἱ ἄριστοι τῶν Περσῶν· ἐτετίμητο γὰρ ὑπὸ Κύρου δι' εὐνοίαν τε καὶ πιστότητα.

CHAP. IX.

Character and eulogy of Cyrus.

1. ΚΥΡΟΣ μὲν οὖν οὕτως ἐτελεύτησεν, ἀνὴρ ὢν Περσῶν τῶν μετὰ Κῦρον τὸν ἀρχαῖον γενομένων βασιλικώτατός τε καὶ ἄρχειν ἀξιώτατος, ὥς παρὰ πάντων ὁμολογεῖται τῶν Κύρου δοκούντων ἐν πείρᾳ γενέσθαι.

2. Πρῶτον μὲν γὰρ παῖς ἔτι ὢν, ὅτε ἐπαιδεύετο καὶ σὺν τῷ ἀδελφῷ καὶ σὺν τοῖς ἄλλοις παισὶ, πάντων πάντα κράτιστος ἐνομίζετο. 3. Πάντες γὰρ οἱ τῶν ἀρίστων Περσῶν παῖδες ἐπὶ ταῖς βασιλέως θύραις παιδεύονται·

ἐνθα πολλὴν μὲν σωφροσύνην καταμάθοι ἂν τις, αἰσχρὸν δ' οὐδὲν οὔτε ἀκούσαι, οὔτ' ἰδεῖν, ἐστι. 4. Θεῶνται δ' οἱ παῖδες καὶ τοὺς τιμωμένους ὑπὸ βασιλέως καὶ ἀκούουσι, καὶ ἄλλους ἀτιμαζομένους· ὥστ' εὐθὺς παῖδες ὄντες μανθάνουσιν ἄρχειν τε καὶ ἄρχεσθαι. 5. Ἐνθα Κῦρος αἰδημονέστατος μὲν πρῶτον τῶν ἡλικῶν ἐδόκει εἶναι, τοῖς τε πρεσβυτέροις καὶ τῶν ἑαυτοῦ ὑποδεστέρων μᾶλλον πείθεσθαι· ἔπειτα δὲ φιλιππότατος, καὶ τοῖς ἵπποις ἄριστα χρῆσθαι. Ἐκρινον δ' αὐτὸν καὶ τῶν εἰς τὸν πόλεμον ἔργων, τοξικῆς τε καὶ ἀκοντίσεως, φιλομαθέστατον εἶναι, καὶ μελετηρότατον. 6. Ἐπεὶ

δε τῇ ἡλικίᾳ ἔπρεπε, καὶ φιλοθηρότατος ἦν, καὶ πρὸς τὰ θηρία μέντοι φιλοκινδυνότατος. Καὶ ἄρκτον ποτὲ ἐπιφερομένην οὐκ ἔτρεσεν, ἀλλὰ συμπεσὼν κατεσπάσθη ἀπὸ τοῦ ἵππου· καὶ τὰ μὲν ἔπαθεν, ὢν καὶ τὰς ὠτειλάς φανεράς εἶχε, τέλος δὲ κατέκανε· καὶ τὸν πρῶτον μέντοι βοηθήσαντα πολλοῖς μακαριστότατον ἐποίησεν.

7. Ἐπεὶ δὲ κατεπέμφθη ὑπὸ τοῦ πατρὸς σατράπης Λυδίας τε καὶ Φρυγίας τῆς μεγάλης καὶ Καπποδοκίας, στρατηγὸς δὲ καὶ πάντων ἀπεδείχθη, οἷς καθήκει εἰς Καστωλοῦ πεδίου ἀθροίζεσθαι, πρῶτον μὲν ἐπέδειξεν αὐτὸν, ὅτι περὶ πλείστου ποιοῖτο, εἴ τῳ σπείσαιτο, καὶ εἴ τῳ σύνθουτο, καὶ εἴ τῳ ὑπόσχοιτό τι, μηδὲν ψεύδεσθαι. 8. Καὶ γὰρ οὖν ἐπίστευον μὲν αὐτῷ αἱ πόλεις ἐπιτρεπόμεναι, ἐπίστευον δ' οἱ ἄνδρες· καὶ εἴ τις πολέμιος ἐγένετο, σπείσασμένου Κύρου, ἐπίστευε, μηδὲν

ἀν παρὰ τὰς σπονδὰς παθεῖν. 9. Τουγαροῦν ἐπεὶ Τισσαφέρνει ἐπολέμησε, πᾶσαι αἱ πόλεις ἐκούσαι Κῦρον εἶλοντο ἀντὶ Τισσαφέρνους, πλὴν Μιλησίων· οὗτοι δὲ, ὅτι οὐκ ἤθελε τοὺς φεύγοντας προέσθαι, ἐφοβούντο αὐτόν. 10. Καὶ γὰρ ἔργῳ ἐπεδείκνυτο, καὶ ἔλεγεν, ὅτι οὐκ ἂν ποτε πρόοιτο, ἐπεὶ ἄπαξ αὐτοῖς φίλος ἐγένετο, οὐδ' εἰ ἔτι μὲν μείους γένοιτο, ἔτι δὲ καὶ κάκιον πράξειαν. 11. Φανερός δ' ἦν, καὶ εἴ τις τι ἀγαθὸν ἢ κακὸν ποιήσειεν αὐτόν, νικᾶν πειρώμενος· καὶ εὐχὴν δὲ τινες αὐτοῦ ἐξέφερον, ὥς εὐχοίτο, τοσοῦτον χρόνον ζῆν, ἔστε νικῶν καὶ τοὺς εὖ καὶ τοὺς κακῶς ποιούντας ἀλεξόμενος. 12. Καὶ γὰρ οὖν πλείστοι δὴ αὐτῷ, ἐνὶ γε ἀνδρὶ τῶν ἐφ' ἡμῶν, ἐπεθύμησαν καὶ χρήματα καὶ πόλεις καὶ τὰ ἐαυτῶν σώματα προέσθαι.

13. Οὐ μὲν δὴ οὐδὲ τοῦτ' ἂν τις εἴποι, ὥς τοὺς κακουργοὺς καὶ ἀδίκους εἶα καταγελᾶν, ἀλλ' ἀφειδέστατα πάντων ἐτιμωρεῖτο. Πολλάκις δ' ἦν ἰδεῖν παρὰ τὰς στιβομένας ὁδοὺς καὶ ποδῶν καὶ χειρῶν καὶ ὀφθαλμῶν στερουμένους ἀνθρώπους· ὥστε ἐν τῇ τοῦ Κύρου ἀρχῇ ἐγένετο καὶ Ἑλληνι καὶ βαρβάρῳ, μηδὲν ἀδικοῦντι, ἀδεῶς πορεύεσθαι, ὅποι τις ἤθελεν, ἔχοντι ὅ τι προχωροίη. 14. Τοὺς μέντοι γε ἀγαθοὺς εἰς πόλεμον ὁμολόγητο διαφερόντως τιμᾶν. Καὶ πρῶτον μὲν ἦν αὐτῷ πόλεμος πρὸς Πισίδας καὶ Μυσούς· στρατευόμενος οὖν καὶ αὐτὸς εἰς ταύτας τὰς χώρας, οὓς ἑώρα ἐθέλοντας κινδυνεύειν, τούτους καὶ ἄρχοντας ἐποίει, ἧς κατεστρέφετο χώρας, ἔπειτα δὲ καὶ ἄλλοις δώροις ἐτίμα· 15. ὥστε φαίνεσθαι τοὺς μὲν ἀγαθοὺς εὐδαιμονεστάτους, τοὺς δὲ κακοὺς δούλους τούτων, ἀξιοῦν εἶναι. Τουγαροῦν πολλὴ ἦν ἀφθονία τῶν ἐθελόντων κινδυνεύειν, ὅπου τις οἶοιτο Κῦρον αἰσθῆσθαι.

16. Εἰς γε μὴν δικαιοσύνην, εἴ τις αὐτῷ φανερός γένοιτο ἐπιδείκνυσθαι βουλόμενος, περὶ παντὸς ἐποιεῖτο τούτους πλουσιωτέρους ποιεῖν τῶν ἐκ τοῦ ἀδίκου φιλοκερδούντων. 17. Καὶ γὰρ οὖν ἄλλα τε πολλὰ δικαίως αὐτῷ διεχειρίζετο, καὶ στρατεύματι ἀληθινῷ ἐχρήσατο. Καὶ γὰρ στρατηγοὶ καὶ λοχαγοὶ οὐ χρημάτων ἕνεκα πρὸς ἐκείνων ἐπλευσαν, ἀλλ' ἐπεὶ ἔγνωσαν κερδαλεώτερον εἶναι Κῦρῳ καλῶς πειθαρχεῖν, ἢ τὸ κατὰ μῆνα

κέρδος. 18. Ἀλλὰ μὴν εἴ τις γέ τι αὐτῷ προστάξαντι καλῶς ὑπηρετήσκειν, οὐδενὶ πώποτε ἀχάριστον εἶασε τὴν προθυμίαν. Τοιγαροῦν κράτιστοι δὴ ὑπηρεταὶ παντὸς ἔργου Κύρῳ ἐλέχθησαν γενέσθαι. 19. Εἰ δέ τινα ὁρῶν δεινὸν ὄντα οἰκονόμον ἐκ τοῦ δικαίου, καὶ κατασκευάζοντά τε, ἧς ἄρχοι χώρας, καὶ προσόδους ποιοῦντα, οὐδένα ἂν πώποτε ἀφείλετο, ἀλλὰ καὶ πλείω προσεδίδου· ὥστε καὶ ἡδέως ἐπόνουν, καὶ θαρράλως ἐκτῶντο, καὶ ἂ πέπατο αὐτὸς τις, ἡκιστα Κύρον ἐκρυπτεν· οὐ γὰρ φθονῶν τοῖς φανερώς πλουτοῦσιν ἐφαίνετο, ἀλλὰ πειρώμενος χρῆσθαι τοῖς τῶν ὑποκρυπτομένων χρήμασι. 20. Φίλους γε μὴν ὅσους ποιήσαιο, καὶ εὖνους γινώθῃς ὄντας, καὶ ἱκανοὺς κρίνειε συνεργοὺς εἶναι, ὃ τι τυγχάνει βουλόμενος κατεργάζεσθαι, ὁμολογεῖται πρὸς πάντων κράτιστος δὴ γενέσθαι θεραπεύειν. 21. Καὶ γὰρ αὐτὸ τοῦτο, ὕπερ αὐτὸς ἕνεκα φίλων ᾤετο δεῖσθαι, ὡς συνεργοὺς ἔχει, καὶ αὐτὸς ἐπειρᾶτο συνεργὸς τοῖς φίλοις κράτιστος εἶναι τούτου, ὅτου ἕκαστον αἰσθάνοιτο ἐπιθυμοῦντα.

22. Δῶρα δὲ πλείστα μὲν, οἶμαι, εἰς γε ἀνὴρ ὢν, ἐλάμβανε διὰ πολλά· ταῦτα δὲ πάντων δὴ μάλιστα τοῖς φίλοις διεδίδου, πρὸς τὸν τρόπον ἐκάστου σκοπῶν, καὶ ὅτου μάλιστα ὁρῶν ἕκαστον δεόμενον. 23. Καὶ ὅσα τῷ σώματι αὐτοῦ κόσμον πέμποι τις ἢ ὡς εἰς πόλεμον, ἢ ὡς εἰς καλλωπισμὸν, καὶ περὶ τούτων λέγειν αὐτὸν ἔφασαν, ὅτι τὸ μὲν ἑαυτοῦ σῶμα οὐκ ἂν δύναιτο τούτοις πᾶσι κοσμήσαι, φίλους δὲ καλῶς κεκοσμημένους μέγιστον κόσμον ἀνδρὶ νομίζοι. 24. Καὶ τὸ μὲν τὰ μεγάλα νικᾶν τοὺς φίλους εὖ ποιοῦντα, οὐδὲν θαυμαστὸν, ἐπειδὴ γε καὶ δυνατώτερος ἦν· τὸ δὲ τῇ ἐπιμελείᾳ περιεῖναι τῶν φίλων, καὶ τῷ προθυμεῖσθαι χαρίζεσθαι, ταῦτα μᾶλλον ἔμουγε δοκεῖ ἀγαστὰ εἶναι. 25. Κύρος γὰρ ἐπεμπε βίκους οἴνου ἡμιδεῖς πολλάκις, ὁπότε πάννυ ἡδὺν λάβοι, λέγων, ὅτι οὐπω δὴ πολλοῦ χρόνου τούτου ἡδίωνι οἴνῳ ἐπιτύχοι· τοῦτον οὖν σοι ἐπεμψε, καὶ δεῖταί σου, τοῦτον ἐκπιεῖν τήμερον, σὺν οἷς μάλιστα φιλεῖς. 26. Πολλάκις δὲ χήνας ἡμιβρώτους ἐπεμπε, καὶ ἄρτων ἡμίσεια, καὶ ἄλλα τοιαῦτα, ἐπιλέγειν κελεύων τὸν φέροντα· Τούτοις ἦσθη Κύρος·

βούλεται οὖν, καὶ σὲ τούτων γεύσασθαι. 27. Ὅπου δὲ χιλὸς σπάνιος πάνυ εἴη, αὐτὸς δ' ἐδύνατο παρασκευάσασθαι διὰ τὸ πολλοὺς ἔχειν ὑπηρέτας, καὶ διὰ τὴν ἐπιμέλειαν, διαπέμπων ἐκέλευε τοὺς φίλους, τοῖς τὰ ἑαυτῶν σώματα ἄγουσιν ἵπποις ἐμβάλλειν τοῦτον τὸν χιλὸν, ὥς μὴ πεινῶντες τοὺς ἑαυτοῦ φίλους ἄγωσιν. 28. Εἰ δὲ δὴ ποτε πορεύοιτο, καὶ πλείστοι μέλλοιεν ὄψεσθαι, προσκαλῶν τοὺς φίλους ἐσπουδαιολογεῖτο, ὥς δηλοῖη, οὐς τιμᾷ· ὥστε ἔγωγε, ἐξ ὧν ἀκούω, οὐδένα κρίνω ὑπὸ πλειόνων πεφιλησθαι οὔτε Ἑλλήνων, οὔτε βαρβάρων. 29. Τεκμήριον δὲ τούτου καὶ τόδε· παρὰ μὲν Κύρου, δούλου ὄντος, οὐδεὶς ἀπῆει πρὸς βασιλέα· πλὴν Ὀρόντας ἐπεχείρησε· καὶ οὗτος δὲ, ὃν ᾤετο πιστόν οἱ εἶναι, ταχὺ αὐτὸν εὔρε Κύρῳ φιλαίτερον, ἢ ἑαυτῷ· παρὰ δὲ βασιλέως πολλοὶ πρὸς Κύρον ἀπήλθον, ἐπεὶ πολέμιοι ἀλλήλοις ἐγένοντο, καὶ οὗτοι μέντοι οἱ μάλιστα ὑπ' αὐτοῦ ἀγαπώμενοι, νομίζοντες, παρὰ Κύρῳ ὄντες ἀγαθοὶ ἀξιωτέρας ἂν τιμῆς τυγχάνειν ἢ παρὰ βασιλεῖ. 30. Μέγα δὲ τεκμήριον καὶ τὸ ἐν τῇ τελευτῇ τοῦ βιοῦ αὐτῷ γενόμενον, ὅτι καὶ αὐτὸς ἦν ἀγαθὸς, καὶ κρίνειν ὀρθῶς ἐδύνατο τοὺς πιστοὺς καὶ εὖνους καὶ βεβαίους. 31. Ἀποθνήσκοντος γὰρ αὐτοῦ, πάντες οἱ παρ' αὐτὸν φίλοι καὶ συντράπεζοι μαχόμενοι ἀπέθανον ὑπὲρ Κύρου, πλὴν Ἀριαίου· οὗτος δὲ τεταγμένος ἐτύγγαυεν ἐπὶ τῷ εὐωνύμῳ, τοῦ ἵππικοῦ ἄρχων· ὥς δ' ᾔσθετο Κύρον πεπτωκότα, ἔφυγεν, ἔχων καὶ τὸ στράτευμα πᾶν, οὐ ἡγήετο.

CHAP. X.

Flight of Ariæus. — The King plunders the Grecian camp. — He prepares to attack the victorious Greeks. — They proceed to meet him. — Flight of the royal troops. — The Greeks pursue, but do not come up with them. — They return to their tents, which they find plundered even of their food.

1. ἘΝΤΑΤῚΘΑ δὴ Κύρου ἀποτέμενεται ἡ κεφαλὴ καὶ χεὶρ ἡ δεξιὰ. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ διώκων εἰσπίπτει εἰς τὸ Κυρεῖον στρατόπεδον· καὶ οἱ μὲν μετὰ

Αρμαίον οὐκέτι ἴστανται, ἀλλὰ φεύγουσι διὰ τοῦ αὐτῶν στρατοπέδου εἰς τὸν σταθμὸν, ἐνθεν ὥρμητο· τέτταρες δὲ ἐλέγοντο παρασάγγαι τῆς ὁδοῦ εἶναι. 2. Βασιλεὺς δὲ καὶ οἱ σὺν αὐτῷ τά τε ἄλλα πολλὰ διαρπάζουσι, καὶ τὴν Φωκαίδα, τὴν Κύρου παλλακίδα, τὴν σοφὴν καὶ καλὴν λεγομένην εἶναι, λαμβάνει. 3. Ἡ δὲ Μιλησία, ἡ νεωτέρα, ληφθεῖσα ὑπὸ τῶν ἀμφὶ βασιλέα, ἐκφεύγει γυμνὴ πρὸς τῶν Ἑλλήνων, οἱ ἔτυχον ἐν τοῖς σκευοφόροις ὅπλα ἔχοντες· καὶ ἀντιταχθέντες πολλοὺς μὲν τῶν ἀρπαζόντων ἀπέκτειναν, οἱ δὲ καὶ αὐτῶν ἀπέθανον· οὐ μὴν ἔφυγόν γε, ἀλλὰ καὶ ταύτην ἔσωσαν καὶ τᾶλλα, ὅσα ἐντὸς αὐτῶν καὶ χρήματα καὶ ἄνθρωποι ἐγένοντο, πάντα ἔσωσαν. 4. Ἐνταῦθα διέσχον ἀλλήλων βασιλεὺς τε καὶ οἱ Ἕλληνες ὡς τριάκοντα στάδια, οἱ μὲν διώκοντες τοὺς καθ' ἑαυτοὺς, ὡς πάντας νικῶντες· οἱ δὲ ἀρπάζοντες, ὡς ἤδη πάντες νικῶντες. 5. Ὡς δὲ ἤσθοντο οἱ μὲν Ἕλληνες, ὅτι βασιλεὺς σὺν τῷ στρατεύματι ἐν τοῖς σκευοφόροις εἶη, βασιλεὺς δ' αὖ ἤκουσε Τισσαφέρνους, ὅτι οἱ Ἕλληνες νικῶεν τὸ καθ' ἑαυτοὺς, καὶ εἰς τὸ πρόσθεν οἴχοντο διώκοντες, ἐνταῦθα δὴ βασιλεὺς μὲν ἀθροίζει τοὺς ἑαυτοῦ, καὶ συντάττεται· ὁ δὲ Κλέαρχος ἐβουλευέτο, Πρόξενον καλέσας (πλησιαίτατος γὰρ ἦν,) εἰ πέμποιεν τινας, ἧ πάντες ἴοιεν ἐπὶ τὸ στρατόπεδον ἀρήζοντες.

6. Ἐν τούτῳ βασιλεὺς πάλιν δῆλος ἦν προσιῶν, ὡς ἐδόκει, ὅπισθεν. Καὶ οἱ μὲν Ἕλληνες στραφέντες παρασκευάζονται, ὡς, ταύτῃ προσιόντος, καὶ δεξόμενοι· ὁ δὲ βασιλεὺς ταύτῃ μὲν οὐκ ἤγεν, ἧ δὲ παρῆλθεν ἔξω τοῦ εὐωνύμου κέρατος, ταύτῃ καὶ ἀπήγαγεν, ἀναλαβὼν καὶ τοὺς ἐν τῇ μάχῃ πρὸς τοὺς Ἕλληνας αὐτομολήσαντας, καὶ Τισσαφέρην, καὶ τοὺς σὺν αὐτῷ. 7. Ὁ γὰρ Τισσαφέρης ἐν τῇ πρώτῃ συνόδῳ οὐκ ἔφυγεν, ἀλλὰ δῆλασε παρὰ τὸν ποταμὸν κατὰ τοὺς Ἕλληνας πελταστὰς· διελαύνων δὲ κατέκανε μὲν οὐδένα, διαστάντες δὲ οἱ Ἕλληνες ἔπαιον καὶ ἠκόντιζον αὐτούς· Ἐπισθένης δὲ Ἀμφιπολίτης ἦρχε τῶν πελταστῶν, καὶ ἐλέγετο φρόνιμος γενέσθαι. 8. Ὁ δ' οὖν Τισσαφέρης, ὡς μείον ἔχων ἀπηλλάγη, πάλιν μὲν οὐκ ἀναστρέφει, εἰς δὲ τὸ στρατόπεδον ἀφικόμενος τῶν Ἑλλήνων, ἐκεῖ συντυγχάνει

βασιλεῖ, καὶ ὁμοῦ δὴ πάλιν συνταξάμενοι ἐπορεύοντο. 9. Ἐπεὶ δ' ἦσαν κατὰ τὸ εὐώνυμον τῶν Ἑλλήνων κέρας, ἔδεισαν οἱ Ἕλληνες, μὴ προσάγοιεν πρὸς τὸ κέρας, καὶ περιπτύξαντες ἀμφοτέρωθεν αὐτοὺς κατακόψειαν· καὶ ἐδόκει αὐτοῖς ἀναπτύσσειν τὸ κέρας, καὶ ποιήσασθαι ὀπισθεν τὸν ποταμόν. 10. Ἐν ᾧ δὲ ταῦτα ἐβουλευόντο, καὶ δὴ βασιλεὺς παραμειψάμενος εἰς τὸ αὐτὸ σχῆμα κατέστησεν ἐναντίαν τὴν φάλαγγα, ὥσπερ τὸ πρῶτον μαχοῦμενος συνῆει. Ὡς δὲ εἶδον οἱ Ἕλληνες ἐγγὺς τε ὄντας καὶ παρατεταγμένους, αὐτῖς παιανίσαντες ἐπήσαν πολὺ ἔτι προθυμότερον, ἢ τὸ πρόσθεν. 11. Οἱ δ' αὖ βάρβαροι οὐκ ἐδέχοντο, ἀλλ' ἐκ πλείονος ἢ τὸ πρόσθεν ἐφευγον· οἱ δ' ἐπεδίωκον μέχρι κώμης τινός· ἐνταῦθα δὲ ἔστησαν οἱ Ἕλληνες. 12. ὑπὲρ γὰρ τῆς κώμης γήλοφος ἦν, ἐφ' οὗ ἀνεστράφησαν οἱ ἀμφὶ βασιλέα, πεζοὶ μὲν οὐκ ἔτι, τῶν δὲ ἵππέων ὁ λόφος ἐνεπλήσθη, ὥστε τὸ ποιούμενον μὴ γιγνώσκειν. Καὶ τὸ βασίλειον σημεῖον ὁρᾶν ἔφασαν, αἰτόν τινα χρυσοῦν ἐπὶ πέλτης ἀνατεταμένον.

13. Ἐπεὶ δὲ καὶ ἐνταῦθα ἐχώρουν οἱ Ἕλληνες, λείπουσι δὴ καὶ τὸν λόφον οἱ ἵππεῖς· οὐ μέντοι ἔτι ἀθρόοι, ἀλλ' ἄλλοι ἄλλοθεν· ἐψιλοῦτο δ' ὁ λόφος τῶν ἵππέων· τέλος δὲ καὶ πάντες ἀπεχώρησαν. 14. Ὁ οὖν Κλέαρχος οὐκ ἀνεβίβαζεν ἐπὶ τὸν λόφον, ἀλλ' ὑπὸ αὐτὸν στήσας τὸ στράτευμα, πέμπει Λύκιον τὸν Συρακούσιον καὶ ἄλλον ἐπὶ τὸν λόφον, καὶ κελεύει, κατιδόντας τὰ ὑπὲρ τοῦ λόφου, τί ἐστίν, ἀπαγγεῖλαι. 15. Καὶ ὁ Λύκιος ἤλασε καὶ ἰδὼν ἀπαγγέλλει, ὅτι φεύγουσιν ἀνὰ κράτος. Σχεδὸν δ' ὅτε ταῦτα ἦν, καὶ ἥλιος ἐδύετο. 16. Ἐνταῦθα δ' ἔστησαν οἱ Ἕλληνες, καὶ θέμενοι τὰ ὄπλα ἀνεπαύοντο· καὶ ἅμα μὲν ἐθαύμαζον, ὅτι οὐδαμοῦ Κῦρος φαίνοιτο, οὐδ' ἄλλος ἀπ' αὐτοῦ οὐδεὶς παρείη· οὐ γὰρ ᾗδεσαν αὐτὸν τεθνηκότα, ἀλλ' εἵκαζον, ἢ διώκοντα οἴχεσθαι, ἢ καταληψόμενόν τι προεληλακέναι. 17. καὶ αὐτοὶ ἐβουλευόντο, εἰ αὐτοῦ μέιναντες τὰ σκευοφόρα ἐνταῦθα ἄγοιτο, ἢ ἀπίοιεν ἐπὶ τὸ στρατόπεδον. Ἐδοξεν οὖν αὐτοῖς ἀπιέναι· καὶ ἀφικνούνται ἀμφὶ δόρπιστον ἐπὶ τὰς σκηνάς. 18. Ταύτης μὲν οὖν τῆς ἡμέρας τοῦτο τὸ τέλος ἐγένετο. Καταλαμβάνουσι δὲ τῶν τε ἄλλων

χρημάτων τὰ πλείστα διηρπασμένα, καὶ εἴ τι σιτίον ἢ ποτὸν ἦν· καὶ τὰς ἀμάξας μεστὰς ἀλεύρων καὶ οἴνου, ἃς παρεσκευάσατο Κύρος, ἵνα, εἴ ποτε σφοδρὰ λάβοι τὸ στρατόπεδον ἔνδεια, διαδιδοίῃ τοῖς Ἑλλησιν, (ἦσαν δ' αὐται, ὡς ἐλέγοντο, τετρακόσiai ἀμάξαι·) καὶ ταύτας τότε οἱ σὺν βασιλεῖ διήρπασαν. 19. Ὡστε ἄδειπνοι ἦσαν οἱ πλείστοι τῶν Ἑλλήνων· ἦσαν δὲ καὶ ἀνάριστοι· πρὶν γὰρ δὴ καταλῦσαι τὸ στράτευμα πρὸς ἄριστον, βασιλεὺς ἐφάνη. Ταύτην μὲν οὖν τὴν νύκτα οὕτω διεγέγοντο.

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ἈΝΑΒΑΣΕΩΣ Β΄.

BOOK II.

CHAP. I.

The Greeks are informed by Procles and Glus of the death of Cyrus and the flight of Ariæus. — Clearchus sends them to Ariæus with an offer of the Persian throne. — The King summons the Greeks to surrender their arms. — Their refusal. — The King hereupon offers them a truce if they remain where they are, but threatens to attack them if they depart.

1. Ὡς μὲν οὖν ἠθροίσθη Κύρῳ τὸ Ἑλληνικὸν, ὁπότε ἐπὶ τὸν ἀδελφὸν Ἀρταξέρξην ἐστρατεύετο, καὶ ὅσα ἐν τῇ ἀνόδῳ ἐπράχθη, καὶ ὡς ἡ μάχη ἐγένετο, καὶ ὡς Κύρος ἐτελεύτησε, καὶ ὡς ἐπὶ τὸ στρατόπεδον ἐλθόντες οἱ Ἕλληνες ἐκοιμήθησαν, οἰόμενοι τὰ πάντα νικᾶν, καὶ Κύρον ζῆν, ἐν τῷ ἔμπροσθεν λόγῳ δεδήλωται. 2. Ἀμα δὲ τῇ ἡμέρᾳ συνελθόντες οἱ στρατηγοὶ ἐθαύμαζον, ὅτι Κύρος οὔτε ἄλλον πέμποι σηματοῦντα, ὅ τι χρὴ ποιεῖν, οὔτ' αὐτὸς φαίνοιτο. Ἔδοξεν οὖν αὐτοῖς, συσκευασμένοις ἃ εἶχον, καὶ ἐξοπλισαμένοις, προΐεναι εἰς τὸ πρόσθεν, ἕως Κύρῳ συμμίξειαν. 3. Ἦδη δὲ ἐν ὁρμῇ ὄντων, ἅμ' ἡλίῳ ἀνίσχοντι ἦλθε Προκλῆς, ὁ Τευθρανίας ἄρχων, γεγονὼς ἀπὸ Δαμαράτου τοῦ Λάκωνος, καὶ Γλοῦς ὁ Ταμώ. Οὗτοι ἔλεγον, ὅτι Κύρος μὲν τέθνηκεν, Αῤιαῖος δὲ πεφευγὼς ἐν τῷ σταθμῷ εἶη μετὰ τῶν ἄλ-

λων βαρβάρων, ὅθεν τῇ προτεραιᾷ ὠρμώντο· καὶ λέγοι, ὅτι ταύτην μὲν τὴν ἡμέραν περιμένειεν ἂν αὐτοὺς, εἰ μέλλοιεν ἤκειν· τῇ δὲ ἄλλῃ ἀπιέναι φαίη ἐπὶ Ἰωνίας, ὅθεν περ ἦλθε. 4. Ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ ἄλλοι Ἕλληνες βαρέως ἔφερον. Κλέαρχος δὲ τάδε εἶπεν· ἄλλ' ὥφελε μὲν Κύρος ζῆν· ἐπεὶ δὲ τετελεύτηκεν, ἀπαγγέλλετε Ἀριαίῳ, ὅτι ἡμεῖς γε νικῶμεν βασιλέα, καὶ, ὥς ὁρᾶτε, οὐδεὶς ἡμῖν ἔτι μάχεται· καὶ εἰ μὴ ὑμεῖς ἦλθετε, ἐπορευόμεθα ἂν ἐπὶ βασιλέα. Ἐπαγγελλόμεθα δὲ Ἀριαίῳ, ἔαν ἐνθάδε ἔλθῃ, εἰς τὸν θρόνον τὸν βασιλείου αὐτὸν καθιεῖν· τῶν γὰρ τὴν μάχην νικῶντων καὶ τὸ ἄρχειν ἐστὶ. 5. Ταῦτ' εἰπὼν ἀποστέλλει τοὺς ἀγγέλους, καὶ σὺν αὐτοῖς Χειρίσοφον τὸν Λάκωνα, καὶ Μένωνα τὸν Θετταλόν· καὶ γὰρ αὐτὸς Μένων ἐβούλετο· ἦν γὰρ φίλος καὶ ξένος Ἀριαίου. 6. Οἱ μὲν ὥχοντο, Κλέαρχος δὲ περιέμενε. Τὸ δὲ στράτευμα ἐπορίζετο σίτον, ὅπως ἐδύνατο, ἐκ τῶν ὑποζυγίων, κόπτοντες τοὺς βοῦς καὶ ὄνους· ξύλοις δ' ἐχρῶντο, μικρὸν προϊόντες ἀπὸ τῆς φάλαγγος, οὐ ἡ μάχῃ ἐγένετο, τοῖς τε οἰστοῖς, πολλοῖς οὖσιν, (οὗς ἠνάγκαζον οἱ Ἕλληνες ἐκβύλλειν τοὺς αὐτομολοῦντας παρὰ βασιλέως,) καὶ τοῖς γέρροις, καὶ ταῖς ξυλίναις ἀσπίσι ταῖς Αἰγυπτίαις· πολλαὶ δὲ καὶ πέλται, καὶ ἄμαξαι ἦσαν ἔρημοι· οἷς πᾶσι χρώμενοι, κρέα ἔψοντες ἥσθιον ἐκείνην τὴν ἡμέραν.

7. Καὶ ἤδη τε ἦν περὶ πλήθουσιν ἀγορὰν, καὶ ἔρχονται παρὰ βασιλέως καὶ Τισσαφέρνους κήρυκες, οἱ μὲν ἄλλοι βάρβαροι· ἦν δὲ αὐτῶν Φαλύνος εἰς Ἕλληνα, ὃς ἐτύγγανε παρὰ Τισσαφέρνει ὦν, καὶ ἐντίμως ἔχων· καὶ γὰρ προσεποιεῖτο ἐπιστήμων εἶναι τῶν περὶ τὰς τάξεις τε καὶ ὀπλομαχίαν. 8. Οὗτοι δὲ προσελθόντες τε, καὶ καλέσαντες τοὺς τῶν Ἑλλήνων ἄρχοντας, λέγουσιν ὅτι βασιλεὺς κελεύει τοὺς Ἕλληνας, ἐπεὶ νικῶν τυγχάνει, καὶ Κύρον ἀπέκτονε, παραδόντας τὰ ὅπλα, ἰόντας ἐπὶ τὰς βασιλέως θύρας, εὐρίσκεσθαι ἦν τι δύνωνται ἀγαθόν. 9. Ταῦτα μὲν εἶπον οἱ βασιλέως κήρυκες· οἱ δὲ Ἕλληνες βαρέως μὲν ἤκουσαν, ὅμως δὲ Κλέαρχος τοσοῦτον εἶπεν, ὅτι οὐ τῶν νικῶντων εἶη τὰ ὅπλα παραδιδόναι· Ἀλλ', ἔφη, ὑμεῖς μὲν, ὦ ἄνδρες

στρατηγοὶ, τοῦτοις ἀποκρίνασθε, ὃ τι κάλλιστόν τε καὶ ἄριστον ἔχετε· ἐγὼ δὲ αὐτίκα ἤξω. Ἐκάλεσε γάρ τις αὐτὸν τῶν ὑπηρετῶν, ὅπως ἴδοι τὰ ἱερὰ ἐξηρημένα· ἔτυχε γὰρ θυόμενος. 10. Ἐνθα δὴ ἀπεκρίνατο Κλεάνωρ μὲν ὁ Ἀρκὰς, πρεσβύτατος ὢν, ὅτι πρόσθεν ἂν ἀποθάνοιεν, ἢ τὰ ὄπλα παραδοῖεν· Πρόξενος δὲ ὁ Θηβαῖος, Ἀλλ' ἐγὼ, ἔφη, ὦ Φαλύνε, θαυμάζω, πότερα ὡς κρατῶν βασιλεὺς αἰτεῖ τὰ ὄπλα, ἢ ὡς διὰ φιλίαν δῶρα. Εἰ μὲν γὰρ ὡς κρατῶν, τί δεῖ αὐτὸν αἰτεῖν, καὶ οὐ λαβεῖν ἐλθόντα; εἰ δὲ πείσας βούλεται λαβεῖν, λεγέτω, τί ἔσται τοῖς στρατιώταις, ἐὰν αὐτῷ ταῦτα χαρίσωνται. 11. Πρὸς ταῦτα Φαλύνος εἶπε, Βασιλεὺς νικᾷν ἡγεῖται, ἐπεὶ Κύρον ἀπέκτονε. Τίς γὰρ αὐτῷ ἔστιν, ὅστις ἀρχῆς ἀντιποιεῖται; Νομίζει δὲ καὶ ὑμᾶς ἑαυτοῦ εἶναι, ἔχων ἐν μέσῃ τῇ ἑαυτοῦ χώρα, καὶ ποταμῶν ἐντὸς ἀδιαβάτων· καὶ πλῆθος ἀνθρώπων ἐφ' ὑμᾶς δυνάμενος ἀγαγεῖν, ὅσον, οὐδ' εἰ παρέχοι ὑμῖν, δύναισθ' ἂν ἀποκτείνειν.

12. Μετὰ τοῦτον Θεόπομπος Ἀθηναῖος εἶπε· ὦ Φαλύνε, νῦν, ὡς σὺ ὁρᾷς, ἡμῖν οὐδὲν ἄλλο ἐστὶν ἀγαθὸν εἰ μὴ ὄπλα καὶ ἀρετὴ. Καὶ ὄπλα μὲν οὖν ἔχοντες, οἴομεθα ἂν καὶ τῇ ἀρετῇ χρῆσθαι· παραδόντες δ' ἂν ταῦτα, καὶ τῶν σωμάτων στερηθῇναι. Μὴ οὖν οἴου, τὰ μόνα ἡμῖν ἀγαθὰ ὄντα ὑμῖν παραδώσειν· ἀλλὰ σὺν τοῦτοις καὶ περὶ τῶν ὑμετέρων ἀγαθῶν μαχοῦμεθα.

13. Ἀκούσας δὲ ταῦτα ὁ Φαλύνος ἐγέλασε, καὶ εἶπεν· Ἀλλὰ φιλοσόφῳ μὲν ἔοικας, ὦ νεανίσκε, καὶ λέγεις οὐκ ἀχάριστα· ἴσθι μέντοι ἀνόητος ὢν, εἰ οἶε ἂν τὴν ὑμετέραν ἀρετὴν περιυγενέσθαι τῆς βασιλέως δυνάμεως.

14. Ἄλλους δὲ τινὰς ἔφασαν λέγειν ὑπομαλακισμένους, ὡς καὶ Κύρῳ πιστοὶ ἐγένοντο, καὶ βασιλεῖ γ' ἂν πολλοῦ ἄξιοι γένοιτο, εἰ βούλοιτο φίλος γενέσθαι· καὶ εἴτε ἄλλο τι θέλοι χρῆσθαι, εἴτ' ἐπ' Αἴγυπτον στρατεύειν, συγκαταστρέψαιντ' ἂν αὐτῷ. 15. Ἐν τούτῳ καὶ Κλέαρχος ἦκε, καὶ ἡρώτησεν, εἰ ἤδη ἀποκεκριμένοι εἴεν. Φαλύνος δ' ὑπολαβὼν εἶπεν· Οὗτοι μὲν, ὦ Κλέαρχε, ἄλλος ἄλλα λέγει· σὺ δ' ἡμῖν εἰπέ, τί λέγεις.

16. Ὁ δ' εἶπεν· Ἐγὼ σε, ὦ Φαλύνε, ἄσμενος ἐώρακα, οἶμαι δὲ καὶ οἱ ἄλλοι πάντες οὗτοι· σὺ τε γὰρ Ἕλληνας

εἰ, καὶ ἡμεῖς, τοσούτοι ὄντες, ὅσους σὺ ὀράς· ἐν τοιούτοις δὲ ὄντες πράγμασι συμβουλευόμεθά σοι, τί χρὴ ποιεῖν, περὶ ὧν λέγεις. 17. Σὺ οὖν, πρὸς Θεῶν, συμβούλευσον ἡμῖν, ὃ τι σοι δοκεῖ κάλλιστον καὶ ἀριστον εἶναι, καὶ ὃ σοι τιμὴν οἴσῃ εἰς τὸν ἔπειτα χρόνον ἀναλεγόμενον, ὅτι Φαλύνος ποτὲ πεμφθεὶς παρὰ βασιλέως, κελεύσων τοὺς Ἕλληνας τὰ ὅπλα παραδοῦναι, συμβουλευομένοις συνεβούλευσεν αὐτοῖς τάδε. Οἶσθα δὲ, ὅτι ἀνάγκη λέγεσθαι ἐν τῇ Ἑλλάδι, ὃ ἂν συμβουλεύσῃς. 18. Ὁ δὲ Κλέαρχος ταῦτα ὑπήγετο, βουλόμενος καὶ αὐτὸν τὸν παρὰ βασιλέως πρεσβεύοντα συμβουλευσαι, μὴ παραδοῦναι τὰ ὅπλα, ὅπως εὐέλπιδες μᾶλλον οἱ Ἕλληνες εἶεν. Φαλύνος δ' ὑποστρέψας, παρὰ τὴν δόξαν αὐτοῦ εἶπεν ὧδε.

19. Ἐγὼ, εἰ μὲν τῶν μυρίων ἐλπίδων μία τις ὑμῖν ἔστι, σωθῆναι πολεμοῦντας βασιλεῖ, συμβουλευώ, μὴ παραδιδόναι τὰ ὅπλα· εἰ δέ τοι μηδεμια σωτηρία ἔστιν ἐλπίς ἄκοντος βασιλέως, συμβουλευώ σώζεσθαι ὑμῖν ὅπη δυνατόν. 20. Κλέαρχος δὲ πρὸς ταῦτα εἶπεν· Ἀλλὰ ταῦτα μὲν δὴ σὺ λέγεις· παρ' ἡμῶν δὲ ἀπαγγελλε ταῦτα, ὅτι ἡμεῖς οἴομεθα, εἰ μὲν δέοι βασιλεῖ φίλους εἶναι, πλείονος ἂν ἄξιοι εἶναι φίλοι, ἔχοντες τὰ ὅπλα, ἢ παραδόντες ἄλλῳ· εἰ δὲ δέοι πολεμεῖν, ἄμεινον ἂν πολεμεῖν, ἔχοντες τὰ ὅπλα, ἢ ἄλλῳ παραδόντες. 21. Ὁ δὲ Φαλύνος εἶπε· Ταῦτα μὲν δὴ ἀπαγγελοῦμεν· ἀλλὰ καὶ τάδε ὑμῖν ἐκέλευσεν εἰπεῖν βασιλεὺς, ὅτι μένουσι μὲν ὑμῖν αὐτοῦ σπονδαὶ εἴησαν, προϊοῦσι δὲ καὶ ἀπιοῦσι πόλεμος. Εἶπατε οὖν καὶ περὶ τούτου, πότερα μενεῖτε καὶ σπονδαὶ εἰσιν, ἢ ὡς πολέμου ὄντος παρ' ὑμῶν ἀπαγγελῶ. 22. Κλέαρχος δ' ἔλαξεν· Ἀπαγγελλε τοίνυν καὶ περὶ τούτων, ὅτι καὶ ἡμῖν ταῦτα δοκεῖ, ἅπερ καὶ βασιλεῖ. Τί οὖν ταῦτ' ἐστὶν; ἔφη ὁ Φαλύνος. Ἀπεκρίνατο Κλέαρχος· Ἦν μὲν μένωμεν, σπονδαί· ἀπιοῦσι δὲ καὶ προϊοῦσι, πόλεμος. 23. Ὁ δὲ πάλιν ἠρώτησε· Σπονδὰς ἢ πόλεμον ἀπαγγελῶ; Κλέαρχος δὲ ταῦτα πάλιν ἀπεκρίνατο· Σπονδαὶ μὲν μένουσιν, ἀπιοῦσι δὲ ἢ προϊοῦσι πόλεμος. Ὅ τι δὲ ποιήσοι, οὐ διεσήμνηε.

CHAP. II.

Ariæus refuses the offer of the Persian throne. — Clearchus, invested with command by tacit consent, orders a retreat. — Miltocythes deserts with 300 Thracians. — Treaty between Ariæus and the Greeks. — The two armies march and encamp together. — A body of the enemy's cavalry appears in sight. — It is ascertained that the King is encamped in the neighbourhood. — The Greeks and their allies arrive at some villages which the King had plundered. — In the course of the night a panic seizes the Greeks, which is quieted by a device of Clearchus.

1. ΦΑΛΤΥΝΟΣ μὲν δὴ ὄχλητο, καὶ οἱ σὺν αὐτῷ. Οἱ δὲ παρὰ Ἀριαίου ἦκον, Προκλῆς καὶ Χειρίσοφος· (Μένων δὲ αὐτοῦ ἔμενε παρὰ Ἀριαίφ·) οὗτοι δ' ἔλεγον, ὅτι πολλοὺς φαίη Ἀριαῖος εἶναι Πέρσας, ἑαυτοῦ βελτίους, οὓς οὐκ ἂν ἀνασχέσθαι αὐτοῦ βασιλεύοντος· ἄλλ' εἰ βούλεσθε συναπιέναι, ἥκειν ἤδη κελεύει τῆς νυκτός· εἰ δὲ μὴ, αὐτὸς πρῶτ' ἀπιέναι φησίν. 2. Ὁ δὲ Κλέαρχος εἶπεν· Ἀλλ' οὕτω χρή ποιεῖν, ἐὰν μὲν ἤκωμεν, ὥσπερ λέγετε· εἰ δὲ μὴ, πράττετε, ὅποιον ἂν τι ὑμῖν οἴεσθε μάλιστα συμφέρειν. Ὅ τι δὲ ποιήσοι, οὐδὲ τούτοις εἶπε. 3. Μετὰ δὲ ταῦτα, ἤδη ἡλίου δύνοντος, συγκαλέσας τοὺς στρατηγούς καὶ λοχαγούς, ἔλεξε τοιάδε. Ἐμοί, ὦ ἄνδρες, θυομένῳ ἵεναι ἐπὶ βασιλέα, οὐκ ἐγγινετο τὰ ἱερά. Καὶ εἰκότως ἄρα οὐκ ἐγγινετο. Ὡς γὰρ ἐγὼ νῦν πυνθάνομαι, ἐν μέσῳ ἡμῶν καὶ βασιλέως ὁ Τήγρης ποταμός ἐστι ναυσίπορος, ὃν οὐκ ἂν δυναίμεθα ἄνευ πλοίων διαβῆναι· πλοῖα δ' ἡμεῖς οὐκ ἔχομεν. Οὐ μὲν δὴ αὐτοῦ γε μένειν οἷόν τε· τὰ γὰρ ἐπιτήδεια οὐκ ἔστιν ἔχειν· ἵεναι δὲ παρὰ τοὺς Κύρου φίλους, πάνυ καλὰ ἡμῖν τὰ ἱερά ἦν. 4. Ὡς οὖν χρή ποιεῖν· ἀπιόντας δειπνεῖν, ὃ τι τις ἔχει· ἐπειδὴν δὲ σημήνην τῷ κέρατι, ὥς ἀναπαύεσθαι, συσκευάζεσθε· ἐπειδὴν δὲ τὸ δεύτερον, ἀνατίθεσθε ἐπὶ τὰ ὑποζύγια· ἐπὶ δὲ τῷ τρίτῳ, ἐπεσθε τῷ ἡγουμένῳ, τὰ μὲν ὑποζύγια ἔχοντες πρὸς τοῦ ποταμοῦ, τὰ δὲ ὅπλα ἔξω. 5. Ταῦτα ἀκούσαντες οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ ἀπῆλθον, καὶ ἐποίουν οὕτω· καὶ τὸ λοιπὸν ὃ μὲν ἤρχεν, οἱ δ' ἐπείθοντο, οὐχ ἐλόμενοι,

ἀλλ' ὁρῶντες, ὅτι μόνος ἐφρόνει, οἷα δεῖ τὸν ἄρχοντα, οἱ δὲ ἄλλοι ἄπειροι ἦσαν. 6. Ἀριθμὸς δὲ τῆς ὁδοῦ, ἣν ἦλθον ἐξ Ἐφέσου τῆς Ἰωνίας μέχρι τῆς μάχης, σταθμοὶ τρεῖς καὶ ἑννεήκοντα, παρασάγγαι πέντε καὶ τριάκοντα καὶ πεντακόσιοι, στάδιοι πεντήκοντα καὶ ἑξακισχίλιοι καὶ μύριοι· ἀπὸ δὲ τῆς μάχης ἐλέγοντο εἶναι εἰς Βαβυλῶνα, στάδιοι ἑξήκοντα καὶ τριακόσιοι.

7. Ἐντεῦθεν δὴ, ἐπεὶ σκότος ἐγένετο, Μιλτοκύθης μὲν ὁ Θραῆξ, ἔχων τοὺς τε ἱππέας τοὺς μεθ' αὐτοῦ εἰς τεσσαράκοντα, καὶ τῶν πεζῶν Θρακῶν ὡς τριακοσίους, ἠντομόλησε πρὸς βασιλέα. 8. Κλέαρχος δὲ τοῖς ἄλλοις ἡγεῖτο κατὰ τὰ παρηγγελμένα, οἱ δ' εἶποντο· καὶ ἀφικνούνται εἰς τὸν πρῶτον σταθμὸν παρὰ Ἀριαῖον καὶ τὴν ἐκείνου στρατιάν, ἀμφὶ μέσας νύκτας· καὶ ἐν τάξει θέμενοι τὰ ὄπλα, συνῆλθον οἱ στρατηγοὶ καὶ οἱ λοχαγοὶ τῶν Ἑλλήνων παρὰ Ἀριαῖον· καὶ ὤμοσαν οἱ τε Ἕλληνες καὶ ὁ Ἀριαῖος, καὶ τῶν σὺν αὐτῷ οἱ κράτιστοι, μήτε προδώσειν ἀλλήλους, σύμμαχοί τε ἔσεσθαι· οἱ δὲ βάρβαροι προσώμοσαν, καὶ ἡγήσεσθαι ἀδόλως. 9. Ταῦτα δ' ὤμοσαν, σφάξαντες κάπρον, καὶ ταῦρον, καὶ λύκον, καὶ κριὸν, εἰς ἀσπίδα βάπτοντες οἱ μὲν Ἕλληνες ξίφος, οἱ δὲ βάρβαροι λόγχην. 10. Ἐπεὶ δὲ τὰ πιστὰ ἐγένετο, εἶπεν ὁ Κλέαρχος· Ἄγε δὴ, ὦ Ἀριαῖε, ἐπεὶπερ ὁ αὐτὸς ἡμῖν στόλος ἐστὶ καὶ ὑμῖν, εἰπέ, τίνα γνώμην ἔχεις περὶ τῆς πορείας· πότερον ἄπιμεν, ἢ περ ἦλθομεν, ἢ ἄλλην τινα ἑννεονηκέναι δοκεῖς ὁδὸν κρείττω; 11. Ὁ δ' εἶπεν· Ἦν μὲν ἦλθομεν, ἀπιόντες πάντες ἂν ὑπὸ λιμοῦ ἀπολοίμεθα· ὑπάρχει γὰρ νῦν ἡμῖν οὐδὲν τῶν ἐπιτηδείων. Ἑπτακαίδεκα γὰρ σταθμῶν τῶν ἐγγυτάτω οὐδὲ δεῦρο ἰόντες ἐκ τῆς χώρας οὐδὲν εἵχομεν λαμβάνειν· ἔνθα δ' εἴ τι ἦν, ἡμεῖς διαπορευόμενοι κατεδαπανήσαμεν. Νῦν δ' ἐπινοοῦμεν πορεύεσθαι μακροτέραν μὲν, τῶν δ' ἐπιτηδείων οὐκ ἀπορήσομεν. 12. Πορευτέον δ' ἡμῖν τοὺς πρῶτους σταθμοὺς ὡς ἂν δυνάμεθα μακροτάτους, ἵνα ὡς πλείστον ἀποσπασθῶμεν τοῦ βασιλικοῦ στρατεύματος· ἦν γὰρ ἅπαξ δυοῖν ἢ τριῶν ἡμερῶν ὁδὸν ἀπόσχωμεν, οὐκ ἔτι μὴ δύνηται βασιλεὺς ἡμᾶς καταλαβεῖν. Ὀλίγω μὲν γὰρ στρατεύματι οὐ τολμήσει ἐφέπεσθαι· πολλὴν δ' ἔχων στόλον, οὐ δυιήσεται ταχὺ πορεύεσθαι.

ἴσως δὲ καὶ τῶν ἐπιτηδείων σπανιεῖ. Ταύτην, ἔφη, γνώμην ἔχω ἔγωγε.

13. Ἦν δ' αὖτη ἡ στρατηγία οὐδὲν ἄλλο δυναμένη, ἢ ἀποδράναι ἢ ἀποφυγεῖν· ἡ δὲ τύχη ἐστρατήγησε κάλῳ. Ἐπεὶ γὰρ ἡμέρα ἐγένετο, ἐπορεύοντο, ἐν δεξιᾷ ἔχοντες τὸν ἥλιον, λογιζόμενοι ἥξειν ἅμα ἡλίῳ δύνοντι εἰς κώμας τῆς Βαβυλωνίας χώρας· καὶ τοῦτο μὲν οὐκ ἐψεύσθησαν. 14. Ἔτι δὲ ἀμφὶ δείλην ἔδοξαν πολεμίους ὄραν ἱππέας· καὶ τῶν τε Ἑλλήνων οἱ μὴ ἔτυχον ἐν ταῖς τάξεσιν ὄντες, εἰς τὰς τάξεις ἔθρον, καὶ Ἀριαῖος (ἐτύγχανε γὰρ ἐφ' ἀμάξης πορευόμενος, διότι ἐτέτρωτο) καταβὰς ἐθωρακίζετο, καὶ οἱ σὺν αὐτῷ. 15. Ἐν ᾧ δὲ ὀπλίζοντο, ἤκον λέγοντες οἱ προπεμφθέντες σκοποὶ, ὅτι οὐχ ἱππεῖς εἰσιν, ἀλλὰ ὑποζύγια νέμοιντο. Καὶ εὐθὺς ἔγνωσαν πάντες, ὅτι ἐγγὺς πού ἐστρατοπεδεύετο βασιλεὺς· καὶ γὰρ καὶ καπνὸς ἐφαίνετο ἐν κώμας οὐ πρόσω. 16. Κλέαρχος δὲ ἐπὶ μὲν τοὺς πολεμίους οὐκ ἦγεν· (ἦδει γὰρ καὶ ἀπειρηκότας τοὺς στρατιώτας, καὶ ἀσίτους ὄντας· ἤδη δὲ καὶ ὄψε' ἦν) οὐ μέντοι οὐδ' ἀπέκλινε, φυλαττόμενος, μὴ δοκίῃ φεύγειν· ἀλλ' εὐθύκωρον ἄγων, ἅμα τῷ ἡλίῳ δυομένῳ εἰς τὰς ἐγγυτάτω κώμας τοὺς πρώτους ἔχων κατεσκήνωσεν, ἐξ ὧν διήρπαστο ὑπὸ τοῦ βασιλικοῦ στρατεύματος καὶ αὐτὰ τὰ ἀπὸ τῶν οἰκιῶν ξύλα. 17. Οἱ μὲν οὖν πῶτοι ὁμῶς τρόπῳ τινὶ ἐστρατοπεδεύοντο, οἱ δ' ὕστεροι σκοταῖοι προσιώντες, ὥς ἐτύγγανον ἕκαστοι, ἠυλίζοντο, καὶ κραυγὴν πολλὴν ἐποιοῦν καλοῦντες ἀλλήλους, ὥστε καὶ τοὺς πολεμίους ἀκούειν· ὥστε οἱ μὲν ἐγγύτατα τῶν πολεμίων καὶ ἔφυγον ἐκ τῶν σκηνωμάτων. 18. Δῆλον δὲ τοῦτο τῇ ὕστεραίᾳ ἐγένετο· οὔτε γὰρ ὑποζύγιον ἔτι οὐδὲν ἐφάνη, οὔτε στρατόπεδον, οὔτε καπνὸς οὐδαμοῦ πλησίον. Ἐξεπλάγη δὲ, ὥς ἔοικε, καὶ βασιλεὺς τῇ ἐφόδῳ τοῦ στρατεύματος· ἐδήλωσε δὲ τοῦτο οἷς τῇ ὕστεραίᾳ ἔπραττε. 19. Προϊούσης μέντοι τῆς νυκτὸς ταύτης, καὶ τοῖς Ἑλλήσι φόβος ἐμπίπτει, καὶ θόρυβος καὶ δούπος ἦν, οἷον εἰκὸς φόβου ἐμπεσόντος γίγνεσθαι. 20. Κλέαρχος δὲ Τολμίδην Ἠλείον, ὃν ἐτύγγανεν ἔχων παρ' ἑαυτῷ κήρυκα ἄριστον τῶν τότε, τοῦτον ἀνειπεῖν ἐκέλευσε, συγὴν κατακηρύξαντα, ὅτι προαγορεύουσιν οἱ ἄρχοντες, ὅς ἂν τὸν ἀφέντα τὸν ὄνον εἰς τὰ ὄπλα μηνύσῃ,

ὅτι λήφεται μισθὸν τάλαντον ἀργυρίου. 21. Ἐπεὶ δὲ ταῦτα ἐκηρύχθη, ἔγνωσαν οἱ στρατιῶται, ὅτι κενὸς ὁ φόβος εἴη, καὶ οἱ ἄρχοντες σῶσι. Ἄμα δὲ ὀρθρῶ παρήγγειλε Κλέαρχος εἰς τάξιν τὰ ὄπλα τίθεσθαι τοὺς Ἕλληνας, ἥπερ εἶχον, ὅτε ἦν ἡ μάχη.

CHAP. III.

The King attempts to negotiate a truce. — The Greeks, demanding supplies before they treat with him, are conducted to certain villages. — After three days Tissaphernes comes to inquire why they had taken arms against the King. — Clearchus replies in the name of the Greeks. — Tissaphernes departs with his answer; and, returning after three days, enters into a treaty, by which the Persians bind themselves to conduct the Greeks through their territory with all good faith; while the Greeks engage to purchase their supplies; or, if a market be not provided, to take what is necessary without violence.

1. Ὁ ΔΕ' δὴ ἔγραψα, ὅτι βασιλεὺς ἐξεπλάγη τῇ ἐφόδῳ τῇδε, δῆλον ἦν· τῇ μὲν γὰρ πρόσθεν ἡμέρᾳ πέμπων τὰ ὄπλα παραδιδόναι ἐκέλευε, τότε δὲ ἅμα ἡλίῳ ἀνατέλλοντι κήρυκας ἔπεμψε περὶ σπονδῶν. 2. Οἱ δ' ἐπεὶ ἦλθον πρὸς τοὺς προφύλακας, ἐζήτουν τοὺς ἄρχοντας. Ἐπεὶ δ' ἀπήγγειλαν οἱ προφύλακες, Κλέαρχος, τυχὼν τότε τὰς τάξεις ἐπισκοπῶν, εἶπε τοῖς προφύλαξι κελεύειν τοὺς κήρυκας περιμένειν, ἄχρι ἂν σχολάσῃ. 3. Ἐπεὶ δὲ κατέστησε τὸ στράτευμα, ὥστε καλῶς ἔχειν ὁρᾶσθαι πάντῃ φάλαγγα πυκνήν, τῶν δὲ ἀόπλων μηδένα καταφανῆ εἶναι, ἐκάλεσε τοὺς ἀγγέλους, καὶ αὐτὸς τε προῆλθε, τοὺς τε εὐοπλοτάτους ἔχων καὶ εὐειδεστάτους τῶν αὐτοῦ στρατιωτῶν, καὶ τοῖς ἄλλοις στρατηγοῖς ταῦτα ἔφρασεν. 4. Ἐπεὶ δὲ ἦν πρὸς τοῖς ἀγγέλοις, ἀνηρώτα, τί βούλονται. Οἱ δ' ἔλεγον, ὅτι περὶ σπονδῶν ἤκοιεν ἄνδρες, οἵτινες ἱκανοὶ ἔσονται, τά τε παρὰ βασιλέως τοῖς Ἕλλησιν ἀπαγγεῖλαι, καὶ τὰ παρὰ τῶν Ἑλλήνων βασιλεῖ. 5. Ὁ δὲ ἀπεκρίνατο· Ἀπαγγέλλετε τοίνυν αὐτῷ, ὅτι μάχης δεῖ πρῶτον· ἄριστον γὰρ οὐκ ἔστιν, οὐδὲ ὁ τολμήσων περὶ σπονδῶν

λέγειν τοῖς Ἕλλησι, μὴ πορίσας ἄριστον. 6. Ταῦτα ἀκούσαντες οἱ ἄγγελοι ἀπήλαινον, καὶ ἦκον ταχύ· (ὧ καὶ δῆλον ἦν, ὅτι ἐγγύς που ἦν βασιλεὺς ἢ ἄλλος τις, ὧ ἐπετέτακτο ταῦτα πράττειν·) ἔλεγον δὲ, ὅτι εἰκότα δοκοῖεν λέγειν βασιλεῖ, καὶ ἦκοιεν ἡγεμόνας ἔχοντες, οἱ αὐτοὺς, ἐὰν αἱ σπονδαὶ γένωνται, ἄξουσιν, ἐνθεν ἔξουσι τὰ ἐπιτήδεια. 7. Ὁ δ' ἡρώτα, εἰ αὐτοῖς τοῖς ἀνδράσι σπένδοιτο ἰοῦσι καὶ ἀπιούσιν. ἢ καὶ τοῖς ἄλλοις ἔσονται σπονδαί. Οἱ δὲ, πᾶσιν, ἔφασαν, μέχρις ἂν βασιλεῖ τὰ παρ' ὑμῶν διαγγελθῇ. 8. Ἐπεὶ δὲ ταῦτα εἶπον, μετασθησάμενος αὐτοὺς ὁ Κλέαρχος, ἐβουλεύετο· καὶ ἐδόκει τὰς σπονδὰς ποιεῖσθαι, καὶ ταχύ καὶ καθ' ἡσυχίαν ἐλθεῖν τε ἐπὶ τὰ ἐπιτήδεια καὶ λαβεῖν. 9. Ὁ δὲ Κλέαρχος εἶπε· Δοκεῖ μὲν καὶ ἐμοὶ ταῦτα· οὐ μέντοι ταχύ γε ἀπαγγελῶ, ἀλλὰ διατρέψω, ἔστ' ἂν ὀκνήσωσιν οἱ ἄγγελοι, μὴ ἀποδόξῃ ἡμῖν τὰς σπονδὰς ποιήσασθαι· οἶμαί γε μέντοι, ἔφη, καὶ τοῖς ἡμετέροις στρατιώταις τὸν αὐτὸν φόβον παρέσεσθαι. Ἐπεὶ δὲ ἐδόκει καιρὸς εἶναι, ἀπήγγελλεν, ὅτι σπένδοιτο, καὶ εὐθὺς ἡγεῖσθαι ἐκέλευε πρὸς τὰ ἐπιτήδεια.

10. Καὶ οἱ μὲν ἡγούντο, Κλέαρχος μέντοι ἐπορεύετο, τὰς μὲν σπονδὰς ποιησόμενος, τὸ δὲ στράτευμα ἔχων ἐν τάξει· καὶ αὐτὸς δὲ ὠπισθοφυλάκει. Καὶ ἐνετύγχανον τάφροις καὶ αὐλῶσι πλήρεσιν ὕδατος, ὥς μὴ δύνασθαι διαβαίνειν ἄνευ γεφυρῶν· ἀλλ' ἐποιοῦντο διαβάσεις ἐκ τῶν φοινίκων, οἱ ἦσαν ἐκπεπτωκότες, τοὺς δὲ καὶ ἐξέκοπτον. 11. Καὶ ἐνταῦθα ἦν Κλέαρχον καταμαθεῖν ὥς ἐπεστάται, ἐν μὲν τῇ ἀριστερᾷ χειρὶ τὸ δορὺ ἔχων, ἐν δὲ τῇ δεξιᾷ βακτηρίαν· καὶ εἰ τις αὐτῷ δοκοίῃ τῶν πρὸς τοῦτο τεταγμένων βλακεύειν, ἐκλεγόμενος τὸν ἐπιτήδειον ἔπαισεν ἂν, καὶ ἅμα αὐτὸς προσελάμβανεν, εἰς τὸν πηλὸν ἐμβαίνων· ὥστε πᾶσιν αἰσχύνην εἶναι, μὴ οὐ συσπουδάξειν. 12. Καὶ ἐτάχθησαν μὲν πρὸς αὐτοῦ οἱ τριάκοντα ἔτη γεγονότες· ἐπεὶ δὲ καὶ Κλέαρχον ἐώρων σπουδάζοντα, προσελάμβανον καὶ οἱ πρεσβύτεροι. 13. Πολὺ δὲ μᾶλλον ὁ Κλέαρχος ἔσπευδεν, ὑποπτεύων μὴ αἰεὶ οὕτω πλήρεις εἶναι τὰς τάφρους ὕδατος· (οὐ γὰρ ἦν ὥρα οἷα τὸ πεδῖον ἄρδεν·) ἀλλ', ἵνα ἤδη πολλὰ προφαίνοιτο τοῖς Ἕλλησι δεινὰ

εἰς τὴν πορείαν, τούτου ἕνεκα βασιλέα ὑπώπτευν ἐπὶ τὸ πεδῖον τὸ ὕδωρ ἀφεικέναι.

14. Πορευόμενοι δὲ ἀφίκοντο εἰς κώμας, ὅθεν ἀπέδειξαν εἰ ἡγεμόνες λαμβάνειν τὰ ἐπιτήδεια. Ἐνὴν δὲ σῆτος πολὺς, καὶ οἶνος φοινίκων, καὶ ὄξος ἐψηγτὸν ἀπὸ τῶν αὐτῶν. 15. Αὐταὶ δὲ αἱ βάλανοι τῶν φοινίκων, οἷας μὲν ἐν τοῖς Ἑλλησιν ἔστιν ἰδεῖν, τοῖς οἰκέταις ἀπέκειντο· αἱ δὲ τοῖς δεσπόταις ἀποκείμεναι ἦσαν ἀπόλεκτοι, θαυμάσιοι τὸ κάλλος καὶ τὸ μέγεθος· ἡ δὲ ὄψις ἡλέκτρον οὐδὲν διέφερε· τὰς δὲ τινες ξηραίνοντες τραγήματα ἀπετίθεσαν. Καὶ ἦν καὶ παρὰ πότον ἡδὺ μὲν, κεφαλαλγὲς δέ. 16. Ἐνταῦθα καὶ τὸν ἐγκέφαλον τοῦ φοίνικος πρῶτον ἔφαγον οἱ στρατιῶται, καὶ οἱ πολλοὶ ἐθαύμαζον τό τε εἶδος, καὶ τὴν ιδιότητα τῆς ἡδονῆς. Ἦν δὲ σφόδρα καὶ τοῦτο κεφαλαλγὲς. Ὁ δὲ φοίνιξ, ὅθεν ἐξαιρεθείη ὁ ἐγκέφαλος, ὅλος ἐξηναίνετο.

17. Ἐνταῦθα [δὲ] ἔμειναν ἡμέρας τρεῖς· καὶ παρὰ μεγάλου βασιλέως ἦκε Τισσαφέρνης, καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφὸς, καὶ ἄλλοι Πέρσαι τρεῖς· δούλοι δὲ πολλοὶ εἶποντο. Ἐπεὶ δὲ ἀπήντησαν αὐτοῖς οἱ τῶν Ἑλλήνων στρατηγοί, ἔλεγε πρῶτον Τισσαφέρνης δι' ἑρμηνέως τοιαύδε·

18. Ἐγὼ, ὦ ἄνδρες Ἕλληνες, γείτων οἰκῶ τῇ Ἑλλάδι· καὶ ἐπεὶ ὑμᾶς εἶδον εἰς πολλὰ [κακὰ] καὶ μῆχανα ἐμπεπτωκότας, εὖρημα ἐποιησάμην, εἴ πως δυνάμην παρὰ βασιλέως αἰτήσασθαι, δοῦναί μοι ἀποσῶσαι ὑμᾶς εἰς τὴν Ἑλλάδα. Οἶμαι γάρ, οὐκ ἂν ἀχαρίστως μοι ἔχειν, οὔτε πρὸς ὑμῶν οὔτε πρὸς τῆς Ἑλλάδος ἀπάσης. 19. Ταῦτα δὲ γνούς, ἡτούμην βασιλέα, λέγων αὐτῷ, ὅτι δικαίως ἂν μοι χαρίζοιτο, ὅτι αὐτῷ Κῦρόν τε ἐπιστρατεύοντα πρῶτος ἡγγεῖλα, καὶ βοήθειαν ἔχων ἅμα τῇ ἀγγελίᾳ ἀφικόμην· καὶ μόνος τῶν κατὰ τοὺς Ἕλληνας τεταγμένων οὐκ ἔφυγον, ἀλλὰ διήλασα, καὶ συνέμιξα βασιλεῖ ἐν τῷ ὑμετέρῳ στρατοπέδῳ, ἐνθα βασιλεὺς ἀφίκετο, ἐπεὶ Κῦρον ἀπέκτεινε. Καὶ τοὺς σὺν Κύρῳ βαρβάρους ἐδίωξα σὺν τοῖσδε τοῖς παροῦσι νῦν μετ' ἐμοῦ, ὅππερ αὐτῷ εἰσι πιστότατοι. 20. Καὶ περὶ μὲν τούτων ὑπέσχετό μοι βουλευσασθαι· ἔρεσθαι δέ με ὑμᾶς ἐκέλευσεν ἐλθόντα, τίνος ἕνεκα ἐστρατεύσατε

ἐπ' αὐτόν. Καὶ συμβουλευώ ὑμῖν, μετρίως ἀποκρίνασθαι, ἵνα μοι εὐπρακτότερον ᾖ, ἢ, εἰάν τι δύναμαι ἀγαθὸν ὑμῖν παρ' αὐτοῦ διαπραξάσθαι.

21. Πρὸς ταῦτα μεταστάντες οἱ Ἕλληνες ἐβουλεύοντο, καὶ ἀπεκρίναντο· (Κλέαρχος δ' ἔλεγεν·) Ἡμεῖς οὔτε συνήλθομεν, ὥς βασιλεῖ πολεμήσοντας, οὔτ' ἐπορευόμεθα ἐπὶ βασιλέα· ἀλλὰ πολλὰς προφάσεις Κύρος εὔρισκεν, (ὥς καὶ σὺ εὖ οἶσθα,) ἵνα ὑμᾶς τε ἀπαρασκευάστους λάβοι, καὶ ἡμᾶς ἐνθάδε ἀναγάγοι. 22. Ἐπεὶ μέντοι ἤδη ἐωρῶμεν αὐτὸν ἐν δεινῷ ὄντα, ἡσχύνθημεν καὶ θεοὺς καὶ ἀνθρώπους προδοῦναι αὐτόν, ἐν τῷ πρόσθεν χρόνῳ παρέχοντες ἡμᾶς αὐτοὺς εὖ ποιεῖν. 23. Ἐπεὶ δὲ Κύρος τέθηκεν, οὔτε ἀντιποιοῦμεθα βασιλεῖ τῆς ἀρχῆς, οὔτ' ἔστιν, ὅτου ἕνεκ' ἂν βουλοίμεθα τὴν βασιλέως χώραν κακῶς ποιεῖν· οὐδ' αὐτὸν ἀποκτείνειν ἂν ἐθέλοιμεν, πορευοίμεθα δ' ἂν οἴκαδε, εἴ τις ἡμᾶς μὴ λυποίῃ· ἀδικούντα μέντοι πειρασόμεθα σὺν τοῖς θεοῖς ἀμύνασθαι· εἰάν μέντοι τις ἡμᾶς καὶ εὖ ποιῶν ὑπάρχη, καὶ τούτου, εἰς γε δύναμιν, οὐχ ἡττησόμεθα εὖ ποιοῦντες. Ὁ μὲν οὕτως εἶπεν.

24. Ἀκούσας δὲ ὁ Τισσαφέρνης, ἔφη· Ταῦτα ἐγὼ ἀπαγγελῶ βασιλεῖ, καὶ ὑμῖν πάλιν τὰ παρ' ἐκείνου· μέχρι δ' ἂν ἐγὼ ἦκω, αἱ σπονδαὶ μενόντων· ἀγορὰν δὲ ἡμεῖς παρέξομεν. 25. Καὶ εἰς μὲν τὴν ὑστεραίαν οὐχ ἦκεν· ὥσθ' οἱ Ἕλληνες ἐφρόντιζον· τῇ δὲ τρίτῃ ἦκων ἔλεγεν, ὅτι διαπεπραγμένος ἦκοι παρὰ βασιλέως, δοθῆναι αὐτῷ σώζειν τοὺς Ἕλληνας· καίπερ πάνυ πολλῶν ἀντιλεγόντων, ὥς οὐκ ἄξιον εἶν βασιλεῖ, ἀφεῖναι τοὺς ἐφ' ἑαυτὸν στρατευσαμένους. 26. Τέλος δ' εἶπε· Καὶ νῦν ἔξεστιν ὑμῖν πιστὰ λαβεῖν παρ' ἡμῶν, ἢ μὴν φιλίαν ὑμῖν παρέξειν τὴν χώραν, καὶ ἀδόλως ἀπάξειν εἰς τὴν Ἑλλάδα, ἀγορὰν παρέχοντας. Ὅπου δ' ἂν μὴ παρέχωμεν ἀγορὰν, λαμβάνειν ὑμᾶς ἐκ τῆς χώρας ἐάσομεν τὰ ἐπιτήδεια. 27. Ἑμᾶς δ' αὖ ἡμῖν δεήσει ὁμόσαι, ἢ μὴν πορεύεσθαι ὥς διὰ φιλίας ἀσινῶς, σῖτα καὶ ποτὰ λαμβάνοντας, ὅποτε μὴ παρέχωμεν ἀγορὰν· εἰάν δὲ παρέχωμεν ἀγορὰν, ὠνουμένους ἔξειν τὰ ἐπιτήδεια. 28. Ταῦτα ἔδοξε· καὶ ὤμοσαν, καὶ δεξιὰς ἔδωκαν Τισσαφέρνης, καὶ ὁ τῆς βασιλέως γυναικὸς ἀδελφός,

τοῖς τῶν Ἑλλήνων στρατηγοῖς καὶ λοχαγοῖς, καὶ ἔλαβον παρὰ τῶν Ἑλλήνων. 29. Μετὰ δὲ ταῦτα Τισσαφέρης εἶπε· Νῦν μὲν δὴ ἄπειμι ὡς βασιλέα· ἐπειδὰν δὲ διαπράξωμαι, ἃ δέομαι, ἤξω συσκευασάμενος, ὡς ἀπάξων ὑμᾶς εἰς τὴν Ἑλλάδα, καὶ αὐτὸς ἀπὼν ἐπὶ τὴν ἔμμαντοῦ ἀρχήν.

CHAP. IV.

Attempt on the King's part to withdraw Ariæus from the Greeks. — Ariæus falls under their suspicion. — A majority is anxious for immediate departure. — This step, however, is opposed by Clearchus. — Tissaphernes arrives accompanied by Orontes. — Ariæus separates himself from the Greeks, and encamps with Tissaphernes. — Mutual mistrust and animosity of the Greeks and Asiatics. — An unsuccessful attempt to terrify the Greeks — An illegitimate brother of the King falls in with them, and is greatly alarmed. — Tissaphernes allows some villages belonging to Parysatis to be plundered.

1. ΜΕΤΑ ταῦτα περιέμενον Τισσαφέρην οἳ τε Ἕλληνες καὶ Ἀριαῖος, ἐγγὺς ἀλλήλων ἐστρατοπεδευμένοι, ἡμέρας πλείους, ἢ εἴκοσιν. Ἐν δὲ ταύταις ἀφικνούνται πρὸς Ἀριαῖον καὶ οἱ ἀδελφοὶ καὶ οἱ ἄλλοι ἀναγκαῖοι, καὶ πρὸς τοὺς σὺν ἐκείνῳ Περσῶν τινες, παραθαῤῥύνοντες τε, καὶ δεξιὰς ἔνιοι παρὰ βασιλέως φέροντες, μὴ μνησικακήσειν βασιλέα αὐτοῖς τῆς σὺν Κύρῳ ἐπιστρατείας, μηδὲ ἄλλου μηδενὸς τῶν παροιχομένων. 2. Τούτων δὲ γυγνομένων, ἐνδηλοὶ ἦσαν οἱ περὶ τὸν Ἀριαῖον ἦττον τοῖς Ἕλλησι προσέχοντες τὸν νοῦν· ὥστε καὶ τοῦτο τοῖς μὲν πολλοῖς τῶν Ἑλλήνων οὐκ ἤρεσκεν, ἀλλὰ προσιόντες τῷ Κλεάρχῳ ἔλεγον καὶ τοῖς ἄλλοις στρατηγοῖς. 3. Τί μένομεν; ἢ οὐκ ἐπιστάμεθα, ὅτι βασιλεὺς ἡμᾶς ἀπολέσαι περὶ παντὸς ἀν ποιήσαιο, ἵνα καὶ τοῖς ἄλλοις Ἕλλησι φόβος ᾖ ἐπὶ βασιλέα στρατεύειν; Καὶ νῦν μὲν ἡμᾶς ὑπάγεται μένειν, διὰ τὸ διεσπάρθαι αὐτῷ τὸ στράτευμα· ἐπειδὰν δὲ πάλιν ὕλισθῇ αὐτῷ ἡ στρατιὰ, οὐκ ἔστιν ὅπως οὐκ ἐπιθήσεται ἡμῖν. 4. Ἴσως δέ που ἢ ἀποσκάπτει τι ἢ ἀποτευχίζει, ὡς ἄπορος ἢ ἡ

οδός. Οὐ γάρ ποτε ἐκὼν γε βουλήσεται, ἡμᾶς ἐλθόντας εἰς τὴν Ἑλλάδα ἀπαγγεῖλαι, ὥς ἡμεῖς, τοσοῦδε ὄντες, ἐνικῶμεν τὴν βασιλέως δύναμιν ἐπὶ ταῖς θύραις αὐτοῦ, καὶ καταγελάσαντες ἀπήλθομεν.

5. Κλέαρχος δὲ ἀπεκρίνατο τοῖς ταῦτα λέγουσιν· Ἐγὼ ἐνθυμούμαι μὲν καὶ ταῦτα πάντα· ἐννοῶ δὲ, ὅτι, εἰ νῦν ἄπιμεν, δόξομεν ἐπὶ πολέμῳ ἀπιέναι, καὶ παρὰ τὰς σπονδὰς ποιεῖν. Ἐπειτα, πρῶτον μὲν ἀγορὰν οὐδεὶς ἡμῖν παρέξει, οὐδ' ὀπόθεν ἐπισιτιούμεθα· αὐθις δὲ ὁ ἡγησόμενος οὐδεὶς ἔσται· καὶ ἅμα ταῦτα ποιούντων ἡμῶν εὐθύς Ἀριαῖος ἀφεστήξει· ὥστε φίλος ἡμῖν οὐδεὶς λελείψεται, ἀλλὰ, καὶ οἱ πρόσθεν ὄντες, πολέμιοι ἡμῖν ἔσονται. 6. Ποταμὸς δὲ εἰ μὲν τις καὶ ἄλλος ἄρα ἡμῖν ἔστι διαβατέος, οὐκ οἶδα· τὸν δ' οὖν Εὐφράτην ἴσμεν ὅτι ἀδύνατον διαβῆναι, κωλύοντων πολεμίων. Οὐ μὲν δὴ, ἂν μάχεσθαι δέη, ἱππεῖς εἰσὶν ἡμῖν σύμμαχοι· τῶν δὲ πολεμίων ἱππεῖς εἰσὶν οἱ πλείστοι καὶ πλείστου ἄξιοι· ὥστε νικῶντες μὲν, τίνα ἂν ἀποκτείναιμεν; ἡττωμένων δὲ μὴν οὐδένα οἷόν τε σωθῆναι. 7. Ἐγὼ μὲν οὖν βασιλέα, ᾧ πολλὰ οὕτως ἔστι τὰ σύμμαχα, εἴπερ προθυμεῖται ἡμᾶς ἀπολέσαι, οὐκ οἶδα, ὅ τι δεῖ αὐτὸν ὁμῶσαι, καὶ δεξιὰν δοῦναι, καὶ θεοὺς ἐπιορκῆσαι, καὶ τὰ ἑαυτοῦ πιστὰ ἄπιστα ποιῆσαι Ἑλλησι καὶ βαρβάροις. Τοιαῦτα ἔλεγε πολλά.

8. Ἐν δὲ τούτῳ Τισσαφέρνης ἦκεν, ἔχων τὴν ἑαυτοῦ δύναμιν, ὥς εἰς οἶκον ἀπιῶν, καὶ Ὀρόντας τὴν ἑαυτοῦ δύναμιν· ἦγε δὲ καὶ τὴν θυγατέρα τοῦ βασιλέως ἐπὶ γάμῳ. 9. Ἐντεῦθεν δὲ ἤδη Τισσαφέρνους ἡγουμένου, καὶ ἀγορὰν παρέχοντος, ἐπορεύοντο· ἐπορεύετο δὲ καὶ Ἀριαῖος, ἔχων τὸ Κύρου βαρβαρικὸν στράτευμα, ἅμα Τισσαφέρνει καὶ Ὀρόντᾳ, καὶ συνεστρατοπεδεύετο σὺν ἐκείνοις. 10. Οἱ δὲ Ἕλληνες, ὑφορῶντες τούτους, αὐτοὶ ἐφ' ἑαυτῶν ἐχώρουν, ἡγεμόνας ἔχοντες. Ἐστρατοπεδεύοντο δὲ ἐκάστοτε ἀπέχοντες ἀλλήλων παρασάγγην, καὶ μείον· ἐφυλάττοντο δὲ οἱ ἀμφότεροι ὥσπερ πολεμίους ἀλλήλους, καὶ εὐθύς τοῦτο ὑποψίαν παρεῖχεν. 11. Ἐνίοτε δὲ καὶ ξυλιζόμενοι ἐκ τοῦ αὐτοῦ, καὶ χόρτον καὶ ἄλλα τοιαῦτα συλλέγοντες, πληγὰς ἐνέτεινον ἀλλήλοις· ὥστε καὶ τοῦτο ἐχθραν παρεῖχε.

12. Διελθόντες δὲ τρεῖς σταθμούς, ἀφίκοντο πρὸς τὸ Μηδίας καλούμενον τείχος, καὶ παρήλθον αὐτοῦ εἰσω· ἦν δὲ ὠκοδομημένον πλίνθοις ὀπταῖς, ἐν ἀσφάλτῳ κειμέναις, εὖρος εἴκοσι ποδῶν, ὕψος δὲ ἑκατόν· μῆκος δὲ ἐλέγετο εἶναι εἴκοσι παρασαγγῶν· ἀπείχε δὲ Βαβυλῶνος οὐ πολὺ. 13. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμούς δύο, παρασάγγας ὀκτώ· καὶ διέβησαν διώρυχας δύο, τὴν μὲν ἐπὶ γεφύρας, τὴν δ' ἐξευγμένην πλοίοις ἐππά· (αὗται δὲ ἦσαν ἀπὸ τοῦ Τίγρητος ποταμοῦ· κατετέμνητο δὲ ἐξ αὐτῶν καὶ τάφροι ἐπὶ τὴν χώραν, αἱ μὲν πρῶται, μεγάλαι, ἔπειτα δ' ἐλάσσους· τέλος δὲ καὶ μικροὶ ὀχετοὶ, ὥσπερ ἐν τῇ Ἑλλάδι ἐπὶ τὰς μελίνας·) καὶ ἀφικνούνται ἐπὶ τὸν Τίγρητα ποταμόν· πρὸς ᾧ πόλις ἦν μεγάλη καὶ πολυάνθρωπος, ἥ ὄνομα Σιτάκη, ἀπέχουσα τοῦ ποταμοῦ σταδίους πεντεκαίδεκα. 14. Οἱ μὲν οὖν Ἕλληνες παρ' αὐτὴν ἐσκήνωσαν, ἐγγὺς παραδείσου καλοῦ καὶ μεγάλου καὶ δασέος παντοίων δένδρων· οἱ δὲ βάρβαροι, διαβεβηκότες τὸν Τίγρητα, οὐ μέντουγε καταφανεῖς ἦσαν. 15. Μετὰ δὲ τὸ δεῖπνον ἔτυχον ἐν περιπάτῳ ὄντες πρὸ πῶν ὀπλων Πρόξενος καὶ Ξενοφῶν, καὶ προσελθὼν ἠρώτησεν ἄνθρωπός τις τοὺς προφύλακας, ποῦ ἂν ἴδοι Πρόξενον ἢ Κλέαρχον. Μένωνα δὲ οὐκ ἐξήτει, καὶ ταῦτα παρὰ Ἀριαίου ὦν, τοῦ Μένωνος ξένου. 16. Ἐπεὶ δὲ Πρόξενος εἶπεν, ὅτι αὐτός εἰμι, ὃν ζητεῖς, εἶπεν ὁ ἄνθρωπος τάδε· “Ἐπεμψέ με Ἀριαῖος καὶ Ἀρτάεζος, πιστοὶ ὄντες Κύρῳ καὶ ὑμῖν εὖνοι, καὶ κελεύουσι φυλάττεσθαι, μὴ ὑμῖν ἐπιθῶνται τῆς νυκτὸς οἱ βάρβαροι· ἔστι δὲ στράτευμα πολὺ ἐν τῷ πλησίον παραδείσῳ. 17. Καὶ ἐπὶ τὴν γέφυραν τοῦ Τίγρητος ποταμοῦ πέμψαι κελεύουσι φυλακὴν, ὥς διανοεῖται λύσαι αὐτὴν Τισσαφέρνης τῆς νυκτὸς, ἥνπερ δύνηται, ὥς μὴ διαβῆτε, ἀλλ' ἐν μέσῳ ἀποληφθῆτε τοῦ ποταμοῦ καὶ τῆς διώρυχος.” 18. Ἀκούσαντες ταῦτα ἄγουσιν αὐτὸν παρὰ τὸν Κλέαρχον, καὶ φράζουσιν, ἃ λέγει. Ὁ δὲ Κλέαρχος ἀκούσας ἐταράχθη, καὶ ἐφοβέετο σφόδρα. 19. Νεανίσκος δέ τις τῶν παρόντων ἐννοήσας εἶπεν, ὥς οὐκ ἀκόλουθα εἴη, τὸ ἐπιθέσθαι καὶ λύσαι τὴν γέφυραν. “Δῆλον γάρ, ὅτι ἐπιτιθεμένους ἢ νικᾶν δεήσει αὐτοὺς, ἢ ἡττᾶσθαι. Ἐὰν μὲν οὖν νικῶσι, τί

δεῖ αὐτοὺς λύειν τὴν γέφυραν; οὐδὲ γὰρ, ἂν πολλὰ γέφυραι ὦσιν, ἔχοιμεν ἂν, ὅποιοι φυγόντες ἡμεῖς σωθῶμεν. 20. Ἄν δ' αὖ ἡμεῖς νικῶμεν, λελυμένης τῆς γεφύρας, οὐχ ἔξουσιν ἐκεῖνοι, ὅποιοι ἂν φύγωσιν· οὐδὲ μὴν βοηθήσαι, πολλῶν ὄντων πέραν, οὐδεὶς αὐτοῖς δυνησεται, λελυμένης τῆς γεφύρας.”

21. Ἀκούσας δὲ ταῦτα ὁ Κλέαρχος, ἤρετο τὸν ἄγγελον, πόση τις εἴη χώρα ἢ ἐν μέσῳ τοῦ Τύγρητος καὶ τῆς διώρυχος. Ὁ δὲ εἶπεν, ὅτι πολλή, καὶ κῶμαι ἔνεισι καὶ πόλεις πολλαὶ καὶ μεγάλαι. 22. Τότε δὴ καὶ ἐγκώσθη, ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ὑποπέμψαιεν, ὁκνοῦντες, μὴ οἱ Ἕλληνες, οὐ διελθόντες τὴν γέφυραν, μένοιεν ἐν τῇ νήσῳ, ἐρύματα ἔχοντες, ἔνθεν μὲν τὸν Τύγρητα ποταμὸν, ἔνθεν δὲ τὴν διώρυχα· τὰ δ' ἐπιτήδεια ἔχοιεν ἐκ τῆς ἐν μέσῳ χώρας, πολλῆς καὶ ἀγαθῆς οὔσης, καὶ τῶν ἐργασομένων ἐνόντων· εἴτα δὲ καὶ ἀποστροφὴ γένοιτο, εἴ τις βούλοιτο βασιλέα κακῶς ποιεῖν. 23. Μετὰ δὲ ταῦτα ἀνεπαύοντο· ἐπὶ μέντοι τὴν γέφυραν ὅμως φυλακὴν ἔπεμψαν· καὶ οὔτε ἐπέθετο οὐδεὶς οὐδαμόθεν, οὔτε πρὸς τὴν γέφυραν οὐδεὶς ἦλθε τῶν πολεμίων, ὥς οἱ φυλάττοντες ἀπήγγελλον. 24. Ἐπειδὴ δὲ ἔως ἐγένετο, διέβαινον τὴν γέφυραν, ἐξευγμένην πλοίοις τριάκοντα καὶ ἑπτὰ, ὥς οἷόν τε μάλιστα πεφυλαγμένως· ἐξήγγελλον γὰρ τινες τῶν παρὰ Τισσαφέρνους Ἑλλήνων, ὥς, διαβαινόντων, μέλλοιεν ἐπιτίθεσθαι· ἀλλὰ ταῦτα μὲν ψευδὴ ἦν· διαβαινόντων μέντοι, ὁ Γλοῦς αὐτοῖς ἐπεφάνη μετ' ἄλλων, σκοπῶν, εἰ διαβαίνοιεν τὸν ποταμὸν· ἐπεὶ δὲ εἶδεν, ὤχετο ἀπελαύνων.

25. Ἀπὸ δὲ τοῦ Τύγρητος ἐπορεύθησαν σταθμοὺς τέτταρας, παρασάγγας εἴκοσιν, ἐπὶ τὸν Φύσκον ποταμὸν, τὸ εὖρος πλέθρου· ἐπὴν δὲ γέφυρα. Καὶ ἐνταῦθα ὤκειτο πόλις μεγάλη, ἥ ὄνομα Ὀπις· πρὸς ἣν ἀπήντησε τοῖς Ἕλλησιν ὁ Κύρου καὶ Ἀρταξέρξου νόθος ἀδελφὸς, ἀπὸ Σούσων καὶ Ἐκβατάνων στρατιὰν πολλὴν ἄγων, ὥς βοηθήσων βασιλεῖ· καὶ ἐπιστήσας τὸ ἑαυτοῦ στράτευμα, παρερχομένους ἐθεώρει τοὺς Ἕλληνας. 26. Ὁ δὲ Κλέαρχος ἡγεῖτο μὲν εἰς δύο, ἐπορεύετο δὲ ἄλλοτε καὶ ἄλλοτε ἐφιστάμενος. Ὅσον δ' ἂν χρόνον

τὸ ἡγούμενον τοῦ στρατεύματος ἐπιστῇ, τοσοῦτον ἦν ἀνάγκη χρόνον δι' ὅλου τοῦ στρατεύματος γίγνεσθαι τὴν ἐπίστασιν· ὥστε τὸ στράτευμα καὶ αὐτοῖς τοῖς Ἕλλησι δόξαι πάμπολυ εἶναι, καὶ τὸν Πέρσην ἐκπεπλήχθαι θεωροῦντα. 27. Ἐντεῦθεν δὲ ἐπορεύθησαν διὰ τῆς Μηδίας σταθμοὺς ἐρήμους ἕξ, παρασύγγας τριάκοντα, εἰς τὰς Παρυσάτιδος κώμας, τῆς Κύρου καὶ βασιλέως μητρός. Ταύτας Τισσαφέρνης, Κύρῳ ἐπεγγελῶν, διαρπάσαι τοῖς Ἕλλησιν ἐπέτρεψε, πλὴν ἀνδραπόδων. Ἐνὴν δὲ σίτος πολὺς, καὶ πρόβατα, καὶ ἄλλα χρήματα. 28. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς ἐρήμους πέντε, παρασύγγας εἴκοσι, τὸν Τύγρητα ποταμὸν ἐν ἀριστερᾷ ἔχοντες. Ἐν δὲ τῷ πρώτῳ σταθμῷ πέραν τοῦ ποταμοῦ πόλις ᾧκεῖτο μεγάλη καὶ εὐδαίμων, ὄνομα Καιναί, ἐξ ἧς οἱ βάρβαροι διτῆγον ἐπὶ σχεδίαῖς διφθερίαις ἄρτους, τυροὺς, οἶνον.

CHAP. V.

Clearchus, annoyed at the existence of mutual jealousies and suspicions, endeavours to put a stop to them.—His interview with Tissaphernes.—Tissaphernes, pretending great kind feeling toward the Greeks, deceives Clearchus.—Clearchus returns to the camp, and prevails upon five generals and twenty captains to accompany him to the camp of Tissaphernes.—Two hundred soldiers also go.—The generals are admitted into the tent of Tissaphernes.—The rest remain outside.—At a given signal, the former are made prisoners, and the latter cut down.—Escape of Nicharchus.—Alarm in the Grecian camp.—Ariæus summons the Greeks to surrender.—Cleanor's indignant reply.

1. META ταῦτα ἀφικνοῦνται ἐπὶ τὸν Ζάβατον ποταμὸν, τὸ εὖρος τεττάρων πλέθρων. Καὶ ἐνταῦθα ἔμειναν ἡμέρας τρεῖς· ἐν δὲ ταύταις ὑποψίαί μὲν ἦσαν, φανερά δ' οὐδεμία ἐφαίνετο ἐπιβουλῇ. 2. Ἐδοξεν οὖν τῷ Κλεάρχῳ συγγενέσθαι Τισσαφέρνει, καὶ εἰ πῶς δύναίτο, παῦσαι τὰς ὑποψίας, πρὶν ἐξ αὐτῶν πόλεμον γενέσθαι· καὶ ἐπεμψέ τινα ἐροῦντα, ὅτι συγγενέσθαι αὐτῷ χρήζοι. Ὁ δὲ ἐτοίμως ἐκέλευσεν ἡκεῖν. 3. Ἐπειδὴ δὲ συνήλθον,

λέγει ὁ Κλέαρχος τάδε· “ Ἐγὼ, ὦ Τισσαφέρην, οἶδα μὲν ἡμῖν ὄρκους γεγεννημένους, καὶ δεξιάς δεδομένας, μὴ ἀδικῆσιν ἀλλήλους· φυλαττόμενον δέ σε ὀρώ ὡς πολεμίους ἡμᾶς· καὶ ἡμεῖς, ὀρώντες ταῦτα, ἀντιφυλαττόμεθα. 4. Ἐπεὶ δὲ σκοπῶν οὐδὲν δύναμαι οὔτε σὲ αἰσθέσθαι πειρώμενον ἡμᾶς κακῶς ποιεῖν, ἐγὼ τε σαφῶς οἶδα, ὅτι ἡμεῖς γε οὐδ’ ἐπινουῦμεν οὐδὲν τοιοῦτον, ἔδοξέ μοι εἰς λόγους σοι ἐλθεῖν, ὅπως, εἰ δυναίμεθα, ἐξέλοιμεν ἀλλήλων τὴν ἀπιστίαν. 5. Καὶ γὰρ οἶδα ἤδη ἀνθρώπους, τοὺς μὲν ἐκ διαβολῆς τοὺς δὲ καὶ ἐξ ὑποψίας, οἱ φοβηθέντες ἀλλήλους, φθάσαι βουλόμενοι πρὶν παθεῖν, ἐποίησαν ἀνῆκεστα κακὰ τοὺς οὔτε μέλλοντας οὔτε βουλομένους τοιοῦτον οὐδέν. 6. Τὰς οὖν τοιαύτας ἀγνωμοσύνας νομίζων συνουσίαις μάλιστα ἂν παύεσθαι, ἤκω, καὶ διδάσκειν σε βούλομαι, ὡς σὺ ἡμῖν οὐκ ὀρθῶς ἀπιστεῖς. 7. Πρῶτον μὲν γὰρ καὶ μέγιστον, οἱ θεῶν ὄρκοι ἡμᾶς κωλύουσι πολεμίους εἶναι ἀλλήλοις· ὅστις δὲ τούτων σύννοιδεν αὐτῷ παρημεληκῶς, τοῦτον ἐγὼ οὔποτ’ ἂν εὐδαιμονίσαιμι. Τὸν γὰρ θεῶν πόλεμον οὐκ οἶδα οὔτ’ ἀπὸ ποίου ἂν τάχους οὔτε ὅποι ἂν τις φεύγων ἀποφύγοι, οὔτ’ εἰς ποῖον ἂν σκότος ἀποδραίῃ, οὔθ’ ὅπως ἂν εἰς ἐχυρὸν χωρίον ἀποσταίῃ. Πάντη γὰρ πάντα τοῖς θεοῖς ὑποχα, καὶ πανταχῇ πάντων ἴσον οἱ θεοὶ κρατοῦσι. 8. Περὶ μὲν δὴ τῶν θεῶν τε καὶ τῶν ὄρκων οὕτω γυγνώσκω, παρ’ οἷς ἡμεῖς τὴν φιλίαν συνθέμενοι κατεθέμεθα· τῶν δὲ ἀνθρωπίνων σὲ ἔγωγε ἐν τῷ παρόντι νομίζω μέγιστον ἡμῖν εἶναι ἀγαθόν. 9. Σὺν μὲν γὰρ σοι πᾶσα μὲν ἡμῖν ὁδὸς εὔπορος, πᾶς δὲ ποταμὸς διαβατὸς, τῶν δ’ ἐπιτηδείων οὐκ ἀπορία· ἄνευ δέ σου πᾶσα μὲν ἡ ὁδὸς διὰ σκότους, (οὐδὲν γὰρ αὐτῆς ἐπιστάμεθα,) πᾶς δὲ ποταμὸς δύσπορος, πᾶς δ’ ὄχλος φοβερὸς· φοβερῶτατον δ’ ἐρημία· μεστὴ γὰρ πολλῆς ἀπορίας ἐστίν. 10. Εἰ δὲ δὴ καὶ μανέντες σὲ κατακτείναιμεν, ἄλλο τι ἂν, ἢ, τὸν εὐεργέτην κατακτείναντες, πρὸς βασιλέα τὸν μέγιστον ἔφεδρον ἀγωνιζοίμεθα; Ὅσων δὲ δὴ καὶ οἶων ἐλπίδων ἐμαυτὸν ἂν στερήσαιμι, εἰ σέ τι κακὸν ἐπιχειρήσαιμι ποιεῖν, ταῦτα λέξω. 11. Ἐγὼ γὰρ Κύρον ἐπεθύμησά μοι φίλον γενέσθαι, νομίζων τῶν τότε ἰκανώτατον εἶναι εὖ ποιεῖν, ὃν ἂν βούλοιο. Σὲ δὲ νῦν ὀρώ τὴν τε Κύρου δύναμιν καὶ

χώραν ἔχοντα, καὶ τὴν σεαυτοῦ ἀρχὴν σώζοντα, τὴν δὲ βασιλέως δύναμιν, ἣ Κῦρος πολεμία ἐχρήτο, σοὶ ταύτην σύμμαχον οὖσαν. 12. Τούτων δὲ τοιούτων ὄντων, τίς οὕτω μαίνεται, ὅστις οὐ σοὶ βούλεται φίλος εἶναι; Ἀλλὰ μὴν, (ἔρῳ γὰρ καὶ ταῦτα, ἐξ ὧν ἔχω ἐλπίδας, καὶ σε βουλήσεσθαι φίλον ἡμῖν εἶναι.) 13. οἶδα μὲν γὰρ ὑμῖν Μυσσοὺς λυπηροὺς ὄντας, οὓς ἐλπίζω ἂν σὺν τῇ παρουσίᾳ δυνάμει ταπεινοὺς ὑμῖν παρασχεῖν· οἶδα δὲ καὶ Πισίδας· ἀκούω δὲ καὶ ἄλλα ἔθνη πολλὰ τοιαῦτα εἶναι, ἃ οἶμαι ἂν παῦσαι ἐνοχλοῦντα ἀεὶ τῇ ὑμετέρᾳ εὐδαιμονίᾳ. Αἰγυπτίους δὲ, οἷς μάλιστα ὑμᾶς νῦν γινγνώσκω τεθυμωμένους, οὐχ ὁρῶ, ποία δυνάμει συμμαχῶ χρησάμενοι μᾶλλον ἂν κολάσεσθε τῆς νῦν σὺν ἡμῶν οὔσης. 14. Ἀλλὰ μὴν ἐν γε τοῖς πέριξ οἰκοῦσι σὺ, εἰ μὲν βούλοιο τῷ φίλος εἶναι, ὥς μέγιστος ἂν εἴης· εἰ δὲ τις σὲ λυποίῃ, ὥς δεσποτῆς ἀναστρέφοιο, ἔχων ἡμᾶς ὑπηρέτας, οἳ σοι οὐκ ἂν τοῦ μισθοῦ ἕνεκα μόνον ὑπηρετοῖμεν, ἀλλὰ καὶ τῆς χάριτος, ἣν σωθέντες ὑπὸ σοῦ σοὶ ἂν ἔχοιμεν δικαίως. 15. Ἐμοὶ μὲν ταῦτα πάντα ἐνθυμουμένῳ οὕτω δοκεῖ θαυμαστὸν εἶναι, τὸ σὲ ἡμῖν ἀπιστεῖν, ὥστε καὶ ἡδιστ' ἂν ἀκούσαιμι τοῦνομα, τίς ἐστίν οὕτω δεινὸς λέγειν, ὥστε σὲ πείσαι λέγων, ὥς ἡμεῖς σοὶ ἐπιβουλεύομεν." Κλέαρχος μὲν οὖν τοσαῦτα εἶπε· Τισσαφέρνης δὲ ὧδε ἀπημείβετο.

16. "Ἄλλ' ἡδομαι μὲν, ὦ Κλέαρχε, ἀκούων σου φρονίμους λόγους· ταῦτα γὰρ γινγνώσκων, εἴ τι ἡμῶν κακὸν βουλεύοις, ἅμα ἂν μοι δοκεῖς καὶ σεαυτῷ κακόνους εἶναι. Ὡς δ' ἂν μάθης, ὅτι οὐδ' ἂν ὑμεῖς δικαίως οὔτε βασιλεῖ οὗτ' ἡμῶν ἀπιστοίητε, ἀντάκουσον. 17. Εἰ γὰρ ὑμᾶς ἐβουλόμεθα ἀπολέσαι, πότερά σοι δοκοῦμεν ἱππέων πλήθους ἀπορεῖν, ἢ πεζῶν, ἢ ὀπλίσεως, ἐν ἣ ὑμᾶς μὲν βλάπτειν ἱκανοὶ εἴημεν ἂν, ἀντιπάσχειν δὲ οὐδεὶς κίνδυνος; 18. Ἀλλὰ χωρίων ἐπιτηδείων ὑμῖν ἐπιτίθεσθαι ἀπορεῖν ἂν σοι δοκοῦμεν; Οὐ τοσαῦτα μὲν πεδία ἡμῖν φίλια ὄντα σὺν πολλῷ πόνῳ διαπορεύεσθε, τοσαῦτα δὲ ὄρη ὑμῖν ὁράτε ὄντα πορευτέα, ἃ ἡμῖν ἔξεστι προκαταλαβοῦσιν ἅπορα ὑμῖν παρέχειν; τοσοῦτοι δὲ εἰσὶ ποταμοί, ἐφ' ὧν ἔξεστιν ἡμῖν ταμιεύεσθαι, ὅπόσοις ἂν ὑμῶν βουλοίμεθα μάχεσθαι; Εἰσὶ δ' αὐτῶν, οὓς οὐδ'

ἂν παντάπασι διαβαίητε, εἰ μὴ ἡμεῖς ὑμᾶς διαπορεύοιμεν. 19. Εἰ δὲ ἐν πᾶσι τούτοις ἡττώμεθα, ἀλλὰ τό γε πῦρ τοῦ καρποῦ κρεῖττον ἐστίν· ὃν ἡμεῖς δυναίμεθ' ἂν κατακαύσαντες λιμὸν ὑμῖν ἀντιτάξαι, ᾧ ὑμεῖς, οὐδ' εἰ πάνυ ἀγαθοὶ εἴητε, μάχεσθαι ἂν δύναισθε. 20. Πῶς οὖν ἂν, ἔχοντες τοσούτους πόρους πρὸς τὸ ὑμῖν πολεμεῖν, καὶ τούτων μηδὲνα ἡμῖν ἐπικίνδυνον, ἔπειτα ἐκ τούτων πάντων τούτου ἂν τὸν τρόπον ἐξελοίμεθα, ὃς μόνος μὲν πρὸς θεῶν ἀσεβῆς, μόνος δὲ πρὸς ἀνθρώπων αἰσχροῦς; 21. Παντάπασι δὲ ἀπόρων ἐστὶ καὶ ἀμνηχάνων καὶ ἀνάγκη ἔχομένων, καὶ τούτων ποινηρῶν, οἵτινες ἐθέλουσι δι' ἐπιτορκίας τε πρὸς θεοὺς, καὶ ἀπιστίας πρὸς ἀνθρώπους, πράττειν τι. Οὐχ οὕτως ἡμεῖς, ᾧ Κλέαρχε, οὔτε ἡλίθιοι, οὔτε ἀλόγιστοι ἐσμέν. 22. Ἀλλὰ τί δὴ, ὑμᾶς ἐξὸν ἀπολέσαι, οὐκ ἐπὶ τούτῳ ἦλθομεν; Εὖ ἴσθι, ὅτι ὁ ἐμὸς ἕρως τούτου αἵτιος, τὸ τοῖς Ἑλλήσιν ἐμὲ πιστὸν γενέσθαι, καὶ ᾧ Κῦρος ἀνέβη ξενικῶ διὰ μισθοδοσίαν πιστεύων, τούτῳ ἐμὲ καταβῆναι δι' εὐεργεσίας ἰσχυρόν. 23. "Ὅσα δέ μοι ὑμεῖς χρήσιμοι ἔσεσθε, τὰ μὲν καὶ σὺ εἶπες, τὸ δὲ μέγιστον ἐγὼ οἶδα· τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ τιάραν βασιλεῖ μόνῳ ἔξεστιν ὀρθὴν ἔχειν, τὴν δ' ἐπὶ τῇ καρδίᾳ ἴσως ἂν, ὑμῶν παρόντων, καὶ ἕτερος εὐπετῶς ἔχοι."

24. Ταῦτα εἰπὼν ἔδοξε τῷ Κλεάρχῳ ἀληθῆ λέγειν· καὶ εἶπεν· "Οὐκουν, ἔφη, οἵτινες, τοιούτων ἡμῖν εἰς φιλίαν ὑπαρχόντων, πειρῶνται διαβάλλοντες πολεμίους ποιῆσαι ἡμᾶς, ἀξιοὶ εἰσι τὰ ἔσχατα παθεῖν;" 25. "Καὶ ἐγὼ μὲν," ἔφη ὁ Τισσαφέρνης, "εἰ βούλεσθέ μοι οἱ τε στρατηγοὶ καὶ οἱ λοχαγοὶ ἐν τῷ ἐμφανεῖ ἐλθεῖν, λέξω τοὺς πρὸς ἐμὲ λέγοντας, ὥς σὺ ἐπιβουλευεῖς ἐμοί τε καὶ τῇ σὺν ἐμοὶ στρατιᾷ." 26. "Ἐγὼ δ'," ἔφη ὁ Κλέαρχος, "ἄξω πάντας· καὶ σοὶ αὖ ἐγὼ δηλώσω, ὅθεν ἐγὼ περὶ σου ἀκούω." 27. Ἐκ τούτων δὴ τῶν λόγων ὁ Τισσαφέρνης φιλοφρονούμενος τότε μὲν μένειν τε αὐτὸν ἐκέλευσε καὶ σύνδειπνον ἐποιήσατο· τῇ δ' ὑστεραίᾳ Κλέαρχος, ἐλθὼν ἐπὶ τὸ στρατόπεδον, δηλὸς τε ἦν πάνυ φιλικῶς οἴόμενος διακεῖσθαι τὸν Τισσαφέρνην, καὶ ἔλεγεν, ἃ ἐκεῖνος ἀπήγγελλεν· ἔφη τε χρῆναι ἰέναι παρὰ Τισσαφέρνην, οὓς ἐκέλευσε, καὶ οἱ ἂν ἐξελεγχθῶσι διαβάλλοντες τῶν

Ἑλλήνων, ὡς προδότας αὐτοὺς καὶ κακόνους τοῖς Ἑλλήσιν ὄντας τιμωρηθῆναι. 28. Ὑπώπτευε δὴ, εἶναι τὸν διαβάλλοντα Μένωνα· εἰδὼς αὐτὸν καὶ συγγεγεννημένον Τισσαφέρνει μετὰ Ἀριαίου, καὶ στασιάζοντα αὐτῷ καὶ ἐπιβουλεύοντα [αὐτῷ,] ὅπως, τὸ στράτευμα ἅπαν πρὸς ἑαυτὸν λαβὼν, φίλος ἢ Τισσαφέρνει. 29. Ἐβούλετο δὲ καὶ ὁ Κλέαρχος ἅπαν τὸ στράτευμα πρὸς ἑαυτὸν ἔχειν τὴν γνώμην, καὶ τοὺς παραλυποῦντας ἐκποδὼν εἶναι. Τῶν δὲ στρατιωτῶν ἀντέλεγον τινες αὐτῷ, μὴ ἵεναι πάντας τοὺς λοχαγοὺς καὶ στρατηγούς, μηδὲ πιστεύειν Τισσαφέρνει. 30. Ὁ δὲ Κλέαρχος ἰσχυρῶς κατέτεινεν, ἕστε διεπράξατο, πέντε μὲν στρατηγούς ἵεναι, εἴκοσι δὲ λοχαγούς· συνηκολούθησαν δὲ, ὡς εἰς ὠγοράν, καὶ τῶν ἄλλων στρατιωτῶν ὡς διακόσιοι.

31. Ἐπεὶ δ' ἦσαν ἐπὶ ταῖς θύραις Τισσαφέρνους, οἱ μὲν στρατηγοὶ παρεκλήθησαν εἰσω, Πρόξενος Βοιώτιος, Μένων Θετταλὸς, Ἀγίας Ἀρκὰς, Κλέαρχος Λάκων, Σωκράτης Ἀχαιοί· οἱ δὲ λοχαγοὶ ἐπὶ θύραις ἔμενον. 32. Οὐ πολλῷ δ' ὕστερον ἀπὸ τοῦ αὐτοῦ σημείου οἱ τε ἔνδον συνελαμβάνοντο, καὶ οἱ ἔξω κατεκόπησαν. Μετὰ δὲ ταῦτα τῶν βαρβάρων τινὲς ἵππεων, διὰ τοῦ πεδίου ἐλαύνοντες, ὅτινι ἐντυγχάνοιεν Ἑλληνι ἢ δούλῳ ἢ ἐλευθέρῳ, πάντας ἔκτεινον. 33. Οἱ δὲ Ἕλληνες τὴν τε ἵππασίαν αὐτῶν ἐθαύμαζον, ἐκ τοῦ στρατοπέδου ὀρώντες, καὶ, ὃ τι ἐποιοῦν, ἡμφιγνόουν, πρὶν Νίκαρχος Ἀρκὰς ἦκε φεύγων, τετρωμένος εἰς τὴν γαστέρα, καὶ τα ἔντερα ἐν ταῖς χερσὶν ἔχων, καὶ εἶπε πάντα τὰ γεγενημένα. 34. Ἐκ τούτου δὴ οἱ Ἕλληνες ἔθεον ἐπὶ τὰ ὅπλα πάντες ἐκπεπληγμένοι, καὶ νομίζοντες, αὐτίκα ἥξειν αὐτοὺς ἐπὶ τὸ στρατόπεδον. 35. Οἱ δὲ πάντες μὲν οὐκ ἦλθον, Ἀριαῖος δὲ καὶ Ἀρτάοχος καὶ Μιθριδάτης, οἱ ἦσαν Κύρῳ πιστότατοι· ὁ δὲ τῶν Ἑλλήνων ἑρμηνεὺς ἔφη καὶ τὸν Τισσαφέρνους ἀδελφὸν σὺν αὐτοῖς ὄρᾳν καὶ γινώσκειν· συνηκολούθουν δὲ καὶ ἄλλοι Περσῶν τεθωρακισμένοι εἰς τριακοσίους. 36. Οὗτοι, ἐπεὶ ἐγγὺς ἦσαν, προσελθεῖν ἐκέλευον, εἴ τις εἴη τῶν Ἑλλήνων ἢ στρατηγός, ἢ λοχαγός, ἵνα ἀπαγγείλωσι τὰ παρὰ βασιλέως. 37. Μετὰ ταῦτα ἐξῆλθον τῶν

Ἑλλήνων φυλαττόμενοι στρατηγοὶ μὲν, Κλεάνωρ Ὀρχομένιος καὶ Σοφαίνετος Στυμφάλιος, σὺν αὐτοῖς δὲ Ξενοφῶν Ἀθηναῖος, ὅπως μάθῃ τὰ περὶ Προξένου. (Χειρίσοφος δ' ἐτύγγχανεν ἀπὼν ἐν κώμῃ τινὶ σὺν ἄλλοις, ἐπισιτιζόμενος.) 38. Ἐπεὶ δ' ἔστησαν εἰς ἐπήκοον, λέγει Ἀριαῖος· “Κλέαρχος μὲν, ὦ ἄνδρες Ἕλληνες, ἐπεὶ ἐπιρκῶν τε ἐφάνη καὶ τὰς σπονδὰς λύων, ἔχει τὴν δίκην καὶ τέθηκε· Πρόξενος δὲ καὶ Μένων, ὅτι κατήγγειλαν αὐτοῦ τὴν ἐπιβουλήν, ἐν μεγάλῃ τιμῇ εἰσιν· ὑμᾶς δὲ ὁ βασιλεὺς τὰ ὄπλα ἀπαιτεῖ· ἐαυτοῦ γὰρ εἶναι φησὶν, ἐπεὶπερ Κύρου ἦσαν τοῦ ἐκείνου δούλου.”

39. Πρὸς ταῦτα ἀπεκρίναντο οἱ Ἕλληνες, (ἔλεγε δὲ Κλεάνωρ ὁ Ὀρχομένιος,) “ὦ κακίστε ἀνθρώπων, Ἀριαῖε, καὶ οἱ ἄλλοι, ὅσοι ἦτε Κύρου φίλοι, οὐκ αἰσχύνεσθε οὔτε θεοὺς οὔτε ἀνθρώπους, οὔτινες, ὁμόσαντες ἡμῖν τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς νομιεῖν, προδόντες ἡμᾶς σὺν Τισσαφέρνει, τῷ ἀθεωτάτῳ τε καὶ πανουργοτάτῳ, τοὺς τε ἄνδρας αὐτοὺς, οἷς ὤμνυτε, [ὥς] ἀπολωλέκατε, καὶ, τοὺς ἄλλους ἡμᾶς προδεδωκότες, σὺν τοῖς πολεμίοις ἔρχεσθε ἐφ' ἡμᾶς;” 40. Ὁ δὲ Ἀριαῖος εἶπε· “Κλέαρχος γὰρ πρόσθεν ἐπιβουλεύων φανερὸς ἐγένετο Τισσαφέρνει τε καὶ Ὀρόντῃ, καὶ πᾶσιν ἡμῖν τοῖς σὺν τούτοις.” 41. Ἐπὶ τούτοις δὲ Ξενοφῶν τάδε εἶπε· “Κλέαρχος μὲν τοίνυν, εἰ παρὰ τοὺς ὅρκους ἔλυσεν τὰς σπονδὰς, τὴν δίκην ἔχει· (δίκαιον γὰρ, ἀπόλλυσθαι τοὺς ἐπιρκοῦντας). Πρόξενος δὲ καὶ Μένων ἐπεὶπερ εἰσιν ὑμέτεροι μὲν εὐεργέται, ἡμέτεροι δὲ στρατηγοί, πέμψατε αὐτοὺς δεῦρο· δῆλον γὰρ, ὅτι, φίλοι γε ὄντες ἀμφοτέροις, πειράσσονται καὶ ὑμῖν καὶ ἡμῖν τὰ βέλτιστα συμβουλεύειν.” 42. Πρὸς ταῦτα οἱ βάρβαροι, πολὺν χρόνον διαλεχθέντες ἀλλήλοις, ἀπῆλθον οὐδὲν ἀποκρινάμενοι.

CHAP. VI.

The respective characters of Clearchus, Proxenus, and Menon.
— A slight mention of Agias and Socrates.

1. Οἱ μὲν δὴ στρατηγοὶ, οὕτω ληφθέντες, ἀνήχθησαν ὡς βασιλέα, καὶ ἀποτμηθέντες τὰς κεφαλὰς ἐτελεύτησαν· εἰς μὲν αὐτῶν Κλέαρχος, ὁμολογουμένως ἐκ πάντων, τῶν ἐμπείρως αὐτοῦ ἐχόντων, δόξας γενέσθαι ἀνὴρ καὶ πολεμικὸς καὶ φιλοπόλεμος ἐσχάτως. 2. Καὶ γὰρ δὴ, ἕως μὲν πόλεμος ἦν τοῖς Λακεδαιμονίοις πρὸς τοὺς Ἀθηναίους, παρέμεινεν· ἐπεὶ δ' εἰρήνη ἐγένετο, πείσας τὴν αὐτοῦ πόλιν, ὡς οἱ Θράκες ἀδικοῦσι τοὺς Ἕλληνας, καὶ διαπραξάμενος ὡς ἐδύνατο παρὰ τῶν Ἐφόρων, ἐξέπλει, ὡς πολεμήσων τοῖς ὑπὲρ Χερρόνησου καὶ Πειρίνθου Θραξίν. 3. Ἐπεὶ δὲ μεταγνόντες πως οἱ Ἐφοροὶ, ἤδη ἔξω ὄντος αὐτοῦ, ἀποστρέφειν αὐτὸν ἐπειρῶντο ἐξ Ἰσθμοῦ, ἐνταῦθα οὐκέτι πείθεται, ἀλλ' ὤχετο πλέων εἰς Ἑλλήσποντον. 4. Ἐκ τούτου καὶ ἐθανατώθη ὑπὸ τῶν ἐν τῇ Σπάρτῃ τελῶν, ὡς ἀπειθῶν. Ἦδη δὲ φυγὰς ὢν, ἔρχεται πρὸς Κῦρον, καὶ ὁποίοις μὲν λόγοις ἐπεισε Κῦρον, ἀλλαχῇ γέγραπται· δίδωσι δ' αὐτῷ Κῦρος μυρίους δαρεικούς· 5. ὁ δὲ λαβὼν, οὐκ ἐπὶ ῥαθυμίᾳ ἐτράπετο, ἀλλ' ἀπὸ τούτων τῶν χρημάτων συλλέξας στράτευμα, ἐπολέμει τοῖς Θραξί· καὶ μάχη τε ἐνίκησε, καὶ ἀπὸ τούτου ἔφερε καὶ ἡγεν αὐτούς· καὶ πολεμῶν διεγένετο, μέχρις οὗ Κῦρος ἐδεήθη τοῦ στρατεύματος· τότε δ' ἀπῆλθεν, ὡς σὺν ἐκείνῳ αὐ πολεμήσων.

6. Ταῦτα οὖν φιλοπολέμου δοκεῖ ἀνδρὸς ἔργα εἶναι, ὅστις, ἐξὸν μὲν εἰρήνην ἄγειν ἄνευ αἰσχύνης καὶ βλάβης, αἰρεῖται πολεμεῖν· ἐξὸν δὲ ῥαθυμεῖν, βούλεται πονεῖν, ὥστε πολεμεῖν· ἐξὸν δὲ χρήματα ἔχειν ἀκινδύνως, αἰρεῖται πολεμῶν μέλινα ταῦτα ποιεῖν. Ἐκείνος δὲ, ὥσπερ εἰς παιδικὰ ἢ εἰς ἄλλην τινὰ ἡδονήν, ἤθελε δαπανᾶν εἰς πόλεμον· οὕτω μὲν οὖν φιλοπόλεμος ἦν. 7. Πoλεμικὸς δὲ αὐτὰν εἶναι ἐδόκει, ὅτι φιλοκίνδυνός τε ἦν, καὶ ἡμέρας καὶ νυκτὸς ἄγων ἐπὶ τοὺς πολεμίους, καὶ ἐν τοῖς δεινοῖς φράνιμος, ὡς οἱ παρόντες πανταχοῦ

πάντες ὁμολόγουν. 8. Καὶ ἀρχικὸς δὲ ἐλέγετο εἶναι, ὡς δυνατόν ἐκ τοῦ τοιούτου τρόπου, οἷον καὶ ἐκείνος εἶχεν. Ἰκανὸς μὲν γάρ, ὥς τις καὶ ἄλλος, φροντίζειν ἦν, ὅπως ἔξει ἡ στρατιὰ αὐτοῦ τὰ ἐπιτήδεια, καὶ παρασκευάζειν ταῦτα· ἰκανὸς δὲ καὶ ἐμποιεῖσαι τοῖς παρούσιν, ὡς πειστέον εἴη Κλεάρχῳ. 9. Τοῦτο δὲ ἐποίει ἐκ τοῦ χαλεποῦ εἶναι. Καὶ γὰρ ὄραν στυγνὸς ἦν, καὶ τῇ φωνῇ τραχὺς· ἐκόλαζε τε αἰεὶ ἰσχυρῶς, καὶ ὀργὴ ἐνίοτε, ὥστε καὶ αὐτῷ μεταμέλειν ἔσθ' ὅτε. Καὶ γνώμη δὲ ἐκόλαζεν· ἀκολάστου γὰρ στρατεύματος οὐδεν ἡγεῖτο ὄφελος εἶναι. 10. Ἀλλὰ καὶ λέγειν αὐτὸν ἔφασαν, ὡς δέοι τὸν στρατιώτην φοβεῖσθαι μᾶλλον τὸν ἄρχοντα, ἢ τοὺς πολεμίους, εἰ μέλλοι ἢ φυλακὰς φυλάξειν, ἢ φίλων ἀφέξεσθαι, ἢ ἀπροφασίστως ἵεναι πρὸς τοὺς πολεμίους. 11. Ἐν μὲν οὖν τοῖς δεινοῖς ἤθελον αὐτοῦ ἀκούειν σφόδρα, καὶ οὐκ ἄλλον ἡροῦντο οἱ στρατιῶται. Καὶ γὰρ τὸ στυγνὸν τότε φαιδρὸν αὐτοῦ ἐν τοῖς προσώποις ἔφασαν φαίνεσθαι, καὶ τὸ χαλεπὸν ἐρρώμενον πρὸς τοὺς πολεμίους ἐδόκει εἶναι· ὥστε σωτήριον καὶ οὐκέτι χαλεπὸν ἐφαίνετο. 12. Ὅτε δ' ἔξω τοῦ δεινοῦ γένοιτο, καὶ ἐξείη πρὸς ἄλλους ἀρχομένους ἀπιέναι, πολλοὶ αὐτὸν ἀπέλειπον· τὸ γὰρ ἐπίχαρι οὐκ εἶχεν, ἀλλὰ αἰὲ χαλεπὸς καὶ ὠμὸς ἦν· ὥστε διέκειντο πρὸς αὐτὸν οἱ στρατιῶται, ὥσπερ παῖδες πρὸς διδάσκαλον. 13. Καὶ γὰρ οὖν φιλία μὲν καὶ εὐνοία ἐπομένους οὐδέποτε εἶχεν· οὔτινες δὲ, ἢ ὑπὸ πόλεως τεταγμένοι, ἢ ὑπὸ τοῦ δέισθαι, ἢ ἄλλῃ τινὶ ἀνάγκῃ κατεχόμενοι, παρείησαν αὐτῷ, σφόδρα πειθομένοις ἐχρήτο. 14. Ἐπειδὴ δὲ καὶ ἥρξαντο νικᾶν σὺν αὐτῷ τοὺς πολεμίους, μεγάλα ἤδη ἦν τὰ χρησίμους ποιοῦντα εἶναι τοὺς σὺν αὐτῷ στρατιώτας· τότε γὰρ πρὸς τοὺς πολεμίους θαρράλως ἔχειν παρήν, καὶ τὸ τὴν παρ' ἐκείνου τιμωρίαν φοβεῖσθαι αὐτοὺς εὐτάκτους ἐποίει. 15. Τοιούτος μὲν δὴ ἄρχων ἦν· ἀρχεσθαι δ' ὑπὸ ἄλλων οὐ μάλα ἐθέλειν ἐλέγετο. Ἦν δὲ, ὅτε ἐτελεύτα, ἀμφὶ τὰ πεντήκοντα ἔτη.

16. Πρόξενος δὲ ὁ Βοιωτίας, εὐθύς μὲν μειράκιον ὦν, ἐπεθύμει γενέσθαι ἀνὴρ τὰ μεγάλα πράττειν ἰκανός· καὶ διὰ ταύτην τὴν ἐπιθυμίαν ἔδωκε Ἰοργία ἀργύριον τῷ Λεοντίνῳ. 17. Ἐπεὶ δὲ συνεγένετο ἐκείνῳ, ἰκανὸς

ἤδη νομίσας εἶναι καὶ ἄρχειν, καὶ, φίλος ὢν τοῖς πρώτοις, μὴ ἡττᾶσθαι εὐεργετῶν, ἦλθεν εἰς ταύτας τὰς σὺν Κύρῳ πράξεις· καὶ ᾤετο κτήσεσθαι ἐκ τούτων ὄνομα μέγα, καὶ δύναμιν μεγάλην, καὶ χρήματα πολλά· 18. τούτων δ' ἐπιθυμῶν, σφόδρα ἔνδηλον αὐτῷ καὶ τοῦτο εἶχεν, ὅτι τούτων οὐδὲν ἂν θέλοι κτᾶσθαι μετὰ ἀδικίας, ἀλλὰ σὺν τῷ δικαίῳ καὶ καλῷ ᾤετο δεῖν τούτων τυγχάνειν, ἄνευ δὲ τούτων μὴ. 19. Ἄρχειν δὲ καλῶν μὲν καὶ ἀγαθῶν δυνατὸς ἦν· οὐ μέντοι οὐτ' αἰδῶ τοῖς στρατιώταις ἑαυτοῦ, οὔτε φόβον, ἱκανὸς ἐμποιεῖσαι, ἀλλὰ καὶ ἡσχύνετο μᾶλλον τοὺς στρατιώτας, ἢ οἱ ἀρχόμενοι ἐκείνων· καὶ φοβούμενος μᾶλλον ἦν φανερός τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις, ἢ οἱ στρατιῶται τὸ ἀπιστεῖν ἐκείνῳ. 20. Ὡς δὲ ἀρκεῖν πρὸς τὸ ἀρχικὸν εἶναι καὶ δοκεῖν, τὸν μὲν καλῶς ποιοῦντα ἐπαινεῖν, τὸν δὲ ἀδικοῦντα μὴ ἐπαινεῖν. Τοιγαροῦν αὐτῷ οἱ μὲν καλοὶ καὶ καθαροὶ τῶν συνόντων εὖνοι ἦσαν, οἱ δ' ἀδικοὶ ἐπεβοίλευον, ὥς εὐμεταχειρίστῳ ὄντι. Ὅτε δὲ ἀπέθνησκεν, ἦν ἑτῶν ὡς τριάκοντα.

21. Μένων δὲ ὁ Θετταλὸς δῆλος ἦν ἐπιθυμῶν μὲν πλουτεῖν ἰσχυρῶς, ἐπιθυμῶν δὲ ἄρχειν, ὅπως πλείω λαμβάνοι· ἐπιθυμῶν δὲ τιμᾶσθαι, ἵνα πλείω κερδαίνοι· φίλος τ' ἐβούλετο εἶναι τοῖς μέγιστον δυναμένοις, ἵνα ἀδικῶν μὴ διδοίῃ δίκην. 22. Ἐπὶ δὲ τὸ κατεργάζεσθαι, ὢν ἐπιθυμολή, συντομωτάτην ὁδὸν ᾤετο εἶναι διὰ τοῦ ἐπιορκεῖν τε καὶ ψεύδεσθαι καὶ ἐξαπατᾶν· τὸ δὲ ἀπλοῦν τε καὶ ἀληθὲς ἐνόμιζε τὸ αὐτὸ τῷ ἡλιθίῳ εἶναι. 23. Στέργων δὲ φανερός μὲν ἦν οὐδένα, ὅτῳ δὲ φαίῃ φίλος εἶναι, τούτῳ ἔνδηλος ἐγίγνετο ἐπιβουλεύων. Καὶ πολεμίου μὲν οὐδεὶος κατεγέλα, τῶν δὲ συνόντων πάντων ὡς καταγελῶν ἀεὶ διελέγετο. 24. Καὶ τοῖς μὲν τῶν πολεμίων κτήμασιν οὐκ ἐπεβούλευε· (χαλεπὸν γὰρ ᾤετο εἶναι, τὰ τῶν φυλαττομένων λαμβάνειν·) τὰ δὲ τῶν φίλων μόνος ᾤετο εἰδέναι ὅτι ῥᾶστον ἀφύλακτα λαμβάνειν. 25. Καὶ ὅσους μὲν ἂν αἰσθάνοιτο ἐπιόρκους καὶ ἀδίκους, ὥς εὖ ὠπλισμένους ἐφοβεῖτο· τοῖς δ' ὁσίοις καὶ ἀληθῆσαν ἀσκούσιν ὡς ἀνάνδροις ἐπειρᾶτο χρῆσθαι. 26. Ὡς περ δὲ τις ἀγάλλεται ἐπὶ θεοσεβείᾳ, καὶ ἀληθείᾳ, καὶ δικαιοσύνῃ, οὕτω Μένων ἡγάλλετο τῷ

ἑξαπατᾶν δύνασθαι, τῷ πλάσασθαι ψευδῇ, τῷ φίλους διαγελᾶν· τὸν δὲ μὴ πανούργον τῶν ἀπαιδευτῶν ἐνόμιζεν εἶναι. Καὶ παρ' οἷς μὲν ἐπεχείρει πρωτεύειν φιλία, διαβάλλων τοὺς πρώτους, τούτους ᾤετο δεῖν κτήσασθαι. 27. Τὸ δὲ πειθομένους τοὺς στρατιώτας παρέχεσθαι ἐκ τοῦ συναδικεῖν αὐτοῖς ἐμμηχανᾶτο. Τιμᾶσθαι δὲ καὶ θεραπεύεσθαι ἡξίου, ἐπιδεικνύμενος, ὅτι πλείστα δύναιτο καὶ ἐθέλοι ἂν ἀδικεῖν. Εὐεργεσίαν δὲ κατέλεγεν, ὅποτε τις αὐτοῦ ἀφίσταιτο, ὅτι χρώμενος αὐτῷ οὐκ ἀπώλεσεν αὐτόν. 28. Καὶ τὰ μὲν δὴ ἀφανῆ ἔξεστι περὶ αὐτοῦ ψεύδεσθαι· ἃ δὲ πάντες ἴσασι, τὰδ' ἐστί. Παρὰ Ἀριστίππῳ μὲν, ἔτι ὥραϊος ὢν, στρατηγεῖν διεπράξατο τῶν ξένων· Ἀριαίφ δὲ, βαρβάρῳ ὄντι, ὅτι μειρακίοις καλοῖς ἦδετο, οἰκειότατος, ἔτι ὥραϊος ὢν, ἐγένετο· αὐτὸς δὲ παιδικὰ εἶχε Θαρύπαν, ἀγένειος ὢν γενειώντα. 29. Ἀποθνησκόντων δὲ τῶν συστρατηγῶν, ὅτι ἐστράτευσαν ἐπὶ βασιλέα σὺν Κύρῳ, τὰ αὐτὰ πεποικῶς οὐκ ἀπέθανε· μετὰ δὲ τὸν τῶν ἄλλων θάνατον στρατηγῶν, τιμωρηθεὶς ὑπὸ βασιλέως ἀπέθανεν, οὐχ ὥσπερ Κλέαρχος καὶ οἱ ἄλλοι στρατηγοὶ ἀποτμηθέντες τὰς κεφαλὰς· (ὥσπερ τάχιστος θάνατος δοκεῖ εἶναι)· ἀλλὰ ζῶν αἰκισθεὶς ἐνιαυτὸν, ὥς πονηρὸς, λέγεται τῆς τελευτῆς τυχεῖν.

30. Ἀγίας δὲ ὁ Ἀρκὰς, καὶ Σωκράτης ὁ Ἀχαιοὺς, καὶ τοῦτω ἀπεθανέτην· τούτων δὲ οὐδεὶς οὐθ' ὥς ἐν πολέμῳ κακῶν κατεγέλα, οὔτ' ἐς φιλίαν αὐτοὺς ἐμέμφετο· ἥστην τε ἄμφω ἀμφὶ τετταράκοντα ἔτη ἀπὸ γενεᾶς.

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ΑΝΑΒΑΣΕΩΣ Γ.

BOOK III.

CHAP. I.

Despondency of the Greeks. — Xenophon states how he came to join the expedition. — His dream. — He tries to inspirit the captains of Proxenus's division. — Apollonides, opposing him, is deprived of his captaincy. — A general meeting of the principal officers. — Xenophon exhorts them to be of a firm spirit, to cheer the soldiers, to elect generals in the place of those slain, and to omit no duty. — Election of generals.

1. ὍΣΑ μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου οἱ Ἕλληνες ἔπραξαν μέχρι τῆς μάχης, καὶ ὅσα, ἐπεὶ Κῦρος ἐτελεύτησεν, ἐγένετο, ἀπιόντων τῶν Ἑλλήνων σὺν Τισσαφέρνει, ἐν ταῖς σπονδαῖς, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. 2. Ἐπεὶ δὲ οἱ τε στρατηγοὶ συνελθόντες ἦσαν, καὶ τῶν λοχαγῶν καὶ τῶν στρατιωτῶν οἱ συνεπόμενοι ἀπολώλεσαν, ἐν πολλῇ δὴ ἀπορίᾳ ἦσαν οἱ Ἕλληνες, ἐνθυμούμενοι, ὅτι ἐπὶ ταῖς βασιλέως θύραις ἦσαν, κύκλῳ δ' αὐτοῖς [πάντῃ] πολλὰ καὶ ἔθνη καὶ πόλεις πολέμια ἦσαν, ἀγορὰν δὲ οὐδεὶς ἔτι παρέξειν ἔμελλεν, ἀπείχον δὲ τῆς Ἑλλάδος πλέον ἢ μύρια στάδια, ἡγεμῶν δ' οὐδεὶς τῆς ὁδοῦ ἦν, ποταμοὶ δὲ διείργον ἀδιάβατοι ἐν μέσῳ τῆς οἴκαδε ὁδοῦ, προδεδώκασι δὲ αὐτοὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες βάρβαροι,

μόνοι δὲ καταλελειμμένοι ἦσαν, οὐδὲ ἵππεά οὐδένα σύμμαχον ἔχοντες· ὥστ' εὐδηλον ἦν, ὅτι νικῶντες μὲν οὐδ' ἂν ἓνα φεύγοντα κατακαίνοιεν, ἡττηθέντων δὲ αὐτῶν οὐδεὶς ἂν λειφθείη· 3. ταῦτα ἐννοοῦμενοι, καὶ ἀθύμως ἔχοντες, ὀλίγοι μὲν αὐτῶν εἰς τὴν ἐσπέραν σίτου ἔγευσαντο, ὀλίγοι δὲ πῦρ ἀνέκαυσαν, ἐπὶ δὲ τὰ ὄπλα πολλοὶ οὐκ ἦλθον ταύτην τὴν νύκτα, ἀνεπαύοντο δὲ, ὅπου ἐτύγγχανεν ἕκαστος, οὐ δυνάμενοι καθεῦδειν ὑπὸ λύπης, καὶ πόθου πατρίδων, γονέων, γυναικῶν, παιδων, οὓς οὐποτε ἐνόμιζον ἔτι ὄψεσθαι. Οὕτω μὲν διακείμενοι πάντες ἀνεπαύοντο.

4. Ἦν δέ τις ἐν τῇ στρατιᾷ Ξενοφῶν Ἀθηναῖος, ὃς, οὔτε στρατηγὸς, οὔτε λοχαγός, οὔτε στρατιώτης ὢν, συνηκολούθει, ἀλλὰ Πρόξενος αὐτὸν μετεπέμψατο οἰκοθεν, ξένος ὢν ἀρχαῖος· ὑπισχεῖτο δὲ αὐτῷ, εἰ ἔλθοι, φίλον Κύρῳ ποιήσειν· ὃν αὐτὸς ἔφη κρείττω ἑαυτῷ νομίζειν τῆς πατρίδος. 5. Ὁ μέντοι Ξενοφῶν, ἀναγνούς τὴν ἐπιστολὴν, ἀνακοινοῦται Σωκράτει τῷ Ἀθηναίῳ περὶ τῆς πορείας. Καὶ ὁ Σωκράτης, ὑποπτεύσας μὴ τι πρὸς τῆς πόλεως οἱ ὑπαίτιον εἴη, Κύρῳ φίλον γενέσθαι, (ὅτι ἐδόκει ὁ Κύρος προθύμως τοῖς Λακεδαιμονίοις ἐπὶ τὰς Ἀθήνας συμπολεμήσαι,) συμβουλεύει τῷ Ξενοφῶντι, ἐλθόντι εἰς Δελφοὺς, ἀνακοινῶσαι τῷ θεῷ περὶ τῆς πορείας. 6. Ἐλθὼν δὲ ὁ Ξενοφῶν ἐπήρετο τὸν Ἀπόλλω, τίνι ἂν θεῶν θύων καὶ εὐχόμενος κάλλιστ' ἂν καὶ ἄριστα ἔλθοι τὴν ὁδόν, ἣν ἐπινοεῖ, καὶ καλῶς πράξας σωθείη. Καὶ ἀνεῖλεν αὐτῷ ὁ Ἀπόλλων θεοὺς, οἷς ἔδει θύειν. 7. Ἐπεὶ δὲ πάλιν ἦλθε, λέγει τὴν μαντείαν τῷ Σωκράτει. Ὁ δ' ἀκούσας ἡτιάτο αὐτὸν, ὅτι οὐ τοῦτο πρότερον ἡρώτα, πότερον λῶϊον αὐτῷ εἴη πορεύεσθαι, ἢ μένειν, ἀλλ', αὐτὸς κρίνας ἰτέον εἶναι, τοῦτο ἐπυνθάνετο, ὥπως ἂν κάλλιστα πορευθεῖη. “Ἐπεὶ μέντοι οὕτως ἤρου, ταῦτ’,” ἔφη, “χρὴ ποιεῖν, ὅσα ὁ θεὸς ἐκέλευσεν.” 8. Ὁ μὲν δὴ Ξενοφῶν, οὕτω θυσάμενος, οἷς ἀνεῖλεν ὁ θεός, ἐξέπλει, καὶ καταλαμβάνει ἐν Σάρδεσι Πρόξενον καὶ Κύρον, μέλλοντας ἤδη ὁρμᾶν τὴν ἄνω ὁδόν· καὶ συνεστάθη Κύρῳ. 9. Προθυμονομένου δὲ τοῦ Προξένου καὶ ὁ Κύρος συμπροθυμεῖτο μεῖναι αὐτόν· εἶπε δὲ, ὅτι, ἐπειδὴν τάχιστα ἡ στρατεία λήξῃ,

εὐθύς ἀποπέμψει αὐτόν. Ἐλέγετο δὲ ὁ στόλος εἶναι εἰς Πισίδας.

10. Ἐστρατεύετο μὲν δὴ, οὕτως ἐξαπατηθεῖς, οὐχ ὑπὸ τοῦ Προξένου· (οὐ γὰρ ᾔδει τὴν ἐπὶ βασιλέα ὁρμὴν, οὐδ' ἄλλος οὐδεὶς τῶν Ἑλλήνων, πλην Κλεάρχου·) ἐπεὶ μέντοι εἰς Κιλικίαν ἦλθον, σαφεὲς πᾶσιν ἤδη ἐδόκει εἶναι, ὅτι ὁ στόλος εἴη ἐπὶ βασιλέα. Φοβούμενοι δὲ τὴν ὁδὸν καὶ ἀκοιντες ὁμῶς οἱ πολλοὶ δι' αἰσχύνην καὶ ἀλλήλων καὶ Κύρου συνηκολούθησαν· ὧν εἰς καὶ Ξενοφῶν ἦν. 11. Ἐπεὶ δ' ἀπορία ἦν, ἐλυπέτο μὲν σὺν τοῖς ἄλλοις, καὶ οὐκ ἐδύνατο καθεύδειν· μικρὸν δὲ ὑπνου λαχὼν εἶδεν ὄναρ. Ἔδοξεν αὐτῷ, βροντῆς γενομένης, σκηπτὸς πεσεῖν εἰς τὴν πατρώαν οἰκίαν, καὶ ἐκ τούτου λάμπεσθαι πᾶσαν. 12. Περίφοβος δ' εὐθύς ἀνηγέρθη, καὶ τὸ ὄναρ πῇ μὲν ἔκρινεν ἀγαθόν· (ὅτι, ἐν πόνοις ὧν καὶ κινδύνοις, φῶς μέγα ἐκ Διὸς ἰδεῖν ἔδοξε·) πῇ δὲ καὶ ἐφοβείτο, (ὅτι ἀπὸ Διὸς μὲν βασιλέως τὸ ὄναρ ἐδόκει αὐτῷ εἶναι, κύκλῳ δ' ἐδόκει λάμπεσθαι τὸ πῦρ,) μὴ οὐ δύναίτο ἐκ τῆς χώρας ἐξελθεῖν τῆς βασιλέως, ἀλλ' εἵργοιτο πάντοθεν ὑπὸ τιμῶν ἀποριῶν.

13. Ὅποιόν τι μὲν δὴ ἔστι τὸ τοιοῦτον ὄναρ ἰδεῖν, ἔξεστι σκοπεῖν ἐκ τῶν συμβάντων μετὰ τὸ ὄναρ. Γίγνεται γὰρ τάδε εὐθύς. Ἐπειδὴ ἀνηγέρθη, πρῶτον μὲν ἔννοια αὐτῷ ἐμπίπτει· “Τί κατὰκειμαι; ἡ δὲ νῦξ προβαίνει· ἅμα δὲ τῇ ἡμέρᾳ εἰκὸς τοὺς πολεμίους ἤξειν. Εἰ δὲ γενησόμεθα ἐπὶ βασιλεῖ, τί ἐμποδὼν, μὴ οὐχὶ πάντα μὲν τὰ χαλεπώτατα ἐπιδόοντας, πάντα δὲ τὰ δεινότερα παθόντας, ὑβρίζομένους ἀποθανεῖν; 14. Ὅπως δὲ ἀμυνσόμεθα, οὐδεὶς παρασκευάζεται, οὐδ' ἐπιμελεῖται, ἀλλὰ κατακείμεθα, ὥσπερ ἐξὸν ἡσυχίαν ἄγειν. Ἐγὼ οὖν τὸν ἐκ ποίας πόλεως στρατηγὸν προσδοκῶ ταῦτα πράξειν; ποίαν δ' ἡλικίαν ἐμαυτῷ ἐλθεῖν ἀναμένω; οὐ γὰρ ἔγωγ' ἔτι πρεσβύτερος ἔσομαι, ἐὰν τήμερον προδῶ ἐμαυτὸν τοῖς πολεμίσις.” 15. Ἐκ τούτου ἀνίσταται, καὶ συγκαλεῖ τοὺς Προξένου πρῶτον λοχαγούς. Ἐπεὶ δὲ συνῆλθον, ἔλεξεν· “Ἐγὼ, ὦ ἄνδρες λοχαγοί, οὔτε καθεύδειν δύναμαι, (ὥσπερ, οἶμαι, οὐδ' ὑμεῖς,) οὔτε κατακεῖσθαι ἔτι, ὁρῶν ἐν οἷσις ἔσμέν. 16. Οἱ μὲν γὰρ δὴ πολέμοι δηλὸν ὅτι οὐ πρότερόν πρὸς ἡμᾶς τὸν

πόλεμον ἐξέφηναν, πρὶν ἐνόμισαν τὰ ἑαυτῶν καλῶς παρεσκευάσθαι· ἡμῶν δ' οὐδεὶς οὐδὲν ἀντεπιμελεῖται, ὅπως ὡς κάλλιστα ἀγωνιούμεθα. 17. Καὶ μὴν εἰ ὑψησόμεθα καὶ ἐπὶ βασιλεῖ γενησόμεθα, τί οἴομεθα πείσεσθαι; ὅς, καὶ τοῦ ὁμομητρίου καὶ ὁμοπατρίου ἀδελφοῦ καὶ τεθηγκότος ἤδη ἀποταμῶν τὴν κεφαλὴν καὶ τὴν χεῖρα, ἀνισταύρωσεν· ἡμᾶς δὲ, οἷς κηδεμῶν μὲν οὐδεὶς πάρεστιν, ἐστρατεύσαμεν δ' ἐπ' αὐτὸν, ὡς δούλον ἀντὶ βασιλέως ποιήσοντες, καὶ ἀποκτενοῦντες, εἰ δυναίμεθα, τί ἂν οἴομεθα παθεῖν; 18. Ἄρ' οὐκ ἂν ἐπὶ πᾶν ἔλθοι, ὡς, ἡμᾶς τὰ ἔσχατα αἰκισάμενος, πᾶσιν ἀνθρώποις φόβον παράσχη τοῦ στρατεύσαί ποτε ἐφ' ἑαυτόν; Ἄλλ' ὅπως τοι μὴ ἐπ' ἐκείνῳ γενησόμεθα, πάντα ποιητέον. 19. Ἐγὼ μὲν οὖν, ἔστε μὲν αἱ σπονδαὶ ἦσαν, οὐποτε ἐπαυόμην ἡμᾶς μὲν οἰκτείρων, βασιλέα δὲ καὶ τοὺς σὺν αὐτῷ μακαρίζων, διαθεώμενος αὐτῶν, ὅσῃ μὲν χώραν καὶ οἷαν ἔχοιεν, ὡς δὲ ἄφθονα τὰ ἐπιτήδεια, ὅσους δὲ θεράποντας, ὅσα δὲ κτήνη, χρυσὸν δὲ, ἐσθῆτα δέ. 20. τὰ δ' αὖ τῶν στρατιωτῶν ὁπότε ἐνθυμοίμην, ὅτι τῶν μὲν ἀγαθῶν πάντων οὐδενὸς ἡμῖν μετεῖη, εἰ μὴ πριαίμεθα, ὅτου δὲ ὠνησόμεθα, ἥδειν ἔτι ὀλίγους ἔχοντας, ἄλλως δέ πως πορίζεσθαι τὰ ἐπιτήδεια, ἣ ὠνουμένους, ὅρκους ἤδη κατέχοντας ἡμᾶς· ταῦτ' οὖν λογιζόμενος ἐνίστε, τὰς σπονδὰς μᾶλλον ἐφοβούμην, ἣ νῦν τὸν πόλεμον. 21. Ἐπεὶ μέντοι ἐκεῖνοι ἔλυσαν τὰς σπονδὰς, λελύσθαι μοι δοκεῖ καὶ ἡ ἐκείνων ὕβρις, καὶ ἡ ἡμετέρα ὑποψία. Ἐν μέσῳ γὰρ ἤδη κείται ταῦτα τὰ ἀγαθὰ, ἀθλα, ὁπότεροι ἂν ἡμῶν ἄνδρες ἀμείνονες ὦσιν· ἀγωνιοῦνται δ' οἱ θεοὶ εἰσιν, οἱ σὺν ἡμῖν, ὡς τὸ εἰκὸς, ἔσονται. 22. Οὗτοι μὲν γὰρ αὐτοὺς ἐπιωρκήκασιν· ἡμεῖς δὲ, πολλὰ ὀρώντες ἀγαθὰ, στερρῶς αὐτῶν ἀπειχόμεθα, διὰ τοὺς τῶν θεῶν ὅρκους· ὥστε ἐξεῖναι μοι δοκεῖ ἵνα ἐπὶ τὸν ἀγῶνα πολὺ σὺν φρονήματι μείζονι, ἢ τούτοις. 23. Ἐτι δὲ ἔχομεν σώματα ἰκανώτερα τούτων καὶ ψύχῃ καὶ θάλπῃ καὶ πόνοισι φέρειν· ἔχομεν δὲ καὶ ψυχὰς σὺν τοῖς θεοῖς ἀμείνονας· οἱ δὲ ἄνδρες καὶ τρωτοὶ καὶ θηητοὶ μᾶλλον ἡμῶν, ἢν οἱ θεοὶ, ὥσπερ τοπρόσθεν, νίκην ἡμῖν διδῶσιν. 24. Ἄλλ' ἴσως γὰρ καὶ ἄλλοι ταῦτα ἐνθυμοῦνται. Πρὸς τῶν θεῶν, μὴ ἀναμέ-

νομεν ἄλλους ἐφ' ἡμᾶς ἐλθεῖν, παρακαλοῦντας ἐπὶ τὰ κάλλιστα ἔργα, ἀλλ' ἡμεῖς ἄρξωμεν τοῦ ἐξορμῆσαι καὶ τοὺς ἄλλους ἐπὶ τὴν ἀρετὴν. Φάνητε τῶν λοχαγῶν ἄριστοι, καὶ τῶν στρατηγῶν ἀξιοστρατηγότεροι. 25. Καὶ γὰρ δὲ, εἰ μὲν ὑμεῖς ἐθέλετε ἐξορμᾶν ἐπὶ ταῦτα, ἔπεσθαι ὑμῖν βούλομαι· εἰ δὲ ὑμεῖς τάττετέ με ἡγεῖσθαι, οὐδὲν προφασίζομαι τὴν ἡλικίαν, ἀλλὰ καὶ ἀκμάζειν ἡγοῦμαι ἐρύκειν ἀπ' ἐμαντοῦ τὰ κακά.”

26. Ὁ μὲν ταῦτα ἔλεξεν, οἱ δὲ λοχαγοὶ, ἀκούσαντες [ταῦτα], ἡγεῖσθαι ἐκέλευον ἅπαντες. Πλὴν Ἀπολλωνίδης τις ἦν, βοιωτιάζων τῇ φωνῇ· οὗτος δ' εἶπεν, ὅτι φλυαροίη, ὅστις λέγοι, ἄλλως πως σωτηρίας ἂν τυχεῖν, ἢ βασιλεῖα πείσας, εἰ δύναιτο· καὶ ἅμα ἤρχετο λέγειν τὰς ἀπορίας. 27. Ὁ μέντοι Ξενοφῶν, μεταξὺ ὑπολαβῶν, ἔλεξεν ὧδε· “ὦ θαυμασιώτατε ἄνθρωπε, σύ γε οὐδ' ὁρῶν γυγνώσκεις, οὐδ' ἀκούων μέμνησαι. Ἐν ταύτῳ γε μέντοι ἦσθα τούτοις, ὅτε βασιλεὺς, ἐπεὶ Κῦρος ἀπέθανε, μέγα φρονήσας ἐπὶ τούτῳ, πέμπων ἐκέλευε παραδιδόναι τὰ ὅπλα. 28. Ἐπειδὴ δὲ ἡμεῖς οὐ παραδόντες, ἀλλ' ἐξωπλισμένοι ἐλθόντες παρεσκευησάμεν αὐτῷ, τί οὐκ ἐποίησε πρέσβεις πέμπων, καὶ σπονδὰς αἰτῶν, καὶ παρέχων τὰ ἐπιτήδεια, ἔστε σπονδῶν ἔτυχεν; 29. Ἐπεὶ δ' αὖ στρατηγοὶ καὶ λοχαγοὶ, ὥσπερ δὴ καὶ σὺ κελεύεις, εἰς λόγους αὐτοῖς ἄνευ ὅπλων ἦλθον, πιστεύσαντες ταῖς σπονδαῖς, οὐ νῦν ἐκεῖνοι παιόμενοι, κεντούμενοι, ὑβριζόμενοι, οὐδ' ἀποθανεῖν οἱ τλήμονες δύνανται; καὶ μάλ', οἶμαι, ἐρῶντες τούτου. Ἄ σὺ πάντα εἰδὼς, τοὺς μὲν ἀμύνεσθαι κελεύοντας φλυαρεῖν φῆς, πείθειν δὲ πάλιν κελεύεις ἰόντας; 30. Ἐμοὶ δὲ, ὦ ἄνδρες, δοκεῖ, τὸν ἄνθρωπον τούτον μῆτε προσίεσθαι εἰς ταῦτό ἡμῖν αὐτοῖς, ἀφελομένους τε τὴν λοχαγίαν, σκευὴ ἀναθέντας, ὡς τοιούτῳ χρῆσθαι. Οὗτος γὰρ καὶ τὴν πατρίδα καταισχύνει, καὶ πᾶσαν τὴν Ἑλλάδα, ὅτι, “Ἕλληνας ὦν, τοιοῦτός ἐστιν.”

31. Ἐντεῦθεν ὑπολαβὼν Ἀγασίας Στυμφάλιος εἶπεν· “Ἀλλὰ τούτῳ γε οὔτε τῆς Βοιωτίας προσήκει οὐδὲν, οὔτε τῆς Ἑλλάδος παντάπασιν· ἐπεὶ ἐγὼ αὐτὸν εἶδον, ὥσπερ Λυδὸν, ἀμφότερα τὰ ὦτα τετρυπημένον.” Καὶ εἶχεν οὕτως. 32. Τούτον μὲν οὖν ἀπήλασαν· οἱ

δ' ἄλλοι, παρὰ τὰς τάξεις ἰόντες, ὅπου μὲν στρατηγὸς σῶος εἶη, τὸν στρατηγὸν παρεκάλουν· ὅπόθεν δὲ οἰχοίτο, τὸν ὑποστρατηγόν· ὅπου δὲ λοχαγὸς σῶος εἶη, τὸν λοχαγόν. 33. Ἐπεὶ δὲ πάντες συνήλθον, εἰς τὸ πρόσθεν τῶν ὅπλων ἐκαθέζοντο· καὶ ἐγένοντο οἱ συνελθόντες στρατηγοὶ καὶ λοχαγοὶ ἀμφὶ τοὺς ἑκατόν. "Ὅτε δὲ ταῦτα ἦν, σχεδὸν ἦσαν μέσαι νύκτες. 34. Ἐνταῦθα Ἰερώνυμος Ἡλείος, πρεσβύτατος ὢν τῶν Προξένου λοχαγῶν, ἤρχετο λέγειν ὧδε. "Ἡμῖν, ὦ ἄνδρες στρατηγοὶ καὶ λοχαγοὶ, ὁρῶσι τὰ παρόντα ἔδοξε καὶ αὐτοῖς συνελθεῖν, καὶ ὑμᾶς παρακαλέσαι, ὅπως βουλευσάμεθα, εἴ τι δυναίμεθα, ἀγαθόν. Λέξον δ'," ἔφη, "καὶ σὺ, ὦ Ξενοφῶν, ἅπερ καὶ πρὸς ἡμᾶς."

35. Ἐκ τούτου λέγει τάδε Ξενοφῶν· "Ἀλλὰ ταῦτα μὲν δὴ πάντες ἐπιστάμεθα, ὅτι βασιλεὺς καὶ Τισσαφέρτης, οὓς μὲν ἐδυνήθησαν, συνειλήφασιν ἡμῶν· τοῖς δ' ἄλλοις δῆλον ὅτι ἐπιβουλεύουσιν, ὥς, ἢν δύνωνται, ἀπολέσωσιν. Ἡμῖν δ' ἐγῶμαι πάντα ποιητέα, ὥς μή ποτ' ἐπὶ τοῖς βαρβάροις γενώμεθα, ἀλλὰ μάλλον, ἢν δυνώμεθα, ἐκείνοι ἐφ' ἡμῖν. 36. Εὖ τοίνυν ἐπίστασθε, ὅτι ὑμεῖς, τοσοῦτοι ὄντες, ὅσοι νῦν συνεληλύθατε, μέγιστον ἔχετε καιρόν. Οἱ γὰρ στρατιῶται οὗτοι πάντες πρὸς ὑμᾶς ἀποβλέπουσι· καὶ μὲν ὑμᾶς ὁρῶσιν ἀθυμοῦντας, πάντες κακοὶ ἔσονται· ἢν δὲ ὑμεῖς αὐτοὶ τε παρασκευαζόμενοι φανεροὶ ᾗτε ἐπὶ τοὺς πολεμίους, καὶ τοὺς ἄλλους παρακαλῆτε, εὖ ἴστε, ὅτι ἔψονται ὑμῖν, καὶ πειράσσονται μιμεῖσθαι. 37. Ἴσως δέ τοι καὶ δίκαιόν ἐστιν ὑμᾶς διαφέρειν τι τούτων. Ὑμεῖς γὰρ ἐστέ στρατηγοὶ, ὑμεῖς ταξίαρχοι καὶ λοχαγοί· καὶ ὅτε εἰρήνη ἦν, ὑμεῖς καὶ χρήμασι καὶ τιμαῖς τούτων ἐπλεονεκτεῖτε· καὶ νῦν τοίνυν, ἐπεὶ πόλεμος ἐστιν, ἀξιούν δεῖ ὑμᾶς αὐτοὺς ἀμείνους τε τοῦ πλήθους εἶναι, καὶ προβουλεύειν τούτων καὶ προπονεῖν, ἢν που δέη. 38. Καὶ νῦν πρῶτον μὲν οἶμαι ἂν ὑμᾶς μέγα ὀνῆσαι τὸ στρατεύμα, εἰ ἐπιμεληθείητε, ὅπως ἀντὶ τῶν ἀπολαλῶτων ὥς τάχιστα στρατηγοὶ καὶ λοχαγοὶ κατασταθῶσιν. Ἄνευ γὰρ ἀρχόντων οὐδὲν ἂν οὔτε καλόν, οὔτε ἀγαθὸν γένοιτο, ὥς μὲν συνελόντι εἰπεῖν, οὐδαμοῦ· ἐν δὲ δὴ τοῖς πολεμικοῖς, παντάπασιν. Ἡ μὲν γὰρ εὐταξία

σώζειν δοκεῖ, ἡ δὲ ἀταξία πολλοὺς ἤδη ἀπολώλεκεν.
 39. Ἐπειδὴν δὲ καταστήσῃσθε τοὺς ἄρχοντας, ὅσους
 δεῖ, ἦν καὶ τοὺς ἄλλους στρατιώτας συλλέγῃτε καὶ
 παραθαρρύνῃτε, οἶμαι ὑμᾶς πάνυ ἂν ἐν καιρῷ ποιήσαι.
 40. Νῦν μὲν γὰρ ἴσως καὶ ὑμεῖς αἰσθάνεσθε, ὡς
 ἀθύμως μὲν ἦλθον ἐπὶ τὰ ὄπλα, ἀθύμως δὲ πρὸς τὰς
 φυλακάς· ὥστε, οὕτω γε ἐχόντων, οὐκ οἶδα, ὃ τι ἂν τις
 χρήσαιτο αὐτοῖς, εἴτε νυκτὸς δέοι τι, εἴτε καὶ ἡμέρας.
 41. Ἦν δέ τις αὐτῶν τρέψῃ τὰς γνώμας, ὡς μὴ τοῦτο
 μόνον ἐννοῶνται, τί πείσονται, ἀλλὰ καὶ τί ποιήσουσι,
 πολὺ εὐθυμότεροι ἔσονται. 42. Ἐπίστασθε γὰρ δήπου,
 ὅτι οὔτε πληθὸς ἐστὶν οὔτε ἰσχύς ἡ ἐν τῇ πολέμῳ τὰς
 νίκας ποιοῦσα· ἀλλ' ὁπότεροι ἂν σὺν τοῖς θεοῖς ταῖς
 ψυχαῖς ἐρρώμενέστεροι ἴωσιν ἐπὶ τοὺς πολεμίους, τού-
 τους ὡς ἐπιτοπολὺ οἱ ἐναντίοι οὐ δέχονται. 43. Ἐν-
 τεθύμῃμαι δ' ἔγωγε, ὦ ἄνδρες, καὶ τοῦτο, ὅτι, ὅπόσοι
 μὲν μαστεύουσι ζῆν ἐκ παντὸς τρόπου ἐν τοῖς πολεμι-
 κοῖς, οὗτοι κακῶς τε καὶ αἰσχροῶς ὡς ἐπιτοπολὺ ἀπο-
 θνήσκουσιν· ὅπόσοι δὲ τὸν μὲν θάνατον ἐγνώκασι πᾶσι
 κοινὸν εἶναι καὶ ἀναγκαῖον ἀνθρώποις, περὶ δὲ τοῦ
 καλῶς ἀποθνήσκειν ἀγωνίζονται, τούτους ὀρῶ μᾶλλον
 πως εἰς τὸ γῆρας ἀφικνουμένους, καὶ, ἕως ἂν ζώσιν, εὐ-
 δαιμονέστερον διάγοντας. 44. Ἄ καὶ ἡμᾶς δεῖ νῦν κατα-
 μαθόντας (ἐν τοιοῦτῳ γὰρ καιρῷ ἔσμεν) αὐτοὺς τε
 ἀγαθοὺς ἄνδρας εἶναι, καὶ τοὺς ἄλλους παρακαλεῖν.”
 Ὁ μὲν ταῦτ' εἰπὼν, ἐπαύσατο.

45. Μετὰ τοῦτον δ' εἶπε Χειρίσοφος· “Ἀλλὰ πρόσ-
 θεν μὲν, ὦ Ξενοφῶν, τοσοῦτον μόνον σε ἐγὶ γινώσκον,
 ὅσον ἤκουον Ἀθηναῖον εἶναι· νῦν δὲ καὶ ἐπαινῶ σε, ἐφ'
 οἷς λέγεις τε καὶ πράττεις, καὶ βουλοίμην ἂν ὅτι
 πλείστους εἶναι τοιοῦτους· κοινὸν γὰρ ἂν εἴη τὸ ἀγαθόν.
 46. Καὶ νῦν,” ἔφη, “μὴ μέλλωμεν, ὦ ἄνδρες, ἀλλ'
 ἀπελθόντες ἤδη αἰρεῖσθε οἱ δεόμενοι ἄρχοντας, καὶ
 ἐλόμενοι ἤκετε εἰς τὸ μέσον τοῦ στρατοπέδου, καὶ τοὺς
 αἰρεθέντας ἄγετε· ἔπειτα ἐκεῖ συγκαλοῦμεν τοὺς ἄλλους
 στρατιώτας· παρέστω δ' ἡμῖν,” ἔφη, “καὶ Τολμίδης ὁ
 κήρυξ.” 47. Καὶ ἅμα ταῦτα εἰπὼν ἀνέστη, ὡς μὴ
 μέλλοιτο ἀλλὰ περαίνοιτο τὰ δέοντα. Ἐκ τούτου
 ἡρέθησαν ἄρχοντες, ἀντὶ μὲν Κλέαρχου Τιμασίῳν Δαρ-

δανεύς, ἀντὶ δὲ Σωκράτους Ξανθικλῆς Ἀχαιὸς, ἀντὶ δὲ Ἀγίου Ἀρκάδος Κλεάνωρ Ὀρχομένιος, ἀντὶ δὲ Μένωνος Φιλήσιος Ἀχαιὸς, ἀντὶ δὲ Προξένου Ξενοφῶν Ἀθηναῖος.

CHAP. II.

The soldiers are briefly addressed by Cheirisophus and Cleanor. — Xenophon follows them at some length. — On the word “*safety*” being uttered some one sneezes, which is deemed a favourable omen. — Xenophon points out on what they must rely for victory, and that no just grounds for anxiety exist. — He exhorts the newly elected officers to attend to their duties, and the soldiers to be obedient. — The order of march is altered. — Cheirisophus is appointed to command the van, the two senior generals the wings, and Timasion and Xenophon the rear.

1. ἘΠΕΙ δὲ ἤρηντο, ἡμέρα τε σχεδὸν ὑπέβαινε, καὶ εἰς τὸ μέσον ἦκου οἱ ἄρχοντες, ἔδοξεν αὐτοῖς, προφύλακας καταστήσαντας συγκαλεῖν τοὺς στρατιώτας. Ἐπεὶ δὲ καὶ οἱ ἄλλοι στρατιῶται συνήλθον, ἀνέστη πρῶτον μὲν Χειρίσοφος ὁ Λακεδαιμόνιος, καὶ ἔλεξεν ὧδε· 2. “ὦ ἄνδρες στρατιῶται, χαλεπὰ μὲν τὰ παρόντα, ὅποτε ἀνδρῶν στρατηγῶν τοιούτων στερόμεθα καὶ λοχαγῶν καὶ στρατιωτῶν· πρὸς δ’ ἔτι καὶ οἱ ἀμφὶ Ἀριαίων, οἱ πρόσθεν σύμμαχοι ὄντες, προδεδώκασιν ἡμᾶς. 3. “Ὅμως δὲ δεῖ ἐκ τῶν παρόντων ἀνδρας ἀγαθοὺς τε ἔλθεῖν, καὶ μὴ ὑφίεσθαι, ἀλλὰ πειρᾶσθαι, ὅπως, ἦν μὲν δυνώμεθα, καλῶς νικῶντες σωζώμεθα· εἰ δὲ μὴ, ἀλλὰ καλῶς γε ἀποθνήσκωμεν, ὑποχείριον δὲ μήποτε γενώμεθα ζῶντες τοῖς πολεμίοις. Οἶμαι γὰρ ἂν ἡμᾶς τοιαῦτα παθεῖν, οἷα τοὺς ἐχθροὺς οἱ θεοὶ ποιήσειαν.”

4. Ἐπὶ τούτῳ Κλεάνωρ Ὀρχομένιος ἀνέστη, καὶ ἔλεξεν ὧδε· “Ἄλλ’ ὁρᾶτε μὲν, ὦ ἄνδρες, τὴν βασιλέως ἐπιτοκίαν καὶ ἀσέβειαν· ὁρᾶτε δὲ τὴν Τισσαφέρνους ἀπιστίαν, ὅστις, λέγων ὡς γείτων τε εἴη τῆς Ἑλλάδος, καὶ περὶ πλείστου ἂν ποιήσαιτο σῶσαι ἡμᾶς, καὶ ἐπὶ τούτοις αὐτὸς ὁμόσας ἡμῖν, αὐτὸς δεξιὰς δούς, αὐτὸς ἑξαπατήσας, συνέλαβε τοὺς στρατηγοὺς, καὶ οὐδὲ Δία

Ξένιον ἡδέσθη, ἀλλὰ, Κλεάρχῳ καὶ ὁμοτράπεζος γενόμενος, αὐτοῖς τούτοις ἐξαπατήσας τοὺς ἄνδρας ἀπολώλεκεν. 5. Ἀριαῖος δὲ, ὃν ἡμεῖς ἠθέλομεν βασιλέα καθιστάναι, καὶ ἐδώκαμεν καὶ ἐλάβομεν πιστὰ μὴ προδώσειν ἀλλήλους, καὶ οὗτος, οὔτε τοὺς θεοὺς δείσας, οὔτε Κύρον τὸν τεθνηκότα αἰδεσθεῖς, τιμώμενος μάλιστα ὑπὸ Κύρου ζῶντος, νῦν πρὸς τοὺς ἐκείνου ἐχθίστους ἀποστάς, ἡμᾶς τοὺς Κύρου φίλους κακῶς ποιεῖν πειράται. 6. Ἀλλὰ τούτους μὲν οἱ θεοὶ ἀποτίσαιντο· ἡμᾶς δὲ δεῖ, ταῦτα ὀρώντας, μήποτε ἐξαπατηθῆναι ἔτι ὑπὸ τούτων, ἀλλὰ μαχομένους, ὥς ἂν δυνώμεθα κράτιστα, τοῦτο, ὃ τι ἂν δοκῇ τοῖς θεοῖς, πάσχειν.”

7. Ἐκ τούτου Ξενοφῶν ἀνίσταται, ἐσταλμένος εἰς πόλεμον ὡς ἐδύνατο κάλλιστα· νομίζων, εἴτε νίκην διδοῖεν οἱ θεοὶ, τὸν κάλλιστον κόσμον τῷ νικᾷν πρέπειν· εἴτε τελευτᾷν δέοι, ὀρθῶς ἔχειν, τῶν καλλίστων ἑαυτὸν ἀξιῶσαντα ἐν τούτοις τῆς τελευτῆς τυγχάνειν· τοῦ δὲ λόγου ἤρχετο ὧδε· 8. “Τὴν μὲν τῶν βαρβάρων ἐπιorkίαν τε καὶ ἀπιστίαν λέγει Κλεάνωρ, ἐπίστασθε δὲ, οἶμαι, καὶ ὑμεῖς. Εἰ μὲν οὖν βουλευόμεθα πάλιν αὐτοῖς διὰ φιλίας ἵεναι, ἀνάγκη ἡμᾶς πολλὴν ἀθυμίαν ἔχειν, ὀρώντας τοὺς στρατηγούς, οἱ διὰ πίστεως αὐτοῖς ἑαυτοὺς ἐνεχείρισαν, οἷα πεπόνθασιν· εἰ μέντοι διανοούμεθα σὺν τοῖς ὅπλοις, ὧν τε πεποιήκασι, δίκην ἐπιθεῖναι αὐτοῖς, καὶ τὸ λοιπὸν διὰ παντὸς πολέμου αὐτοῖς ἵεναι, σὺν τοῖς θεοῖς πολλὰ καὶ καλὰ ἐλπίδες εἰσὶ σωτηρίας.” 9. Τοῦτο δὲ λέγοντος αὐτοῦ, πτάρνυται τις· ἀκούσαντες δὲ οἱ στρατιῶται πάντες μᾶ ὁρμῇ προσεκύνησαν τὸν θεόν· καὶ Ξενοφῶν εἶπε· “Δοκεῖ μοι, ὦ ἄνδρες, ἐπεὶ περὶ σωτηρίας ἡμῶν λεγόντων οἰωνὸς τοῦ Διὸς τοῦ Σωτήρος ἐφάνη, εὔξασθαι τῷ θεῷ τούτῳ θύσειν σωτήρια, ὅπου ἂν πρῶτον εἰς φιλίαν χώραν ἀφικώμεθα· συνεπεύξασθαι δὲ καὶ τοῖς ἄλλοις θεοῖς θύσειν κατὰ δύναμιν. Καὶ ὅτῳ δοκεῖ ταῦτ’,” ἔφη, “ἀνατεινάτω τὴν χεῖρα.” Καὶ ἀνέτειναν ἅπαντες. Ἐκ τούτου εὔξαντο καὶ ἐπαιάνισαν. Ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς εἶχεν, ἤρχετο πάλιν ὧδε·

10. “Ἐτύγχανον λέγων, ὅτι πολλὰ καὶ καλὰ ἐλπίδες ἡμῖν εἰεν σωτηρίας. Πρῶτον μὲν γὰρ ἡμεῖς μὲν ἐμπε-

δοῦμεν τοὺς τῶν θεῶν ὄρκους, οἱ δὲ πολέμιοι ἐπιωρκήκασι τε, καὶ τὰς σπονδὰς καὶ τοὺς ὄρκους λελύκασιν. Οὕτω δ' ἐχόντων, εἰκὸς τοῖς μὲν πολεμίους ἐναντίους εἶναι τοὺς θεοὺς, ἡμῖν δὲ συμμάχους, οὔπερ ἱκανοὶ εἰσι καὶ τοὺς μεγάλους ταχὺ μικροὺς ποιεῖν, καὶ τοὺς μικροὺς, καὶ ἐν δεινοῖς ὥσι, σώζειν εὐπετῶς, ὅταν βούλωνται.

11. Ἐπειτα δὲ, (ἀναμνήσω γὰρ ὑμᾶς καὶ τοὺς τῶν προγόνων τῶν ἡμετέρων κινδύνους· ἵν' εἰδῆτε, ὡς ἀγαθοὶς τε ὑμῖν προσήκει εἶναι, σώζονται τε σὺν τοῖς θεοῖς καὶ ἐκ πάνυ δεινῶν οἱ ἀγαθοί,) ἐλθόντων μὲν γὰρ Περσῶν καὶ τῶν σὺν αὐτοῖς παμπληθεὶ στόλῳ, ὡς ἀφανιούντων τὰς Ἀθήνας, ὑποστῆναι αὐτοῖς Ἀθηναῖοι τολμήσαντες ἐνίκησαν αὐτούς.

12. Καὶ εὐξάμενοι τῇ Ἀρτέμιδι, ὅπόσους ἂν κατακάνοιεν τῶν πολεμίων, τοσαύτας χιμαῖρας καταθύσειν τῇ θεῇ, ἐπεὶ οὐκ εἶχον ἱκανὰς εὐρεῖν, ἔδοξεν αὐτοῖς κατ' ἐνιαυτὸν πεντακοσίας θύειν· καὶ ἔτι καὶ νῦν ἀποθύουσιν.

13. Ἐπειτα, ὅτε Ξέρξης ὕστερον ἀγείρας τὴν ἀναρίθμητον στρατιὰν ἦλθεν ἐπὶ τὴν Ἑλλάδα, καὶ τότε ἐνίκων οἱ ἡμέτεροι πρόγονοι τοὺς τούτων προγόνους, καὶ κατὰ γῆν καὶ κατὰ θάλατταν. Ὡν ἔστι μὲν τεκμήρια ὁρᾶν τὰ τρόπαια, μέγιστον δὲ μαρτύριον ἡ ἐλευθερία τῶν πόλεων, ἐν αἷς ὑμεῖς ἐγένεσθε καὶ ἐτράφητε· οὐδένα γὰρ ἄνθρωπον δεσπότην, ἀλλὰ τοὺς θεοὺς προσκυνεῖτε. Τοιούτων μὲν ἔστε προγόνων.

14. Οὐ μὲν δὴ τοῦτό γε ἐρῶ, ὡς ὑμεῖς καταισχύνετε αὐτούς· ἀλλ' οὔπω πολλαὶ ἡμέραι, ἀφ' οὗ, ἀντιταξάμενοι τούτοις τοῖς ἐκείνων ἐκγόνοις, πολλαπλασίους ὑμῶν αὐτῶν ἐνικάτε σὺν τοῖς θεοῖς.

15. Καὶ τότε μὲν δὴ περὶ τῆς Κύρου βασιλείας ἄνδρες ἦτε ἀγαθοί· νῦν δ', ὅποτε περὶ τῆς ὑμετέρας σωτηρίας ὁ ἀγὼν ἔστι, πολὺ δήπου ὑμᾶς προσήκει καὶ ἀμείνονας καὶ προθυμοτέρους εἶναι.

16. Ἀλλὰ μὴν καὶ θαρράλεωτέρους νῦν πρέπει εἶναι πρὸς τοὺς πολεμίους. Τότε μὲν γὰρ ἄπειροι ὄντες αὐτῶν, τό τε πλῆθος ἄμετρον ὁρῶντες, ὅμως ἐτολμήσατε σὺν τῷ πατρίῳ φρονήματι ἵεναι εἰς αὐτούς· νῦν δ', ὅποτε καὶ πείραν ἤδη ἔχετε αὐτῶν, ὅτι θέλουσι καὶ πολλαπλάσιοι ὄντες μὴ δέχεσθαι ὑμᾶς, τί ὑμῖν ἔτι προσήκει τούτους φοβεῖσθαι;

17. Μηδὲ μέντοι τοῦτο μείον δόξητε ἔχειν, εἰ οἱ Κυρεῖοι, πρόσθεν σὺν ὑμῖν ταπτό-

μενοι, νῦν ἀφεστήκασιν· ἔτι γὰρ οὗτοι κακίονές εἰσι τῶν ὑφ' ἡμῶν ἡττημένων· ἔφευγον οὖν πρὸς ἐκείνους, καταλιπόντες ὑμᾶς. Τοὺς δὲ ἐθέλοντας φυγῆς ἄρχειν πολὺ κρεῖττον σὺν τοῖς πολεμίοις ταττομένους, ἢ ἐν τῇ ὑμέτερα τάξει, ὁρᾶν. 18. Εἰ δέ τις αὐτὸν ὑμῶν ἀθυμεῖ, ὅτι ὑμῖν μὲν οὐκ εἰσὶν ἵππεῖς, τοῖς δὲ πολεμίοις πολλοὶ πάρεισιν, ἐνθυμήθητε, ὅτι οἱ μύριοι ἵππεῖς οὐδὲν ἄλλο, ἢ μύριοι ἄνθρωποι, εἰσὶν· ὑπὸ μὲν γὰρ ἵππου ἐν μάχῃ οὐδεὶς πώποτε οὔτε δηχθεὶς οὔτε λακτισθεὶς ἀπέθανεν· οἱ δ' ἄνδρες εἰσὶν οἱ ποιοῦντες, ὃ τι ἂν ἐν ταῖς μάχαις γένηται. 19. Οὐκοῦν τῶν γε ἱππέων πολὺ ἡμεῖς ἐπ' ἀσφαλεστέρου ὀχήματος ἐσμέν· οἱ μὲν γὰρ ἐφ' ἵππων κρέμονται, φοβούμενοι οὐχ ἡμᾶς μόνον, ἀλλὰ καὶ τὸ καταπεσεῖν· ἡμεῖς δ' ἐπὶ τῆς γῆς βεβηκότες πολὺ μὲν ἰσχυρότερον παίσομεν, ἣν τις προσίῃ, πολὺ δ' ἔτι μᾶλλον, ὅτου ἂν ἐθέλωμεν, τευξόμεθα. Ἐνὶ μόνῳ προέχουσιν ἡμᾶς οἱ ἵππεῖς· φεύγειν αὐτοῖς ἀσφαλέστερόν ἐστιν, ἢ ἡμῖν. 20. Εἰ δὲ δὴ τὰς μὲν μάχας θαρρύνετε, ὅτι δ' οὐκέτι ἡμῖν Τισσαφέρνης ἡγήσεται, οὐδὲ βασιλεὺς ἀγορὰν παρέξει, τοῦτο ἄχθεσθε, σκέψασθε, πότερον κρεῖττον, Τισσαφέρνην ἡγεμόνα ἔχειν, ὃς ἐπιβουλευὼν ἡμῖν φανερός ἐστιν, ἢ οὗς ἂν ἡμεῖς ἄνδρας λαβόντες ἡγείσθαι κελεύωμεν· οἱ εἴσονται, ὅτι, ἣν τι περὶ ἡμᾶς ἀμαρτάνωσι, περὶ τὰς ἑαυτῶν ψυχὰς καὶ τὰ σώματα ἀμαρτάνουσι. 21. Τὰ δ' ἐπιτήδεια πότερον ὠνεῖσθαι κρεῖττον ἐκ τῆς ἀγορᾶς, ἥς οὗτοι παρέχον, μικρὰ μέτρα πολλοῦ ἀργυρίου, μηδὲ τοῦτο ἔτι ἔχοντας, ἢ αὐτοὺς λαμβάνειν, ἣνπερ κρατῶμεν, μέτρῳ χρωμένους, ὅπόσῳ ἂν ἕκαστος βούληται. 22. Εἰ δὲ ταῦτα μὲν γινώσκετε, ὅτι οὕτω κρεῖττον, τοὺς δὲ ποταμοὺς ἄπορον νομίζετε εἶναι, καὶ μεγάλως ἡγείσθε ἐξαπατηθῆναι διαβάντες, σκέψασθε, εἰ ἄρα τοῦτο καὶ μωρότατον πεποιήκασιν οἱ βάρβαροι. Πάντες μὲν γὰρ οἱ ποταμοὶ, εἰ καὶ πρόσω τῶν πηγῶν ἄποροι ὦσι, προϊοῦσι πρὸς τὰς πηγὰς διαβατοὶ γίνονται, οὐδὲ τὸ γόνυ βρέχοντες. 23. Εἰ δὲ μήθ' οἱ ποταμοὶ δίσσουσιν, ἡγεμῶν τε μηδεὶς φανεῖται, οὐδ' ὥς ἡμῖν γε ἀθυμητέον. Ἐπιστάμεθα γὰρ Μυσσοὺς, οὗς οὐκ ἂν ἡμῶν φαίημεν βελτίους εἶναι, οἱ, βασιλέως ἄκοντος, ἐν τῇ βασιλείῳ χώρᾳ πολλὰς τε καὶ

μεγάλας καὶ εὐδαίμονας πόλεις οἰκοῦσιν· ἐπιστάμεθα δὲ Πισίδας ὡσαύτως· Λυκάονας δὲ καὶ αὐτοὶ εἶδομεν, ὅτι, ἐν τοῖς πεδίοις τὰ ἔρυμνά καταλαμβάνοντες, τὴν τούτου χώραν καρπούνται. 24. Καὶ ἡμᾶς δ' ἂν φαίην ἔγωγε χρῆναι μήπω φανεροὺς εἶναι οἴκαδε ὠρμημένους, ἀλλὰ κατασκευάζεσθαι, ὡς αὐτοῦ που οἰκήσοντας. Οἶδα γάρ, ὅτι καὶ Μυσοῖς βασιλεὺς πολλοὺς μὲν ἡγεμόνας ἂν δοίῃ, πολλοὺς δ' ἂν ὁμήρους τοῦ ἀδόλως ἐκπέμψειν· καὶ ὁδοποιήσῃ γ' ἂν αὐτοῖς, καὶ εἰ σὺν τεθρίπποις βούλονται ἀπιέναι. Καὶ ἡμῖν γ' ἂν οἶδ' ὅτι τρισάσμενος ταῦτα ἐποίει, εἰ ἑώρα ἡμᾶς μένειν παρσκευαζομένους. 25. Ἀλλὰ γὰρ δέδοικα, μὴ, ἂν ἅπαξ μάθωμεν ἄργοι ζῆν, καὶ ἐν ἀφθόνοις βιοτεῦειν, καὶ Μήδων δὲ καὶ Περσῶν καλαῖς καὶ μεγάλαις γυναιξὶ καὶ παρθένοις ὁμιλεῖν, μὴ, ὥσπερ οἱ λωτοφάγοι, ἐπιλαθώμεθα τῆς οἴκαδε ὁδοῦ. 26. Δοκεῖ οὖν μοι εἰκὸς καὶ δίκαιον εἶναι, πρῶτον εἰς τὴν Ἑλλάδα καὶ πρὸς τοὺς οἰκείους πειρᾶσθαι ἀφικνεῖσθαι, καὶ ἐπιδεῖξαι τοῖς Ἕλλησιν, ὅτι ἐκόντες πένονται, ἐξὸν αὐτοῖς τοὺς νῦν οἴκοι ἀκλήρους πολιτεύοντας, ἐνθάδε κομισαμένους, πλουσίους ὄραν. Ἀλλὰ γὰρ, ὦ ἄνδρες, πάντα ταῦτ' ἀγαθὰ δηλονότι τῶν κρατούντων ἐστὶ. 27. Τοῦτο δὲ δεῖ λέγειν, πῶς ἂν πορευοίμεθά τε ὡς ἀσφαλέστατα, καὶ, εἰ μάχεσθαι δέοι, ὡς κράτιστα μαχοίμεθα. Πρῶτα μὲν τοίνυν," ἔφη, "δοκεῖ μοι κατακαῦσαι τὰς ἀμάξας, ἃς ἔχομεν· ἵνα μὴ τὰ ζεύγη ἡμῶν στρατηγῇ, ἀλλὰ πορευώμεθα, ὅποι ἂν τῇ στρατιᾷ συμφέρῃ· ἔπειτα, καὶ τὰς σκηναὺς συγκατακαῦσαι. Αὗται γὰρ αὐτὸ ὄχλον μὲν παρέχουσιν ἄγειν, συνωφελοῦσι δὲ οὐδὲν οὔτε εἰς τὸ μάχεσθαι, οὔτ' εἰς τὸ τὰ ἐπιτήδεια ἔχειν. 28. Ἐπὶ δὲ τῶν ἄλλων σκευῶν τὰ περιττὰ ἀπαλλάξωμεν, πλὴν ὅσα πολέμου ἔνεκεν ἢ σίτων ἢ ποτῶν ἔχομεν· ἵν' ὡς πλείστοι μὲν ἡμῶν ἐν τοῖς ὅπλοις ὦσιν, ὡς ἐλάχιστοι δὲ σκευοφορώσι. Κρατουμένων μὲν γὰρ ἐπίστασθε ὅτι πάντα ἀλλότρια· ἣν δὲ κρατῶμεν, καὶ τοὺς πολεμίους δεῖ σκευοφόρους ἡμετέρους νομίζειν. 29. Λοιπὸν μοι εἰπεῖν, ὅπερ καὶ μέγιστον νομίζω εἶναι. Ὁρᾶτε γὰρ καὶ τοὺς πολεμίους, ὅτι οὐ πρόσθεν ἐξευεγκεῖν ἐτόλμησαν πρὸς ἡμᾶς πόλεμον, πρὶν τοὺς στρατηγοὺς ἡμῶν συνέ-

λαβον, νομίζοντες, ὄντων μὲν τῶν ἀρχόντων, καὶ ἡμῶν πειθομένων, ἱκανοὺς εἶναι ἡμᾶς περυγενέσθαι τῷ πολέμῳ· λαβόντες δὲ τοὺς ἄρχοντας, ἀναρχία ἂν καὶ ἀταξία ἐνόμιζον ἡμᾶς ἀπολέσθαι. 30. Δεῖ οὖν πολλὸν μὲν τοὺς ἄρχοντας ἐπιμελεστέρους γενέσθαι τοὺς νῦν τῶν πρόσθεν, πολλὸν δὲ τοὺς ἀρχομένους εὐτακτοτέρους καὶ πειθομένους μᾶλλον τοῖς ἄρχουσι νῦν, ἢ καὶ πρόσθεν. 31. Ἦν δέ τις ἀπειθῇ, ἦν ψηφίσθησθε τὸν αἰὲς ὑμῶν ἐντυγχάνοντα σὺν τῷ ἄρχοντι κολάζειν, οὕτως οἱ πολεμιοὶ πλείστον ἐψευσμένοι ἔσονται· τῇδε γὰρ τῇ ἡμέρᾳ μυρίους ὄψονται ἀνθ' ἐνὸς Κλεάρχους, τοὺς οὐδ' ἐνὶ ἐπιτρέψοντας κακῶς εἶναι. 32. Ἀλλὰ γὰρ καὶ περαίνειν ἤδη ὥρα· ἴσως γὰρ οἱ πολέμιοι αὐτίκα παρέσονται. "Ὁ τι μὲν οὖν τούτων δοκεῖ καλῶς ἔχειν, ἐπικυρώσατε ὡς τάχιστα, ἵν' ἔργῳ περαίνητε. Εἰ δέ τις τι εἶδε τῶν ἄλλων βέλτιον, ἢ ταύτη, τολμάτω καὶ ὁ ἰδιώτης διδάσκειν· πάντες γὰρ κοινῆς σωτηρίας δεόμεθα."

33. Μετὰ ταῦτα Χειρίσοφος εἶπεν· "Ἀλλ' εἰ μὲν τινας ἄλλου δεῖ πρὸς τοῦτοίς, οἷς εἶπε Ξενοφῶν, καὶ αὐτίκα ἐξέσται ποιεῖν· ἃ δὲ νῦν εἴρηκε, δοκεῖ μοι ὡς τάχιστα ψηφίσασθαι ἄριστον εἶναι· καὶ ὅτῳ δοκεῖ ταῦτα, ἀνατεινάτω τὴν χεῖρα." Ἀνέτειναν ἅπαντες. 34. Ἀναστὰς δὲ πάλιν εἶπε Ξενοφῶν· "ὦ ἄνδρες, ἀκούσατε ὧν προσδεῖν δοκεῖ μοι. Δῆλον ὅτι πορεύεσθαι ἡμᾶς δεῖ, ὅπου ἔξομεν τὰ ἐπιτήδεια. Ἀκούω δὲ κόμας εἶναι καλὰς, οὐ πλείον ἐῖκοσι σταδίων ἀπεχούσας. 35. Οὐκ ἂν οὖν θαυμάζοιμι, εἰ οἱ πολέμιοι, ὥσπερ οἱ δειλοὶ κύνες τοὺς μὲν παριόντας διώκουσιν τε καὶ δάκνουσιν, ἦν δύνωνται, τοὺς δὲ διώκοντας φεύγουσιν, εἰ καὶ οὗτοι ἡμῖν ἀπιούσιν ἐπακολουθοῖεν. 36. Ἴσως οὖν ἀσφαλέστερον ἡμῖν πορεύεσθαι πλαίσιον ποιησαμένους τῶν ὅπλων, ἵνα τὰ σκευοφόρα καὶ ὁ πολὺς ὄχλος ἐν ἀσφαλεστέρῳ ᾖ. Εἰ οὖν νῦν ἀποδειχθεῖη, τίνα χρὴ ἡγεῖσθαι τοῦ πλαισίου, καὶ τὰ τρόσθεν κοσμεῖν, καὶ τίνας ἐπὶ τῶν πλευρῶν ἐκατέρων εἶναι, καὶ τίνας ὀπισθοφυλακεῖν, οὐκ ἂν, ὅποτε οἱ πολέμιοι ἔλθοιεν, βουλευέσθαι ἡμᾶς δεοί, ἀλλὰ χράμεσθ' ἂν εὐθὺς τοῖς τεταγμένοις. 37. Εἰ μὲν οὖν ἄλλο τις βέλτιον

ὁρᾷ, ἄλλως ἐχέτω· εἰ δὲ μὴ, Χειρίσοφος μὲν ἡγείσθω, ἐπειδὴ καὶ Λακεδαιμόνιος ἐστὶ· τῶν δὲ πλευριῶν ἐκατέρων δύο τῶν πρεσβυτάτων στρατηγῶ ἐπιμελείσθω· ὁπισθοφυλακῶμεν δὲ ἡμεῖς οἱ νεώτατοι, ἐγὼ τε καὶ Τιμασίων, τὸ νῦν εἶναι. 38. Τὸ δὲ λοιπὸν, πειρώμενοι ταύτης τῆς τάξεως βουλευσόμεθα, ὃ τι ἂν αἰεὶ κράτιστον δόκη εἶναι. Εἰ δέ τις ἄλλο βέλτιον ὁρᾷ, λεξάτω.” Ἐπεὶ δὲ οὐδεὶς ἀντέλεγεν, εἶπεν· “Ὅτε δοκεῖ ταῦτα, ἀνατεινᾷ τὴν χεῖρα.” 39. Ἐδοξε ταῦτα. “Νῦν,” ἔφη, “ἀπιόντας ποιῶν δεῖ τὰ δεδογμένα· καὶ ὅστις τε ὑμῶν τοὺς οἰκείους ἐπιθυμεῖ ἰδεῖν, μεμνήσθω ἀνὴρ ἀγαθὸς εἶναι· (οὐ γάρ ἐστὶν ἄλλως τούτου τυχεῖν) ὅστις τε ζῆν ἐπιθυμεῖ, πειράσθω νικᾶν· τῶν μὲν γὰρ νικούντων τὸ κατακαίνειν, τῶν δὲ ἡττωμένων τὸ ἀποθνήσκειν ἐστὶ. Καὶ εἴ τις γε χρημάτων ἐπιθυμεῖ, κρατεῖν πειράσθω· τῶν γὰρ νικούντων ἐστὶ καὶ τὰ αὐτῶν σώζειν, καὶ τὰ τῶν ἡττωμένων λαμβάνειν.”

CHAP. III.

Mithridates, pretending to be a friend to the Greeks, is found to be a spy from Tissaphernes. — Nicharchus deserts with twenty men. — Mithridates attacks the army. — At the advice of Xenophon, archers, slingers, and cavalry are appointed; as in the recent encounter the Greeks suffered severely from want of them.

1. ΤΟΥΤΩΝ λεχθέντων ἀνέστησαν, καὶ ἀπελθόντες κατέκαιον τὰς ἀμάξας καὶ τὰς σκηνάς· τῶν δὲ περὶ τῶν, ὅτου μὲν δέοιτό τις, μετεδίδοσαν ἀλλήλοις, τὰ δὲ ἄλλα εἰς τὸ πῦρ ἑρρίπτουν. Ταῦτα ποιήσαντες ἡριστοποιοῦντο. Ἀριστοποιουμένων δὲ αὐτῶν ἔρχεται Μιθριδάτης σὺν ἵππεύσιν ὥς τριάκοντα, καὶ καλεσάμενος τοὺς στρατηγούς εἰς ἐπήκοον, λέγει ὧδε. 2. “Ἐγὼ, ὦ ἄνδρες Ἕλληνες, καὶ Κύρῳ πιστὸς ἦν, ὥς ὑμεῖς ἐπίστασθε, καὶ νῦν ὑμῖν εὖνους· καὶ ἐνθάδε εἰμὶ σὺν πολλῷ φόβῳ διώγων. Εἰ οὖν ὁρᾶν ὑμᾶς σωτήριόν τι βουλευομένους, ἔλθοιμι ἂν πρὸς ὑμᾶς, καὶ τοὺς θεράποντας πάντας ἔχων. Λέξατε οὖν,” ἔφη, “πρὸς με, τι

ἐν ᾧ ἔχετε, ὡς πρὸς φίλον τε καὶ εὖνουν, καὶ βουλόμενον κοινῇ σὺν ὑμῖν τὸν στόλον ποιεῖσθαι.” 3. Βουλευομένοις τοῖς στρατηγοῖς ἔδοξεν ἀποκρίνασθαι τάδε· (καὶ ἔλεγε Χειρίσοφος·) “Ἡμῖν δοκεῖ, ἦν μὲν τις ἐὰ ἡμᾶς ἀπιέναι οἴκαδε, διαπορεύεσθαι τὴν χώραν, ὡς ἂν δυνώμεθα ἀσινέστατα· ἦν δέ τις ἡμᾶς τῆς ὁδοῦ ἀποκωλύῃ, διαπολεμεῖν τούτῳ, ὡς ἂν δυνώμεθα κράτιστα.” 4. Ἐκ τούτου ἐπειράτο Μιθριδάτης διδάσκειν, ὡς ἄπορον εἶη, βασιλέως ἄκοντος, σωθῆναι. Ἐνθα δὴ ἐγγινώσκετο, ὅτι ὑπόπεμπτos εἶη· καὶ γὰρ τῶν Τισσαφέρνους τις οἰκείων παρηκολούθει πίστεως ἔνεκα. 5. Καὶ ἐκ τούτου ἔδοκει τοῖς στρατηγοῖς βελτιον εἶναι δόγμα ποιήσασθαι, τὸν πόλεμον ἀκήρυκτον εἶναι ἕστε ἐν τῇ πολεμίᾳ εἰεν· διέφθειρον γὰρ προσιόντες τοὺς στρατιώτας, καὶ ἕνα γε λοχαγὸν διέφθειραν, Νίκαρχον Ἀρκάδα· καὶ ὥχετο ἀπὼν νυκτὸς σὺν ἀνθρώποις ὡς εἴκοσι.

6. Μετὰ δὲ ταῦτα ἀριστήσαντες, καὶ διαβάντες τὸν Ζάβατον ποταμὸν, ἐπορεύοντο τεταγμένοι, τὰ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ ἔχοντες. Οὐ πολὺ δὲ προεληλυθότων αὐτῶν, ἐπιφαίνεται πάλιν ὁ Μιθριδάτης, ἰππέας ἔχων ὡς διακοσίους, καὶ τοξότας καὶ σφενδονήτας ὡς τετρακοσίους, μάλα ἐλαφροὺς καὶ εὐζώνους· καὶ προσῆει μὲν, ὡς φίλος ὢν, πρὸς τοὺς Ἕλληνας. 7. Ἐπεὶ δὲ ἔγγυς ἐγένετο, ἔξαπίνης οἱ μὲν αὐτῶν ἐτόξευον, καὶ ἰππεῖς καὶ πεζοὶ, οἱ δ' ἐσφενδόνων, καὶ ἐτίρωσκον. Οἱ δ' ὀπισθοφύλακες τῶν Ἑλλήνων ἔπασχον μὲν κακῶς, ἀντεποιοῦν δὲ οὐδέν· οἳ τε γὰρ Κρήτες βραχύτερα τῶν Περσῶν ἐτόξευον, καὶ ἅμα ψιλοὶ ὄντες εἴσω τῶν ὅπλων κατεκέκλειντο· οἳ τε ἀκοντισταὶ βραχύτερα ἠκόντιζον, ἢ ὡς ἐξικνεῖσθαι τῶν σφενδονητῶν. 8. Ἐκ τούτου Ξενοφῶντι ἔδοκει διωκτέον εἶναι· καὶ ἐδίωκον τῶν τε ὀπλιτῶν καὶ τῶν πελταστῶν, οἱ ἔτυχον σὺν αὐτῷ ὀπισθοφυλακούντες· διώκοντες δὲ οὐδένα κατελάμβανον τῶν πολεμίων. 9. Οὔτε γὰρ ἰππεῖς ἦσαν τοῖς Ἕλλησιν, οὔτε οἱ πεζοὶ τοὺς πεζοὺς ἐκ πολλοῦ φεύγοντας ἐδύναντο καταλαμβάνειν ἐν ὀλίγῳ χωρίῳ· πολὺ γὰρ οὐχ οἶόν τε ἦν ὑπὸ τοῦ ἄλλου στρατεύματος διώκειν. 10. Οἱ δὲ βάρβαροι ἰππεῖς καὶ φεύγοντες ἅμα ἐτίρωσκον, εἰς τοῦπισθεν τοξεύοντες ἀπὸ τῶν ἵππων· ὅποσον δὲ προ-

διώξειαν οἱ Ἕλληνες, τοσοῦτο πάλιν ἐπαναχωρεῖν μαχομένους ἔδει. 11. Ὡστε τῆς ἡμέρας ὅλης διήλθον οὐ πλέον πέντε καὶ εἴκοσι σταδίων, ἀλλὰ δείλης ἀφίκοντο εἰς τὰς κώμας. Ἐνθα δὴ πάλιν ἀθυμία ἦν. Καὶ Χειρίσοφος καὶ οἱ πρεσβύτατοι τῶν στρατηγῶν Ξενοφῶντα ᾗτιῶντο, ὅτι ἐδίωκεν ἀπὸ τῆς φάλαγγος, καὶ αὐτός τε ἐκινδύνευε, καὶ τοὺς πολεμίους οὐδὲν μᾶλλον ἐδύνατο βλάπτειν.

12. Ἀκούσας δὲ ὁ Ξενοφῶν ἔλεγεν, ὅτι ὀρθῶς ᾗτιῶντο, καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροίη. “Ἄλλ’ ἐγὼ,” ἔφη, “ἡναγκάσθην διώκειν, ἐπεὶ ἐώρων ἡμᾶς ἐν τῷ μένειν κακῶς μὲν πάσχοντας, ἀντιποιεῖν δ’ οὐδὲν δυναμένους. 13. Ἐπειδὴ δὴ ἐδιώκομεν, ἀληθῆ,” ἔφη, “ὕμεις λέγετε· κακῶς μὲν γὰρ οὐδὲν ποιεῖν μᾶλλον ἐδυνάμεθα τοὺς πολεμίους, ἀνεχωροῦμεν δὲ πάνυ χαλεπῶς. 14. Τοῖς οὖν θεοῖς χάρις, ὅτι οὐ σὺν πολλῇ ῥώμῃ, ἀλλὰ σὺν ὀλίγοις ἦλθον· ὥστε βλάψαι μὲν μὴ μεγάλα, δηλώσαι δὲ, ὧν δεόμεθα. 15. Νῦν γὰρ οἱ μὲν πολέμοι τοξεύουσι καὶ σφενδονῶσιν, ὅσον οὔτε οἱ Κρήτες ἀντιτοξεύειν δύνανται, οὔτε οἱ ἐκ χειρὸς βάλλοντες ἐξικνεῖσθαι· ὅταν δὲ αὐτοὺς διώκωμεν, πολὺ μὲν οὐχ οἶόν τε χωρίον ἀπὸ τοῦ στρατεύματος διώκειν, ὀλίγον δέ· ἐνθα, οὐδ’ εἰ ταχὺς εἴη πεζός, πεζὸν ἂν διώκων καταλάβοι ἐκ τόξου ῥύματος. 16. Ἡμεῖς μὲν οὖν εἰ μέλλομεν τούτους εἴργειν, ὥστε μὴ δύνασθαι βλάπτειν ἡμᾶς πορευομένους, σφενδονητῶν τε τὴν ταχίστην δεῖ καὶ ἱππέων. Ἀκούω δ’ εἶναι ἐν τῷ στρατεύματι ἡμῶν Ῥοδίους, ὧν τοὺς πολλοὺς φασὶν ἐπίστασθαι σφενδονᾶν, καὶ τὸ βέλος αὐτῶν καὶ διπλάσιον φέρεσθαι τῶν Περσικῶν σφενδονῶν. 17. Ἐκεῖναι γὰρ, διὰ τὸ χειροπληθέσι τοῖς λίθοις σφενδονᾶν, ἐπὶ βραχὺ ἐξικνοῦνται· οἱ δέ γε Ῥόδιοι καὶ ταῖς μολυβδίσιν ἐπίστανται ἰσχύσθαι. 18. Ἦν οὖν αὐτῶν ἐπισκεψώμεθα τίνες πέπανται σφενδόνας, καὶ τούτων τῷ μὲν αὐτῶν ἀργύριον δώμεν, τῷ δὲ ἄλλας πλέκειν ἐθέλοντι ἄλλο ἀργύριον τελῶμεν, καὶ τῷ σφενδονᾶν ἐν τῷ τεταγμένῳ ἐθέλοντι ἄλλην τινὰ ἀτέλειαν εὐρίσκωμεν, ἴσως τινὲς φανοῦνται ἱκανοὶ ἡμᾶς ὠφελεῖν. 19. Ὅρῳ δὲ καὶ ἵππους ἐν τῷ στρατεύματι ὄντας, τοὺς μὲν τινὰς παρ’ ἐμοί, τοὺς δὲ τῷ Κλεάρχῳ καταλελειμ-

μένους· πολλοὺς δὲ καὶ ἄλλους αἰχμαλώτους σκευοφοροῦντας. Ἄν οὖν τούτους πάντας ἐκλέξαντες σκευοφόρα μὲν ἀντιδῶμεν, τοὺς δὲ ἵππους εἰς ἱππέας κατασκευάσωμεν, ἵσως καὶ οὗτοί τι τοὺς φεύγοντας ἀνιάσουσιν.” 20. Ἐδοξε ταῦτα· καὶ ταύτης τῆς νυκτὸς σφενδονῆται μὲν εἰς διακοσίους ἐγένοντο, ἵπποι δὲ καὶ ἱππεῖς ἐδοκιμάσθησαν τῇ ὑστεραίᾳ εἰς πεντήκοντα, καὶ στολάδες καὶ θώρακες αὐτοῖς ἐπορίσθησαν· καὶ ἵππαρχος δὲ ἐπεστάθη Λύκιος ὁ Πολυστράτου, Ἀθηναῖος.

CHAP. IV.

Mithridates again attacking the Greeks is repulsed. — Larissa. — Mespila. — Tissaphernes attacks the army, but quickly retreats. — The Greeks alter their order of march. — The enemy appear on some high ground, from which they are driven. — The Greeks reach certain villages at which they halt for three days. — On resuming their march, they are again attacked, and take up a position in a village. — The enemy retire in the evening. — The Greeks force a march. — The enemy do not come up with them till the fourth day, and are then seen occupying some heights, which the Greeks must pass. — They are dislodged by Xenophon.

1. ΜΕΙΝΑΝΤΕΣ δὲ ταύτην τὴν ἡμέραν, τῇ ἄλλῃ ἐπορεύοντο πρωϊαίτερον ἀναστάντες· χαράδραν γὰρ αὐτοὺς ἔδει διαβῆναι, ἐφ’ ἣ ἐφοβοῦντο μὴ ἐπιθούντο αὐτοῖς διαβαίνουσιν οἱ πολέμιοι. 2. Διαβεβηκόσι δὲ αὐτοῖς ἐπιφαίνεται ὁ Μιθριδάτης πάλιν, ἔχων ἱππέας χιλίους, τοξότας δὲ καὶ σφενδονήτας εἰς τετρακισκίλους· τοσούτους γὰρ ᾗτησε Τισσαφέρην, καὶ ἔλαβεν, ὑποσχόμενος, ἣν τούτους λάβη, παραδώσειν αὐτῷ τοὺς Ἕλληνας, καταφρονήσας, ὅτι, ἐν τῇ πρόσθεν προσβολῇ ὀλίγους ἔχων, ἔπαθε μὲν οὐδὲν, πολλὰ δὲ κακὰ ἐνόμιζε ποιῆσαι. 3. Ἐπεὶ δὲ οἱ Ἕλληνες διαβεβηκότες ἀπείχον τῆς χαράδρας ὅσον ὀκτὼ σταδίους, διέβαινε καὶ ὁ Μιθριδάτης ἔχων τὴν δύναμιν. Παρήγγελτο δὲ, τῶν τε πελταστῶν οὐς ἔδει διώκειν, καὶ τῶν ὀπλιτῶν, καὶ τοῖς ἱππεῦσιν εἴρητο θαρρῶνσι διώκειν, ὥς ἐφευρομένης

ικανῆς δυνάμεως. 4. Ἐπεὶ δὲ ὁ Μιθριδάτης κατειλήφει, καὶ ἤδη σφενδόναι καὶ τοξεύματα ἐξικκύνοντο, ἐσήμνησε τοῖς Ἕλλησι τῇ σάλπιγγι, καὶ εὐθὺς ἔθεον ὁμόσε, οἷς εἶρητο, καὶ οἱ ἵππεῖς ἤλαυνον· οἱ δὲ οὐκ ἐδέξαντο, ἀλλ' ἔφευγον ἐπὶ τὴν χαράδραν. 5. Ἐν ταύτῃ τῇ διώξει τοῖς βαρβάροις τῶν τε πεζῶν ἀπέθανον πολλοὶ, καὶ τῶν ἵππεων ἐν τῇ χαράδρᾳ ζωοὶ ἐλήφθησαν ὡς ὀκτωκαίδεκα· τοὺς δ' ἀποθανόντας αὐτοκέλευστοι οἱ Ἕλληνες ἡκίσαντο, ὥς ὅτι φοβερώτατον τοῖς πολεμοῖς εἶη ὄραν.

6. Καὶ οἱ μὲν πολέμοι οὕτω πράξαντες ἀπῆλθον· οἱ δ' Ἕλληνες ἀσφαλῶς πορευόμενοι τὸ λοιπὸν τῆς ἡμέρας ἀφίκοντο ἐπὶ τὸν Τίγρητα ποταμόν. 7. Ἐνταῦθα πόλις ἦν ἐρήμη, μεγάλη, ὄνομα δ' αὐτῇ ἦν Λάρισσα· ὥκουν δ' αὐτὴν τὸ παλαιὸν Μῆδοι· τοῦ δὲ τεύχους ἦν αὐτῆς τὸ εὖρος πέντε καὶ εἴκοσι πόδες, ὕψος δ' ἑκατόν· τοῦ δὲ κύκλου ἡ περίοδος δύο παρασάγγαι· ὠκοδόμητο δὲ πλίνθοις κεραμίαις· κρητὶς δὲ ὑπὴν λιθίνη, τὸ ὕψος εἴκοσι ποδῶν. 8. Ταύτην βασιλεὺς ὁ Περσῶν, ὅτε παρὰ Μήδων ἐλάμβανον τὴν ἀρχὴν Πέρσαι, πολιορκῶν, οὐδενὶ τρόπῳ ἐδύνατο εἰλεῖν· ἥλιον δὲ νεφέλῃ προκαλύψασα ἠφάνισε, μέχρις οἱ ἄνθρωποι ἐξέλιπον, καὶ οὕτως ἐάλω. 9. Παρ' αὐτὴν τὴν πόλιν ἦν πυραμὶς λιθίνη, τὸ μὲν εὖρος ἐνὸς πλέθρου, τὸ δὲ ὕψος δύο πλέθρων. Ἐπὶ ταύτης πολλοὶ τῶν βαρβάρων ἦσαν, ἐκ τῶν πλησίον καμῶν ἀποπεφευγότες.

10. Ἐντεῦθεν ἐπορεύθησαν σταθμὸν ἓνα, παρασάγγας ἕξ, πρὸς τεῖχος ἔρημον, μέγα, πρὸς τῇ πόλει κείμενον· ὄνομα δ' ἦν τῇ πόλει Μέσπιλα· Μῆδοι δ' αὐτὴν ποτε ὥκουν. Ἦν δὲ ἡ μὲν κρητὶς λίθου ξεστοῦ κογχυλιάτου, τὸ εὖρος πεντήκοντα ποδῶν, καὶ τὸ ὕψος πεντήκοντα. 11. Ἐπὶ δὲ ταύτῃ ἐπικοδόμητο πλίνθινον τεῖχος, τὸ μὲν εὖρος πεντήκοντα ποδῶν, τὸ δὲ ὕψος ἑκατόν· τοῦ δὲ κύκλου ἡ περίοδος ἕξ παρασάγγαι. Ἐνταῦθα ἐλέγετο Μηδία γυνὴ βασιλέως καταφυγεῖν, ὅτε ἀπώλεσαν τὴν ἀρχὴν ὑπὸ Περσῶν Μῆδοι. 12. Ταύτην δὲ τὴν πόλιν πολιορκῶν ὁ Περσῶν βασιλεὺς οὐκ ἐδύνατο οὔτε χρόνῳ εἰλεῖν, οὔτε βίᾳ· Ζεὺς δ' ἐμβροντήτους ποιεῖ τοὺς ἐνοικούντας, καὶ οὕτως ἐάλω.

13. Ἐντεῦθεν δ' ἐπορεύοντο σταθμὸν ἕνα, παρασώγας τέτταρας. Εἰς τοῦτον δὲ τὸν σταθμὸν Τισσαφέρνης ἐπεφάνη, οὗς τε αὐτὸς ἦλθεν ἰππέας ἔχων, καὶ τὴν Ὀρόντου δύναμιν τοῦ τὴν βασιλέως θυγατέρα ἔχοντος, καὶ οὗς Κῦρος ἔχων ἀνέβη βαρβάρους, καὶ οὗς ὁ βασιλέως ἀδελφὸς ἔχων βασιλεῖ ἐβοήθει, καὶ πρὸς τοῦτοις ὅσους βασιλεὺς ἔδωκεν αὐτῷ· ὥστε τὸ στράτευμα πάμπολυ ἐφάνη. 14. Ἐπεὶ δὲ ἐγγὺς ἐγένετο, τὰς μὲν τῶν τάξεων εἶχεν ὀπισθεν καταστήσας, τὰς δὲ εἰς τὰ πλάγια παραγαγὼν ἐμβάλλειν μὲν οὐκ ἐτόλμησεν, οὐδ' ἐβούλετο διακινδυνεύειν· σφενδονᾶν δὲ παρήγγειλε καὶ τοξεύειν. 15. Ἐπεὶ δὲ διαταχθέντες οἱ Ῥόδιοι ἐσφειδόνησαν, καὶ οἱ Σκυθοτοξόται ἐτόξευσαν, καὶ οὐδεὶς ἡμάρτανεν ἀνδρὸς, (οὐδὲ γάρ, εἰ πάνυ προὔθυμειτο, ῥάδιον ἦν,) καὶ ὁ Τισσαφέρνης μάλα ταχέως ἔξω βελῶν ἀπεχώρει, καὶ αἱ ἄλλαι τάξεις ἀπεχώρησαν. 16. Καὶ τὸ λοιπὸν τῆς ἡμέρας οἱ μὲν ἐπορεύοντο, οἱ δ' εἶποντο· καὶ οὐκέτι ἐσίνοντο οἱ βάρβαροι τῇ τότε ἀκροβολίσει· μακρότερον γὰρ οἱ Ῥόδιοι τῶν Περσῶν ἐσφενδόνων καὶ τῶν πλείστων τοξοτῶν. 17. Μεγάλα δὲ καὶ τὰ τόξα τὰ Περσικά ἐστιν· ὥστε χρήσιμα ἦν, ὅπόσα ἀλίσκοιτο τῶν τοξευμάτων, τοῖς Κρησί· καὶ διετέλουν χρώμενοι τοῖς τῶν πολεμίων τοξεύμασι, καὶ ἐμελέτων τοξεύειν ἄνω ἰέντες μακράν. Εὐρίσκετο δὲ καὶ νεῦρα πολλὰ ἐν ταῖς κώμαις καὶ μόλυβδος· ὥστε χρῆσθαι εἰς τὰς σφενδόνας.

18. Καὶ ταύτῃ μὲν τῇ ἡμέρᾳ, ἐπεὶ κατεστρατοπεδεύοντο οἱ Ἕλληνες κώμαις ἐπιτυχόντες, ἀπῆλθον οἱ βάρβαροι, μείον ἔχοντες ἐν τῇ τότε ἀκροβολίσει· τὴν δὲ ἐπιούσαν ἡμέραν ἔμειναν οἱ Ἕλληνες, καὶ ἐπεσιτίσαντο· ἦν γὰρ πολὺς σίτος ἐν ταῖς κώμαις. Τῇ δ' ὑστεραίᾳ ἐπορεύοντο διὰ τοῦ πεδίου, καὶ Τισσαφέρνης εἶπετο ἀκροβολιζόμενος. 19. Ἐνθα δὲ οἱ Ἕλληνες ἔγνωσαν, ὅτι πλαισίον ἰσόπλευρον πονηρὰ τάξις εἴη πολεμίων ἐπομένων. Ἀνάγκη γάρ ἐστιν, ἦν μὲν συγκύπτῃ τὰ κέρατα τοῦ πλαισίου, ἢ ὁδοῦ στενωπέρας οὔσης, ἢ ὀρέων ἀναγκαζόντων ἢ γεφύρας, ἐκθλίβεσθαι τοὺς ὀπλίτας, καὶ πορεύεσθαι πονήρως, ἅμα μὲν πιεζομένους, ἅμα δὲ καὶ ταραττομένους· ὥστε δυσχρήστους εἶναι ἀνάγκη,

ἀτάκτους ὄντας. 20. Ὄταν δ' αὖ διασχῇ τὰ κέρατα, ἀνάγκη διασπᾶσθαι τοὺς τότε ἐκθλιβομένους, καὶ κενὸν γίγνεσθαι τὸ μέσον τῶν κεράτων, καὶ ἀθυμεῖν τοὺς ταῦτα πάσχοντας, τῶν πολεμίων ἐπομένων. Καὶ ὁπότε δέοι γέφυραν διαβαίνειν ἢ ἄλλην τινὰ διάβασιν, ἔσπευδεν ἕκαστος, βουλόμενος φθάσαι πρῶτος· καὶ εὐεπίβητον ἦν ἐνταῦθα τοῖς πολεμίοις. 21. Ἐπεὶ δὲ ταῦτα ἔγνωσαν οἱ στρατηγοὶ, ἐποιήσαντο ἕξ λόχους ἀνὰ ἑκατὸν ἄνδρας, καὶ λοχαγοὺς ἐπέστησαν, καὶ ἄλλους πεντηκοντῆρας, καὶ ἄλλους ἐνωμοτάρχας. Οὗτοι δὲ πορευόμενοι οἱ λοχαγοὶ, ὁπότε μὲν συγκυπτοὶ τὰ κέρατα, ὑπέμενον ὕστεροι, ὥστε μὴ ἐνοχλεῖν τοῖς κέρασι· τότε δὲ παρήγον ἔξωθεν τῶν κεράτων. 22. Ὅποτε δὲ διάσχοιεν αἱ πλευραὶ τοῦ πλαισίου, τὸ μέσον ἀνεξεπιμπласαν, εἰ μὲν στενωτέρου εἴη τὸ διέχον, κατὰ λόχους· εἰ δὲ πλατύτερον, κατὰ πεντηκοστῆς· εἰ δὲ πᾶν πλατὺ, κατ' ἐνωμοτίας· ὥστε αἰεὶ ἐκπλεων εἶναι τὸ μέσον. 23. Εἰ δὲ καὶ διαβαίνειν τινὰ δέοι διάβασιν ἢ γέφυραν, οὐκ ἑταράττοντο, ἀλλ' ἐν τῷ μέρει οἱ λοχαγοὶ διέβαινον· καὶ εἴ που δέοι τι τῆς φύλαγγος, ἐπιπαρήσαν οὗτοι. Τούτῳ τῷ τρόπῳ ἐπορεύθησαν σταθμοὺς τέτταρας.

24. Ἦνίκα δὲ τὸν πέμπτον ἐπορεύοντο σταθμὸν, εἶδον βασιλείῳ τι, καὶ περὶ αὐτὸ κόμης πολλὰς· τήν τε ὁδὸν πρὸς τὸ χωρίον τοῦτο διὰ γηλόφων ὑψηλῶν γυγνομένην, οἱ καθῆκον ἀπὸ τοῦ ὄρους, ὑφ' ᾧ ἦν κόμη. Καὶ εἶδον μὲν τοὺς γηλόφους ἄσμενοι οἱ Ἕλληνες, ὡς εἰκὸς, τῶν πολεμίων ὄντων ἱππέων. 25. Ἐπεὶ δὲ πορευόμενοι ἐκ τοῦ πεδίου ἀνέβησαν ἐπὶ τὸν πρῶτον γηλόφον, καὶ κατέβαινον, ὡς ἐπὶ τὸν ἕτερον ἀναβαίνειν, ἐνταῦθα ἐπιγίγνονται οἱ βάρβαροι, καὶ ἐκ τοῦ ὑψηλοῦ ἐς τὸ πρανὲς ἔβαλλον, ἐσφενδόνων, ἐτόξευσον ὑπὸ μαστίγων· 26. καὶ πολλοὺς κατετίτρωσκον, καὶ ἐκράτησαν τῶν Ἑλλήνων γυμνήτων, καὶ κατέκλεισαν αὐτοὺς εἴσω τῶν ὅπλων· ὥστε παιτάπασι ταύτην τὴν ἡμέραν ἄχρηστοι ἦσαν, ἐν τῷ ὄχλῳ ὄντες, καὶ οἱ σφενδονῆται καὶ οἱ τοξόται. 27. Ἐπεὶ δὲ πιεζόμενοι οἱ Ἕλληνες ἐπεχείρησαν διώκειν, σχολῇ μὲν ἐπὶ τὸ ἄκρον ἀφικνούνται, ὀπλῖται ὄντες· οἱ δὲ πολέμιοι ταχὺ ἀνεπήδων. 28. Πάλιν δὲ, ὁπότε ἀπίοιεν πρὸς τὸ ἄλλο στράτευμα, ταῦτα

ἔπασχον· καὶ ἐπὶ τοῦ δευτέρου γηλόφου ταῦτα ἐγένετο· ὥστε ἀπὸ τοῦ τρίτου γηλόφου ἔδοξεν αὐτοῖς μὴ κινεῖν τοὺς στρατιώτας, πρὶν ἀπὸ τῆς δεξιᾶς πλευρᾶς τοῦ πλαισίου ἀνήγαγον πελταστὰς πρὸς τὸ ὄρος. 29. Ἐπεὶ δ' οὗτοι ἐγένοντο ὑπὲρ τῶν ἐπομένων πολεμίων, οὐκέτι ἐπετίθεντο οἱ πολέμιοι τοῖς καταβαίνουσι, δεδοκότες μὴ ἀποτμηθεῖσαν, καὶ ἀμφοτέρωθεν αὐτῶν γένοιτο οἱ πολέμιοι. 30. Οὕτω τὸ λοιπὸν τῆς ἡμέρας πορευόμενοι, οἱ μὲν τῇ ὁδῷ κατὰ τοὺς γηλόφους, οἱ δὲ κατὰ τὸ ὄρος ἐπιπαριόντες, ἀφίκοντο εἰς τὰς κώμας, καὶ ἰατροὺς κατέστησαν ὀκτώ· πολλοὶ γὰρ ἦσαν οἱ τετρωμένοι.

31. Ἐνταῦθα ἔμειναν ἡμέρας τρεῖς, καὶ τῶν τετρωμένων ἕνεκα, καὶ ἅμα ἐπιτήδεια πολλὰ εἶχον, ἄλευρα, οἶνον, κριθὰς ἵπποις συμβεβλημένας πολλὰς. Ταῦτα δὲ συνηγμένα ἦν τῷ σατραπεύοντι τῆς χώρας. Τετάρτῃ δ' ἡμέρᾳ καταβαίνουσιν εἰς τὸ πεδῖον. 32. Ἐπεὶ δὲ κατέλαβεν αὐτοὺς Τισσαφέρνης σὺν τῇ δυνάμει, ἐδίδαξεν αὐτοὺς ἡ ἀνάγκη κατασκηνησθαι, οὐ πρῶτον εἶδον κώμην, καὶ μὴ πορεύεσθαι ἔτι μαχομένους· πολλοὶ γὰρ ἦσαν ἀπόμαχοι οἱ τετρωμένοι, καὶ οἱ ἐκείνους φέροντες, καὶ οἱ τῶν φερόντων τὰ ὄπλα δεξάμενοι. 33. Ἐπεὶ δὲ κατεσκήνησαν, καὶ ἐπεχείρησαν αὐτοῖς ἀκροβολίζεσθαι οἱ βάρβαροι πρὸς τὴν κώμην προσιόντες, πολὺ περιῆσαν οἱ Ἕλληνες· πολὺ γὰρ διέφερεν ἐκ τῆς χώρας ὀρμωμένους ἀλέξασθαι, ἢ πορευομένους ἐπιούσι τοῖς πολεμίοις μάχεσθαι. 34. Ἡνῖκα δ' ἦν ἤδη δειλὴ, ὥρα ἦν ἀπιέναι τοῖς πολεμίοις· οὐ ποτε γὰρ μείον ἀπεστρατοπεδεύοντο οἱ βάρβαροι τοῦ Ἑλληνικοῦ ἐξήκοντα σταδίων, φοβούμενοι μὴ τῆς νυκτὸς οἱ Ἕλληνες ἐπιθοῖντο αὐτοῖς. 35. Πονηρὸν γὰρ νυκτὸς ἐστὶ στράτευμα Περσικόν. Οἳ τε γὰρ ἵπποι αὐτοῖς δέδενται, καὶ ὥς ἐπιτοπολὺ πεποδισμένοι εἰσὶ, τοῦ μὴ φεύγειν ἕνεκα, εἰ λυθείησαν· ἐάν τέ τις θόρυβος γένηται, δεῖ ἐπισάξαι τὸν ἵππον Πέρσῃ ἀνδρὶ, καὶ χαλινῶσαι δεῖ, καὶ θωρακισθέντα ἀναβῆναι ἐπὶ τὸν ἵππον. Ταῦτα δὲ πάντα χαλεπὰ νύκτωρ καὶ θορύβου ὄντος ποιεῖν. Τούτου ἕνεκα πόρρω ἀπεσκήνουν τῶν Ἑλλήνων.

36. Ἐπεὶ δὲ ἐγίνωσκον αὐτοὺς οἱ Ἕλληνες βουλομένους ἀπιέναι καὶ διαγγελλομένους, ἐκήρυξε τοῖς Ἕλ-

λησι συσκευάσασθαι, ἀκουόντων τῶν πολεμίων. Καὶ χρόνον μὲν τινα ἐπέσχον τῆς πορείας οἱ βάρβαροι· ἐπειδὴ δὲ ὄψε ἐγίγνετο, ἀπήσαν· οὐ γὰρ ἐδόκει λυσitteλεῖν αὐτοῖς νυκτὸς πορεύεσθαι καὶ κατὰγεσθαι ἐπὶ τὸ στρατόπεδον. 37. Ἐπειδὴ δὲ σαφῶς ἀπιόντας ἦδη ἑώρων οἱ Ἕλληνες, ἐπορεύοντο καὶ αὐτοὶ ἀναζεύξαντες, καὶ διήλθον ὅσον ἐξήκοντα σταδίου· καὶ γίγνεται τοσοῦτον μεταξὺ τῶν στρατευμάτων, ὥστε τῇ ὑστεραίᾳ οὐκ ἐφάνησαν οἱ πολέμιοι, οὐδὲ τῇ τρίτῃ· τῇ δὲ τετάρτῃ, νυκτὸς προελθόντες, καταλαμβάνουσι χωρίον ὑπερδέξιον οἱ βάρβαροι, ἢ ἔμελλον οἱ Ἕλληνες παριέναι, ἀκρωνυχίαν ὄρους, ὑφ' ἣν ἡ κατάβασις ἦν εἰς τὸ πεδίον. 38. Ἐπειδὴ δὲ ἑώρα ὁ Χειρίσοφος προκατειλημμένην τὴν ἀκρωνυχίαν, καλεῖ Ξενοφῶντα ἀπὸ τῆς οὐράς· καὶ κελεύει λαβόντα τοὺς πελταστὰς παραγενέσθαι εἰς τὸ πρόσθεν. 39. Ὁ δὲ Ξενοφῶν τοὺς μὲν πελταστὰς οὐκ ἦγεν· (ἐπιφαινόμενον γὰρ ἑώρα Τίσσαφέρην, καὶ τὸ στράτευμα πᾶν) αὐτὸς δὲ προσελάσας ἡρώτα· “Τί καλεῖς;” Ὁ δὲ λέγει αὐτῷ· “Ἐξεστὶν ὄραν· προκατείληπται γὰρ ἡμῖν ὁ ὑπὲρ τῆς καταβάσεως λόφος, καὶ οὐκ ἔστι παρελθεῖν, εἰ μὴ τούτους ἀποκόψομεν. 40. Ἀλλὰ τί οὐκ ἦγες τοὺς πελταστὰς;” Ὁ δὲ λέγει, ὅτι οὐκ ἐδόκει αὐτῷ ἔρημα καταλιπεῖν τὰ ὀπισθεν, ἐπιφαινομένων τῶν πολεμίων. “Ἀλλὰ μὴν ὦρα γ’,” ἔφη, “βουλεύεσθαι, πῶς τις τοὺς ἄνδρας ἀπελᾷ ἐκ τοῦ λόφου.” 41. Ἐνταῦθα Ξενοφῶν ὁρᾷ τοῦ ὄρους τὴν κορυφὴν ὑπὲρ τοῦ ἑαυτῶν στρατεύματος οὖσαν, καὶ ἀπὸ ταύτης ἔφοδον ἐπὶ τὸν λόφον, ἔνθα ἦσαν οἱ πολέμιοι· καὶ λέγει· “Κράτιστον, ὦ Χειρίσοφε, ἡμῖν ἔσθαι ὡς τάχιστα ἐπὶ τὸ ἄκρον· ἐὰν γὰρ τοῦτο λάβωμεν, οὐ δυνήσονται μένειν οἱ ὑπὲρ τῆς ὁδοῦ. Ἄλλ’, εἰ βούλει, μένε ἐπὶ τῷ στρατεύματι· ἐγὼ δὲ ἐθέλω πορεύεσθαι· εἰ δὲ χρήξεις, πορεύου ἐπὶ τὸ ὄρος, ἐγὼ δὲ μενῶ αὐτοῦ.” 42. “Ἀλλὰ δίδωμί σοι,” ἔφη ὁ Χειρίσοφος, “ὁπότερον βούλει, ἐλᾶσθαι.” Εἰπων ὁ Ξενοφῶν, ὅτι νεώτερός ἐστιν, αἰρεῖται πορεύεσθαι· κελεύει δὲ οἱ συμπέμψαι ἀπὸ τοῦ στόματος ἄνδρας· μακρὸν γὰρ ἦν ἀπὸ τῆς οὐράς λαβεῖν. 43. Καὶ ὁ Χειρίσοφος συμπέμπει τοὺς ἀπὸ τοῦ στόματος πελταστὰς· ἔλαβε δὲ τοὺς κατὰ

μέσον τοῦ πλαισίου. Συνέπεσθαι δ' ἐκέλευσεν αὐτῷ καὶ τοὺς τριακοσίους [ὁ Χειρίσοφος], οὓς αὐτὸς εἶχε τῶν ἐπιλέκτων ἐπὶ τῷ στόματι τοῦ πλαισίου.

44. Ἐντεῦθεν ἐπορεύοντο ὡς ἐδύναντο τάχιστα. Οἱ δ' ἐπὶ τοῦ λόφου πολέμιοι, ὡς ἐνόησαν αὐτῶν τὴν πορείαν ἐπὶ τὸ ἄκρον, εὐθὺς καὶ αὐτοὶ ὄρμησαν ἀμιλλᾶσθαι ἐπὶ τὸ ἄκρον. 45. Καὶ ἐνταῦθα πολλή μὲν κραυγὴ ἦν τοῦ Ἑλληνικοῦ στρατεύματος διακελευομένων τοῖς ἑαυτῶν· πολλή δὲ κραυγὴ τῶν ἀμφὶ Τισσαφέρνην τοῖς ἑαυτῶν διακελευομένων. 46. Ξενοφῶν δὲ παρελαύνων ἐπὶ τοῦ ἵππου παρεκελεύετο· “Ἄνδρες, νῦν ἐπὶ τὴν Ἑλλάδα νομίζετε ἀμιλλᾶσθαι, νῦν πρὸς τοὺς παῖδας καὶ τὰς γυναῖκας, νῦν ὀλίγον ποιήσαντες χρόνον ἀμαχεῖ τὴν λοιπὴν πορευσόμεθα.” 47. Σωτηρίδας δὲ ὁ Σικυώνιος εἶπεν· “Οὐκ ἐξ ἴσου, ὦ Ξενοφῶν, ἐσμέν· σὺ μὲν γὰρ ἐφ' ἵππου ὀχῇ, ἐγὼ δὲ χαλεπῶς κάμνω τὴν ἀσπίδα φέρων.” 48. Καὶ ὁ, ἀκούσας ταῦτα, καταπηδήσας ἀπὸ τοῦ ἵππου, ὠθεῖται αὐτὸν ἐκ τῆς τάξεως, καὶ τὴν ἀσπίδα ἀφελόμενος ὡς ἐδύνατο τάχιστα ἐπορεύετο. Ἐτύγχανε δὲ καὶ θώρακα ἔχων τὸν ἱππικόν· ὥστε ἐπιέζετο. Καὶ τοῖς μὲν ἔμπροσθεν ὑπάγειν παρεκελεύετο, τοῖς δὲ ὀπίσθεν, παριέναι, μόγις ἐπομένους. 49. Οἱ δ' ἄλλοι στρατιῶται παίονσι καὶ βάλλουσι καὶ λοιδοροῦσι τὸν Σωτηρίδαν, ἕστε ἡνάγκασαί λαβόντα τὴν ἀσπίδα πορεύεσθαι. Ὁ δὲ ἀναβὰς, ἕως μὲν βάσιμα ἦν, ἐπὶ τοῦ ἵππου ἦγεν· ἐπεὶ δὲ ἄβατα ἦν, καταλιπὼν τὸν ἵππον, ἔσπευδε πεζῇ. Καὶ φθάνουσιν ἐπὶ τῷ ἄκρῳ γενόμενοι τοὺς πολέμους.

CHAP. V.

The Greeks pass the high grounds, and descend into the plain. — The enemy fall upon and slaughter some, who are driving off plunder. — Being enclosed between the Tigris and the Carduchian mountains, they are at a loss how to proceed. — A Rhodian offers to construct a floating bridge of inflated skins. — They resolve, however, on information obtained from a prisoner, to cross the mountains, and enter the country of the Carduchi.

1. ἘΝΘΑ δὴ οἱ μὲν βάρβαροι στραφέντες ἔφευγον, ἢ ἕκαστος ἐδύνατο· οἱ δ' Ἕλληνες εἶχον τὸ ἄκρον. Οἱ δὲ ἀμφὶ Τισσαφέρην καὶ Ἀριαῖον ἀποτραπόμενοι ἄλλην ὁδὸν ᾤχοντο· οἱ δὲ ἀμφὶ Χειρίσοφον, καταβάντες εἰς τὰ πεδῖον, ἐστρατοπεδεύσαντο ἐν κώμῃ μεστῇ πολλῶν ἀγαθῶν. Ἦσαν δὲ καὶ ἄλλαι κῶμαι πολλαί, πλήρεις πολλῶν ἀγαθῶν, ἐν τούτῳ τῷ πεδίῳ, παρὰ τὸν Τίγρητα ποταμόν. 2. Ἦνίκα δ' ἦν δεῖλη, ἐξαπίνης ἐπιφαίνονται οἱ πολέμιοι ἐν τῷ πεδίῳ, καὶ τῶν Ἑλλήνων κατέκοψάν τινες τῶν ἐσκεδασμένων ἐν τῷ πεδίῳ καθ' ἄρπαγὴν· καὶ γὰρ νομαὶ πολλαὶ βοσκημάτων, διαβιβαζόμεναι εἰς τὸ πέραν τοῦ ποταμοῦ, κατελήφθησαν. 3. Ἐνταῦθα Τισσαφέρης καὶ οἱ συν αὐτῷ καίειν ἐπεχείρησαν τὰς κώμας. Καὶ τῶν Ἑλλήνων μάλα ἠθύμησάν τινες, ἐννοούμενοι μὴ τὰ ἐπιτήδεια, εἰ καύσειεν, οὐκ ἔχοιεν ὀπόθεν λαμβάνοιεν. 4. Ὁ δὲ Ξενοφῶν, ἐπεὶ κατέβη, παρελαύνων τὰς τάξεις, ἠνίκα οἱ ἀμφὶ Χειρίσοφον ἀπήντησαν ἐκ τῆς βοηθείας, ἔλεγεν· 5. “Ὁράτε, ὦ ἄνδρες Ἕλληνες, ὑφίεντας τὴν χώραν ἤδη ἡμετέραν εἶναι· ἃ γὰρ, ὅτε ἐσπένδοντο, διεπράττοντο, μὴ κάειν τὴν βασιλέως χώραν, νῦν αὐτοὶ κάουσιν ὡς ἀλλοτρίαν. Ἀλλὰ ἐάν που καταλίπωσί γε αὐτοῖς τὰ ἐπιτήδεια, ὄψονται καὶ ἡμᾶς ἐνταῦθα πορευομένους. 6. Ἄλλ', ὦ Χειρίσοφε,” ἔφη, “δοκεῖ μοι βοηθεῖν ἐπὶ τοὺς κάοντας, ὡς ὑπὲρ τῆς ἡμετέρας.” Ὁ δὲ Χειρίσοφος εἶπεν· “Οὐκ οἶμαι ἐμογε δοκεῖ· ἀλλὰ καὶ ἡμεῖς,” ἔφη, “κάωμεν, καὶ οὕτω θᾶπτον παύσονται.”

7. Ἐπεὶ δ' ἐπὶ τὰς σκηναὺς ἀπῆλθον, οἱ μὲν ἄλλοι περὶ τὰ ἐπιτήδεια ἦσαν, στρατηγοὶ δὲ καὶ λοχαγοὶ συνῆλθον. Καὶ ἐνταῦθα πολλὴ ἀπορία ἦν. Ἐνθεν μὲν γὰρ ὄρη ἦν ὑπερύψηλα, ἔνθεν δὲ ὁ ποταμὸς τοσοῦτος τὸ βάθος, ὥς μηδὲ τὰ δόρατα ὑπερέχειν πειρωμένοις τοῦ βάθους. 8. Ἀπορουμένοις δὲ αὐτοῖς προσελθὼν τις ἀνὴρ Ῥόδιος εἶπεν· “Ἐγὼ θέλω ὑμᾶς, ὦ ἄνδρες, διαβιβάσαι κατὰ τετρακισχιλίους ὀπλίτας, ἦν μοι, ὧν δέομαι, ὑπηρετήσητε, καὶ τάλαντον μισθὸν πορίσητε.” 9. Ἐρωτώμενος δὲ οὗτοῦ δεήσοιτο· “Ἀσκῶν,” ἔφη, “δισχιλίων δεήσομαι· πολλὰ δὲ ὁρῶ ταῦτα πρόβατα, καὶ αἰγας, καὶ βούς, καὶ ὄνους, ἃ ἀποδαρέντα καὶ φυσηθέντα ῥαδίως ἂν παρέχοι τὴν διάβασιν. 10. Δεήσομαι δὲ καὶ τῶν δεσμῶν, οἷς χρήσθε περὶ τὰ ὑποζύγια. Τούτοις δ’,” ἔφη, “ζεύξας τοὺς ἀσκούς πρὸς ἀλλήλους, ὁρμίσας ἕκαστον ἀσκὸν, λίθους ἀρτήσας καὶ ἀφείδῃ ὥσπερ ἀγκύρας εἰς τὸ ὕδωρ, διαγαγὼν καὶ ἀμφοτέρωθεν δήσας, ἐπιβαλὼν ὕλην, καὶ γῆν ἐπιφορήσω. 11. Ὅτι μὲν οὖν οὐ καταδύσεσθε, αὐτίκα μάλα εἰσεσθε· ὁ γὰρ ἀσκὸς δύο ἄνδρας ἔξει τοῦ μὴ καταδύναι· ὥστε δὲ μὴ ὀλισθάνειν, ἡ ὕλη καὶ ἡ γῆ σχήσει.”

12. Ἀκούσασι ταῦτα τοῖς στρατηγοῖς τὸ μὲν ἐνθύμημα χαρίεν ἐδόκει εἶναι, τὸ δὲ ἔργον ἀδύνατον· ἦσαν γὰρ οἱ κωλύσοντες πέραν πολλοὶ ἱππεῖς, οἱ εὐθὺς τοῖς πρώτοις οὐδὲν ἂν ἐπέτρεπον τούτων ποιεῖν. 13. Ἐνταῦθα τὴν μὲν ὑστεραίαν ἐπανεχώρου, εἰς τοῦμπαλιν ἢ πρὸς Βαβυλῶνα, εἰς τὰς ἀκαύστους κώμας, κατακαύσαντες ἔνθεν ἐξήεσαν· ὥστε οἱ πολέμοι οὐ προσήλυνον, ἀλλὰ ἐθεῶντο, καὶ ὅμοιοι ἦσαν θαυμάζοντες, ὅποι ποτὲ τρέφονται οἱ Ἕλληνες, καὶ τί ἐν νῷ ἔχοιεν. 14. Ἐνταῦθα οἱ μὲν ἄλλοι στρατιῶται ἀμφὶ τὰ ἐπιτήδεια ἦσαν· οἱ δὲ στρατηγοὶ καὶ οἱ λοχαγοὶ πάλιν συνῆλθον, καὶ συναγαγόντες τοὺς αἰχμαλώτους ἤλεγχον τὴν κύκλῳ πᾶσαν χώραν, τίς ἐκάστη εἴη. 15. Οἱ δ' ἔλεγον, ὅτι τὰ μὲν πρὸς μεσημβρίαν τῆς ἐπὶ Βαβυλῶνα εἴη καὶ Μηδίαν, δι' ἣσπερ ἦκοιεν· ἡ δὲ πρὸς ἔω ἐπὶ Σοῦσά τε καὶ Ἐκβάτανα φέροι, ἔνθα θερίζειν καὶ ἐαρίζειν λέγεται βασιλεύς· ἡ δ' διαβάντι τὸν ποταμὸν πρὸς ἐσπέραν, ἐπὶ Λυδίαν καὶ Ἰωνίαν φέροι· ἡ δὲ

διὰ τῶν ὁρέων καὶ πρὸς ἄρκτον τετραμμένη ὅτι εἰς Καρδούχους ἄγοι. 16. Τούτους δ' ἔφασαν οἰκεῖν ἀνὰ τὰ ὄρη, καὶ πολεμικοὺς εἶναι, καὶ βασιλέως οὐκ ἀκούειν· ἀλλὰ καὶ ἐμβαλεῖν ποτε εἰς αὐτοὺς βασιλικὴν στρατιάν, δώδεκα μυριάδας· τούτων δὲ οὐδένα ἀπονοστήσαι διὰ τὴν δυσχωρίαν· ὅποτε μέντοι πρὸς τὸν σατράπην τὸν ἐν τῷ πεδίῳ σπείσαιντο, καὶ ἐπιμύγνυσθαι σφῶν τε πρὸς ἐκείνους, καὶ ἐκείνων πρὸς αὐτούς.

17. Ἀκούσαντες δὲ ταῦτα οἱ στρατηγοί, ἐκάθισαν χωρὶς τοὺς ἑκασταχόσε φάσκοντας εἰδέναι, οὐδὲν δῆλον ποιήσαντες, ὅποι πορεύεσθαι ἔμελλον. Ἐδόκει δὲ τοῖς στρατηγοῖς ἀναγκαῖον εἶναι διὰ τῶν ὁρέων εἰς Καρδούχους ἐμβάλλειν· τούτους γὰρ διελθόντας ἔφασαν εἰς Ἀρμενίαν ἥξειν, ἧς Ὀρόντας ἦρχε, πολλῆς καὶ εὐδαίμονος. Ἐντεῦθεν δὲ εὐπορον ἔφασαν εἶναι, ὅποι τις θέλει πορεύεσθαι. 18. Ἐπὶ τούτοις ἐθύσαντο, ὅπως, ὀπηνίκα καὶ δοκοίῃ τῆς ὥρας, τὴν πορείαν ποιοῦντο· (τὴν γὰρ ὑπερβολὴν τῶν ὁρέων ἐδεδοίκεσαν, μὴ προκαταληφθεῖν) καὶ παρήγγειλαν, ἐπειδὴ δειπνήσειαν, συνεχεασμένους πάντας ἀναπαύεσθαι, καὶ ἔπεσθαι, ἥνικ' ἂν τις παραγγείλῃ.

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ 'ΑΝΑΒΑΣΕΩΣ Δ'.

BOOK IV.

CHAP. I.

The Greeks enter the Carduchian territory.—During two days they are harassed by the enemy; on the third day they are assailed by a violent storm.—Arriving at a pass pre-occupied by the Carduchi, they interrogate two prisoners acquainted with the country, whether they know of any other road.—One of these, pretending that he does not, is cut to pieces before the eyes of his fellow prisoner, who, being alarmed for his own safety, undertakes to lead them by an easier route.

1. "ΟΣΑ μὲν δὴ ἐν τῇ ἀναβάσει ἐγένετο μέχρι τῆς μάχης, καὶ ὅσα μετὰ τὴν μάχην ἐν ταῖς σπονδαῖς, ἃς βασιλεὺς καὶ οἱ σὺν Κύρῳ ἀναβάντες Ἕλληνες ἐσπείσαντο, καὶ ὅσα, παραβάντος τὰς σπονδὰς βασιλέως καὶ Τισσαφέρνους, ἐπολεμήθη πρὸς τοὺς Ἕλληνας, ἐπακολουθοῦντος τοῦ Περσῶν στρατεύματος, ἐν τῷ πρόσθεν λόγῳ δεδήλωται. 2. Ἐπεὶ δὲ ἀφίκοντο, ἔνθα ὁ μὲν Τύγρης ποταμὸς παντάπασιν ἄπορος ἦν διὰ τὸ βάθος καὶ μέγεθος, πάροδος δ' οὐκ ἦν, ἀλλὰ τὰ Καρδούχια ὄρη ἀπότομα ὑπὲρ αὐτοῦ τοῦ ποταμοῦ ἐκρέματο, ἐδόκει δὴ τοῖς στρατηγοῖς διὰ τῶν ὁρέων πορευτέον εἶναι. 3. Ἦκουον γὰρ τῶν ἀλισκομένων, ὅτι, εἰ διέλθοιεν τὰ Καρδούχια ὄρη, ἐν τῇ Ἀρμενίᾳ τὰς πηγὰς τοῦ Τύγρητος ποταμοῦ, ἦν μὲν βούλωνται, διαβήσονται· ἦν δὲ μὴ βούλωνται,

περίτασι. Καὶ τοῦ Εὐφράτου δὲ τὰς πηγὰς ἐλέγετο οὐ πρόσω τοῦ Τύγρητος εἶναι· καὶ ἔστιν οὐ τὸ στενόν. 4. Τὴν δ' εἰς τοὺς Καρδούχους ἐμβολὴν ᾧδε ποιοῦνται, ἅμα μὲν λαθεῖν πειρώμενοι, ἅμα δὲ φθάσαι, πρὶν τοὺς πολεμίους καταλαβεῖν τὰ ἄκρα. 5. Ἡνίκα δ' ἦν ἀμφὶ τὴν τελευταίαν φυλακὴν, καὶ ἐλείπετο τῆς νυκτὸς ὅσον σκοταῖους διελθεῖν τὸ πεδίον, τηνικαῦτα ἀναστάντες ἀπὸ παραγγέλλεως πορευόμενοι ἀφικνοῦνται ἅμα τῇ ἡμέρᾳ πρὸς τὸ ὄρος. 6. Ἐνθα δὴ Χειρίσοφος μὲν ἡγεῖτο τοῦ στρατεύματος, λαβὼν τὸ ἀμφ' αὐτὸν καὶ τοὺς γυμνήτας πάντας· Ξενοφῶν δὲ σὺν τοῖς ὀπισθοφύλαξιν ὀπλίταις εἶπετο, οὐδένα ἔχων γυμνήτα· οὐδεὶς γὰρ ἐδόκει κίνδυνος εἶναι, μή τις ἄνω πορευομένων ἐκ τοῦ ὀπισθεν ἐπίσποιτο. 7. Καὶ ἐπὶ μὲν τὸ ἄκρον ἀναβαίνει Χειρίσοφος, πρὶν τινα αἰσθῆσθαι τῶν πολεμίων· ἔπειτα δὲ ὑφηγεῖτο· ἐφείπετο δὲ αἰεὶ τὸ ὑπερβάλλον τοῦ στρατεύματος εἰς τὰς κώμας τὰς ἐν τοῖς ἄγκεσί τε καὶ μυχοῖς τῶν ὀρέων.

8. Ἐνθα δὴ οἱ μὲν Καρδούχοι, ἐκλιπόντες τὰς οἰκίας, ἔχοντες καὶ γυναῖκας, καὶ παῖδας, ἔφευγον ἐπὶ τὰ ὄρη· τὰ δ' ἐπιτήδεια πολλὰ ἦν λαμβάνειν· ἦσαν δὲ καὶ χαλκώμασι παμπόλλοις κατεσκευασμένοι αἱ οἰκίαι, ὧν οὐδὲν ἔφερον οἱ Ἕλληνες· οὐδὲ τοὺς ἀνθρώπους ἐδίωκον, ὑποφειδόμενοι, εἴ πως θηελήσειαν οἱ Καρδούχοι διῆναι αὐτοὺς ὥς διὰ φιλίας τῆς χώρας, ἐπεὶπερ βασιλεῖ πολέμιοι ἦσαν. 9. Τὰ μέντοι ἐπιτήδεια, ὅτῳ τις ἐπιτυχᾶνοι, ἐλάμβανον· ἀνάγκη γὰρ ἦν. Οἱ δὲ Καρδούχοι οὔτε καλούντων ὑπήκουον, οὔτε ἄλλο τι φιλικόν οὐδὲν ἐποιοῦν. 10. Ὅτε δὲ οἱ τελευταῖοι τῶν Ἑλλήνων κατέβαινον εἰς τὰς κώμας ἀπὸ τοῦ ἄκρου ἤδη σκοταῖοι, (διὰ γὰρ τὸ στενὴν εἶναι τὴν ὁδόν, ὅλην τὴν ἡμέραν ἢ ἀνάβασις αὐτοῖς ἐγένετο καὶ κατάβασις εἰς τὰς κώμας,) τότε δὴ συλλεγόντες τινὲς τῶν Καρδούχων τοῖς τελευταίοις ἐπέθεντο, καὶ ἀπέκτεινάν τινας, καὶ λίθοις καὶ τοξεύμασι κατέτρωσαν, ὀλίγοι τινὲς ὄντες· ἐξ ἀπροσδοκήτου γὰρ αὐτοῖς ἐπέπεσε τὸ Ἑλληνικόν. 11. Εἰ μέντοι τότε πλείους συνελέγησαν, ἐκινδύνευσεν ἂν διαφθαρῆναι πολὺ τοῦ στρατεύματος. Καὶ ταύτην μὲν τὴν νύκτα οὕτως ἐν ταῖς κώμας ἠύλισθησαν· οἱ δὲ

Καρδοῦχοι κύκλω πυρὰ πολλὰ ἔκαιον ἐπὶ τῶν ὀρέων, καὶ συνεχῶρων ἀλλήλους.

12. Ἄμα δὲ τῇ ἡμέρᾳ συνελθοῦσί τοῖς στρατηγοῖς καὶ λοχαγοῖς τῶν Ἑλλήνων ἔδοξε, τῶν τε ὑποζυγίων τὰ ἀναγκαῖα καὶ τὰ δυνατώτατα πορεύεσθαι ἔχοντας, καταλιπόντας τὰ ἄλλα, καὶ ὅποσα ἦν νεωστὶ αἰχμάλωτα ἀνδράποδα ἐν τῇ στρατιᾷ, πάντα ἀφίεναι. 13. Σχολαίαν γὰρ ἐποίουν τὴν πορείαν πολλὰ ὄντα τὰ ὑποζυγία καὶ τὰ αἰχμάλωτα· καὶ πολλοὶ δὴ αὐτῶν, οἱ ἐπὶ τούτοις ὄντες, ὑπόμαχοι ἦσαν· διπλάσιά τε τὰ ἐπιτήδεια ἔδει πορίζεσθαι καὶ φέρεσθαι, πολλῶν τῶν ἀνθρώπων ὄντων. Δόξαν δὲ ταῦτα, ἐκήρυξαν οὕτω ποιεῖν.

14. Ἐπειδὴ δὲ ἀριστήσαντες ἐπορεύοντο, ὑποστάντες ἐν στενῷ οἱ στρατηγοί, εἴ τι εὐρίσκοιεν τῶν εἰρημένων μὴ ἀφίεμενον, ἀφηροῦντο· οἱ δ' ἐπείθοντο, πλὴν εἴ τίς τι ἔκλεψεν, οἷον ἢ παιδὸς ἐπιθυμήσας ἢ γυναικὸς τῶν εὐπρεπῶν. Καὶ ταύτην μὲν τὴν ἡμέραν οὕτως ἐπορεύθησαν, τὰ μὲν τι μαχόμενοι, τὰ δὲ καὶ ἀναπαυόμενοι.

15. Εἰς δὲ τὴν ὑστεραίαν χειμὼν γίνεται πολὺς, ἀναγκαῖον δ' ἦν πορεύεσθαι· οὐ γὰρ ἦν ἱκανὰ τὰ ἐπιτήδεια. Καὶ ἡγεῖτο μὲν Χειρίσοφος, ὠπισθοφυλάκει δὲ Ξενοφῶν. 16. Καὶ οἱ πολέμιοι ἰσχυρῶς ἐπετίθεντο, καὶ, στενῶν ὄντων τῶν χωρίων, ἐγγὺς προσιώντες ἐτόξευον καὶ ἐσφενδόνων· ὥστε ἠναγκάζοντο οἱ Ἕλληνες ἐπιδιώκοντες καὶ πάλιν ἀναχάζοντες σχολῇ πορεύεσθαι· καὶ θαμινὰ παρήγγειλεν ὁ Ξενοφῶν ὑπομένειν, ὅτε οἱ πολέμιοι ἰσχυρῶς ἐπικέοιντο. 17. Ἐνθα ὁ Χειρίσοφος ἄλλοτε μὲν, ὅτε παρεγγυῶτο, ὑπέμενε, τότε δὲ οὐχ ὑπέμενε, ἀλλ' ἦγε ταχέως, καὶ παρηγγύα ἐπεσθαι· ὥστε δῆλον ἦν, ὅτι πρᾶγμα τι εἶη· σχολῇ δὲ οὐκ ἦν ἰδεῖν παρελθόντι τὸ αἷτιον τῆς σπουδῆς· ὥστε ἡ πορεία ὁμοία φυγῆς ἐγένετο τοῖς ὠπισθοφύλαξι. 18. Καὶ ἐν ταῦθα ἀποθνήσκει ἀνὴρ ἀγαθὸς Λακωνικὸς Κλεώνυμος, τοξευθεὶς διὰ τῆς ἀσπίδος καὶ τῆς στολάδος εἰς τὰς πλευράς, καὶ Βασίας Ἀρκὰς διαμπερὲς εἰς τὴν κεφαλὴν. 19. Ἐπεὶ δὲ ἀφίκοντο ἐπὶ σταθμὸν, εὐθύς, ὥσπερ εἶχεν, ὁ Ξενοφῶν ἐλθὼν πρὸς τὸν Χειρίσοφον ἠτιᾶτο αὐτὸν, ὅτι οὐχ ὑπέμεινεν, ἀλλ' ἠναγκάζοντο φεύγοντες ἅμα μάχεσθαι. “Καὶ νῦν δύο καλῶ τε κἀγαθῷ ἀνδρὲ τεθ-

νάτην, καὶ οὔτε ἀνελέσθαι, οὔτε θάψαι αὐτὸ ἐδυνάμεθα.” 20. Ἀποκρίνεται πρὸς ταῦτα ὁ Χειρίσοφος· “Βλέψον,” ἔφη, “εἰς τὰ ὄρη, καὶ ἴδε, ὡς ἄβαστα πάντα ἐστὶ. Μία δὲ αὕτη ὁδὸς, ἣν ὀρᾷς, ὀρθία· καὶ ἐπὶ ταύτῃ ὀρᾷ ἀνθρώπων ἕξεστί σοι ὄχλον τοσοῦτον, οἳ κατειληφότες φυλάττουσι τὴν ἑκβασιν. 21. Ταῦτα ἐγὼ ἔσπευδον, καὶ διὰ τοῦτό σε οὐχ ὑπέμενον, εἴ πως δυναίμην φθάσαι, πρὶν κατειλήφθαι τὴν ὑπερβολήν· οἱ δὲ ἡγεμόνες, οὓς ἔχομεν, οὐ φασιν εἶναι ἄλλην ὁδόν.” 22. Ὁ δὲ Ξενοφὼν λέγει· “Ἄλλ’ ἐγὼ ἔχω δύο ἀνδρας. Ἐπεὶ γὰρ ἡμῖν πράγματα παρείχον, ἐνηδρεύσαμεν, (ὅπερ ἡμᾶς καὶ ἀναπνεύσαι ἐποίησε,) καὶ ἀπεκτείναμεν τινὰς αὐτῶν, καὶ ζῶντας προῦθυμήθημεν λαβεῖν, αὐτοῦ τούτου ἔνεκεν, ὅπως ἡγεμόσιν εἰδόσι τὴν χώραν χρησαίμεθα.”

23. Καὶ εὐθὺς ἀγαγόντες τοὺς ἀνθρώπους ἤλεγχον, διαλαβόντες, εἴ τινα εἶδεῖεν ἄλλην ὁδὸν ἢ τὴν φανεράν. Ὁ μὲν οὖν ἕτερος οὐκ ἔφη, καὶ μάλα πολλῶν φόβων προσαγομένων· ἐπειδὴ δὲ οὐδὲν ὠφέλιμον ἔλεγεν, ὀρώντος τοῦ ἐτέρου κατεσφάγη. 24. Ὁ δὲ λοιπὸς ἔλεξεν, ὅτι οὗτος μὲν διὰ ταῦτα οὐ φαίη εἰδέναι, ὅτι αὐτῷ τυγχάνει θυγάτηρ ἐκεῖ παρ’ ἀνδρὶ ἐκδεδομένη· αὐτὸς δ’ ἔφη ἡγήσεσθαι δυνατὴν καὶ ὑποζυγίοις πορεύεσθαι ὁδόν. 25. Ἐρωτώμενος δ’, εἰ εἴη τι ἐν αὐτῇ δυσπάριτον χωρίον, ἔφη, εἶναι ἄκρον, δ, εἰ μή τις προκαταλήψοιτο, ἀδύνατον ἔσεσθαι παρελθεῖν. 26. Ἐνταῦθα ἐδόκει, συγκαλέσαντας λοχαγοὺς καὶ πελταστὰς καὶ τῶν ὀπλιτῶν λέγειν τε τὰ παρόντα, καὶ ἐρωτᾷν, εἴ τις αὐτῶν ἐστιν, ὅστις ἀνὴρ ἀγαθὸς ἐθέλοι γενέσθαι, καὶ ὑποστὰς ἐθελοντῆς πορεύεσθαι. 27. Ὑφίστανται τῶν μὲν ὀπλιτῶν Ἀριστώνυμος Μεθυδριεὺς Ἀρκὰς, καὶ Ἀγασίας Στυμφάλιος Ἀρκὰς. Ἀντεστασίαζεν δὲ αὐτοῖς Καλλίμαχος Παρράσιος Ἀρκὰς, καὶ οὗτος ἔφη ἐθέλει πορεύεσθαι, προσλαβὼν ἐθελοντὰς ἐκ παντὸς τοῦ στρατεύματος· “εὐ γὰρ οἶδα,” ἔφη, “ὅτι ἔφονται πολλοὶ τῶν νέων ἐμοῦ ἡγουμένου.” 28. Ἐκ τούτου ἐρωτῶσιν, εἴ τις καὶ τῶν γυμνήτων ταξιάρχων ἐθέλοι συμπορεύεσθαι. Ὑφίσταται Ἀριστέας Χίος, ὃς πολλαχοῦ πολλοῦ ἀξίως τῇ στρατιᾷ εἰς τὰ τοιαῦτα ἐγένετο.

CHAP. II

Two thousand picked men are sent forward, under the guidance of the prisoner, to occupy a height. — They encounter and rout the Carduchi. — The army advances, yet not without considerable trouble and some loss. — Continuance of their toil and danger. — The Carduchi excellent archers.

1. ΚΑΙ ἦν μὲν δείλη ἤδη, οἱ δ' ἐκέλευον αὐτοὺς ἐμ-
φαγόντας πορεύεσθαι· καὶ τὸν ἡγεμόνα δῆσαντες παρα-
διδόασιν αὐτοῖς· καὶ συντίθενται, τὴν μὲν νύκτα, ἣν λά-
βωσι τὸ ἄκρον, τὸ χωρίον φυλάττειν· ἅμα δὲ τῇ ἡμέρᾳ
τῇ σάλπυγγι σημαίνειν· καὶ τοὺς μὲν ἄνω ὄντας ἰέναι
ἐπὶ τοὺς κατέχοντας τὴν φανεράν ἔκβασιν· αὐτοὶ δὲ
συμβοηθήσιν ἐκβαίνοντες ὥς ἂν δύνωνται τάχιστα.

2. Ταῦτα συνθέμενοι, οἱ μὲν ἐπορεύοντο, πλήθος ὥς δις-
χιλιοι· (καὶ ὕδωρ πολὺ ἦν ἐξ οὐρανοῦ·) Ξενοφῶν δὲ,
ἔχων τοὺς ὀπισθοφύλακας, ἡγείτο πρὸς τὴν φανεράν
ἐκβασιν, ὅπως ταύτῃ τῇ ὁδῷ οἱ πολέμιοι προσέχοιεν
τὸν νοῦν, καὶ ὥς μάλιστα λάβοιεν οἱ περιῶντες. 3.

Ἐπεὶ δὲ ἦσαν ἐπὶ χαράδραν οἱ ὀπισθοφύλακες, ἣν ἔδει
διαβάνας πρὸς τὸ ὄρθιον ἐκβαίνειν, τηνικαῦτα ἐκυλίν-
δουν οἱ βάρβαροι ὀλοιτρόχους ἀμαξιαίους, καὶ μείζους
καὶ ἐλάττους, λίθους, οἱ φερόμενοι πταίνοντες πρὸς τὰς
πέτρας διεσφειδονῶντο· καὶ παντάπασιν οὐδὲ πελάσαι
οἶόν τ' ἦν τῇ ὁδῷ. 4. Ἐνιοὶ δὲ τῶν λοχαγῶν, εἰ μὴ
ταύτῃ δύναιτο, ἄλλῃ ἐπειρῶντο· καὶ ταῦτα ἐποιοῦν,

μέχρι σκότος ἐγένετο. Ἐπεὶ δὲ ᾤοντο ἀφανεῖς εἶναι
ἀπιώντες, τότε ἀπῆλθον ἐπὶ τὸ δείπνον· ἐτύγγανον δὲ
καὶ ἀνάριστοι ὄντες αὐτῶν οἱ ὀπισθοφυλακήσαντες.

Οἱ μέντοι πολέμιοι, φοβούμενοι δηλονότι, οὐδ' ἐπαύ-
σαντο δι' ὅλης τῆς νυκτὸς κυλινδούντες τοὺς λίθους·
τεκμήρασθαι δ' ἦν τῷ ψόφῳ. 5. Οἱ δὲ ἔχοντες τὸν

ἡγεμόνα, κύκλῳ περιῶντες, καταλαμβάνουσι τοὺς φύ-
λακας ἀμφὶ πῦρ καθημένους· καὶ τοὺς μὲν ἀποκτείναν-
τες, τοὺς δὲ καταδιώξαντες, αὐτοὶ ἐνταῦθα ἔμεινον, ὥς
κατέχοντες τὸ ἄκρον. 6. Οἱ δ' οὐ κατεῖχον, ἀλλὰ
μαστὸς ἦν ὑπὲρ αὐτῶν, παρ' ὃν ἦν ἡ στενὴ αὕτη ὁδὸς,

ἐφ' ἣ ἐκάθηντο οἱ φύλακες. Ἐφοδος μέντοι αὐτόθεν ἐπὶ τοὺς πολεμίους ἦν, οἱ ἐπὶ τῇ φανερά ὁδῷ ἐκάθηντο.

7. Καὶ τὴν μὲν νύκτα ἐνταῦθα διήγαγον. Ἐπεὶ δὲ ἡμέρα ὑπέβαινε, ἐπορεύοντο συγῇ συντεταγμένοι ἐπὶ τοὺς πολεμίους· καὶ γὰρ ὁμίχλη ἐγένετο· ὥστε ἔλαθον ἐγγὺς προσελθόντες. Ἐπεὶ δὲ εἶδον ἀλλήλους, ἥ τε σάλπιγξ ἐπεφθέξατο, καὶ ἀλαλάξαντες οἱ Ἕλληνες ἔεντο εἰς τοὺς ἀνθρώπους· οἱ δ' οὐκ ἐδέξαντο, ἀλλὰ καταλιπόντες τὴν ὁδὸν φεύγοντες ὀλίγοι ἀπέβησκον· εὐζωνοὶ γὰρ ἦσαν. 8. Οἱ δ' ἀμφὶ Χειρίσοφον, ἀκούσαντες τῆς σάλπιγγος, εὐθὺς ἔεντο ἄνω κατὰ τὴν φανερὰν ὁδόν· ἄλλοι δὲ τῶν στρατηγῶν κατὰ ἀτρυβεῖς ὁδοὺς ἐπορεύοντο, ἥ ἔτυχον ἕκαστοι ὄντες, καὶ ἀναβάντες, ὡς ἐδύναντο, ἀνίμων ἀλλήλους τοῖς δόρασι. 9. Καὶ οὗτοι πρῶτοι συνέμιξαν τοῖς προκαταλαβοῦσι τὸ χωρίον. Ξενοφῶν δὲ, ἔχων τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις, ἐπορεύετο, ἥπερ οἱ τὸν ἡγεμόνα ἔχοντες· (εὐοδωτάτη γὰρ ἦν τοῖς ὑποζυγίοις) τοὺς δ' ἡμίσεις ὀπισθεν τῶν ὑποζυγίων ἔταξε. 10. Πορευόμενοι δ' ἐντυγχάνουσι λόφῳ ὑπὲρ τῆς ὁδοῦ, κατεληγμένῳ ὑπὸ τῶν πολεμίων, οὓς ἡ ἀποκόψαι ἦν ἀνάγκη, ἡ διεξεῦχθαι ἀπὸ τῶν ἄλλων Ἑλλήνων. Καὶ αὐτοὶ μὲν ἂν ἐπορεύθησαν, ἥπερ οἱ ἄλλοι· τὰ δ' ὑποζύγια οὐκ ἦν ἄλλη ἢ ταύτη ἐκβῆναι. 11. Ἐνθα δὴ παρακελευσάμενοι ἀλλήλους προσβάλλουσι πρὸς τὸν λόφον ὀρθλοὶς τοῖς λόχοις, οὐ κύκλῳ, ἀλλὰ καταλιπόντες ἄφοδον τοῖς πολεμίοις, εἰ βούλονται φεύγειν. 12. Καὶ τέως μὲν αὐτοὺς ἀναβαίνοντας, ὅπῃ ἐδύναντο ἕκαστος, οἱ βάρβαροι ἐτόξευον καὶ ἔβαλλον, ἐγγὺς δ' οὐκ προσέεντο, ἀλλὰ φυγῇ λείπουσι τὸ χωρίον. Καὶ τοῦτόν τε παρεληλύθεισαν οἱ Ἕλληνες, καὶ ἕτερον ὁρώσιν ἔμπροσθεν λόφον κατεχόμενον· ἐπὶ τοῦτον αὖθις ἐδόκει πορεύεσθαι. 13. Ἐννοήσας δ' ὁ Ξενοφῶν, μὴ, εἰ ἔρημον καταλείποι τὸν ἡλωκότα λόφον, καὶ πάλιν λαβόντες οἱ πολέμιοι ἐπιθοῦντο τοῖς ὑποζυγίοις παριοῦσιν, (ἐπὶ πολὺ δὲ ἦν τὰ ὑποζύγια, ἅτε διὰ στενῆς τῆς ὁδοῦ πορευόμενα,) καταλείπει ἐπὶ τοῦ λόφου λοχαγοὺς Κηφισόδωρον Κηφισοφῶντος, Ἀθηναῖον, καὶ Ἀμφικράτην Ἀμφιδήμου, Ἀθηναῖον, καὶ Ἀρχαγόραν Ἀργεῖον φυγάδα· αὐτὸς δὲ σίγῃ

τοῖς λοιποῖς ἐπορεύετο ἐπὶ τὸν δεύτερον λόφον, καὶ τῷ αὐτῷ τρόπῳ καὶ τοῦτον αἰροῦσιν. 14. Ἐτι δ' αὐτοῖς τρίτος μαστὸς λοιπὸς ἦν πολὺ ὀρθιώτατος, ὃ ὑπὲρ τῆς ἐπὶ τῷ πυρὶ καταληφθείσης φυλακῆς, τῆς νυκτὸς, ὑπὸ τῶν προελθόντων. 15. Ἐπεὶ δ' ἐγγὺς ἦγον οἱ Ἕλληνες, λείπουσιν οἱ βάρβαροι ἀμαχητὶ τὸν μαστόν· ὥστε θαυμαστὸν γενέσθαι πᾶσι, καὶ ὑπώπτευν, δέισαντας αὐτοὺς, μὴ κυκλωθέντες πολιορκοῖντο, ἀπολιπεῖν. Οἱ δὲ ἄρα, ἀπὸ τοῦ ἄκρου καθορῶντες τὰ ὀπισθεν γυγνόμενα, πάντες ἐπὶ τοὺς ὀπισθοφύλακας ἐχώρουν.

16. Καὶ Ξενοφῶν μὲν σὺν τοῖς νεωτάτοις ἀνέβαινεν ἐπὶ τὸ ἄκρον, τοὺς δ' ἄλλους ἐκέλευσεν ὑπάγειν, ὅπως οἱ τελευταῖοι λόχοι προσμίξειαν· καὶ προελθόντας κατὰ τὴν ὁδὸν ἐν τῷ ὁμαλῷ θέσθαι τὰ ὄπλα εἶπεν. 17. Καὶ ἐν τούτῳ τῷ χρόνῳ ἦλθεν Ἀρχαγόρας ὁ Ἀργεῖος πεφευγὼς, καὶ λέγει, ὥς ἀπεκόπησαν ἀπὸ τοῦ πρώτου λόφου, καὶ ὅτι τεθνήσκει Κηφισόδωρος καὶ Ἀμφικράτης, καὶ ἄλλοι, ὅσοι μὴ ἀλλόμενοι κατὰ τῆς πέτρας πρὸς τοὺς ὀπισθοφύλακας ἀφίκοντο. 18. Ταῦτα δὲ διαπραξάμενοι οἱ βάρβαροι ἤκον. ἐπ' ἀντίπορον λόφον τῷ μαστῷ· καὶ ὁ Ξενοφῶν διελέγετο αὐτοῖς δι' ἐρμηνέως περὶ σπονδῶν, καὶ τοὺς νεκροὺς ἀπῆτει. 19. Οἱ δ' ἔφασαν ἀποδώσειν, ἐφ' ᾧ μὴ καλεῖν τὰς κώμας. Συνωμολόγει ταῦτα ὁ Ξενοφῶν. Ἐν ᾧ δὲ τὸ μὲν ἄλλο στράτευμα παρήει, οἱ δὲ ταῦτα διελέγοντο, πάντες, οἱ ἐκ τούτου τοῦ τόπου συνεῤῥύησαν, ἐνταῦθα ἴσταντο οἱ πολέμιοι. 20. Καὶ ἐπεὶ ἤρξαντο καταβαίνειν ἀπὸ τοῦ μαστοῦ πρὸς τοὺς ἄλλους, ἐνθα τὰ ὄπλα ἔκειντο, ἴεντο δὴ οἱ πολέμιοι πολλῶ· πλήθει καὶ θορύβῳ· καὶ ἐπεὶ ἐγένοντο ἐπὶ τῆς κορυφῆς τοῦ μαστοῦ, ἀφ' οὗ Ξενοφῶν κατέβαινεν, ἐκυλίνδουν πέτρας· καὶ ἐνὸς μὲν κατέαξαν τὸ σκέλος, Ξενοφῶντα δὲ ὁ ὑπασπιστῆς, ἔχων τὴν ἀσπίδα, ἀπέλιπεν. 21. Εὐρύλοχος δὲ Λουσιεὺς Ἀρκὰς προσέδραμεν αὐτῷ ὀπλίτης, καὶ πρὸ ἀμφοῖν προβεβλημένος ἀπεχώρει, καὶ οἱ ἄλλοι πρὸς τοὺς συντεταγμένους ἀπῆλθον.

22. Ἐκ δὲ τούτου πᾶν ὁμοῦ ἐγένετο τὸ Ἑλληνικόν, καὶ ἐσκήνησαν αὐτοῦ ἐν πολλαῖς καὶ καλαῖς οἰκίαις, καὶ ἐπιτηδείοις δαψιλέσι· καὶ γὰρ οἶνος πολὺς ἦν, ὃν ἐν

λάκκοις κονιατοῖς εἶχον. 23. Ξενοφῶν δὲ καὶ Χειρίσοφος διεπράξαντο, ὥστε λαβόντες τοὺς νεκροὺς ἀποδοῦναι τὸν ἡγεμόνα· καὶ πάντα ἐποίησαν τοῖς ἀπαθανοῦσιν ἐκ τῶν δυνατῶν, ὥσπερ νομίζεται ἀνδράσιν ἀγαθοῖς. 24. Τῇ δ' ὑστεραίᾳ ἄνευ ἡγεμόνος ἐπορεύοντο· μαχόμενοι δ' οἱ πολέμιοι, καὶ, ὅπη εἴη στενὸν χωρίον, προκαταλαμβάνοντες, ἐκάλουν τὰς παρόδους. 25. Ὅποτε μὲν οὖν τοὺς πρώτους κωλύειν, Ξενοφῶν, ὅπισθεν ἐκβαίνων πρὸς τὰ ὄρη, ἔλκε τὴν ἀπόφραξιν τῆς παρόδου τοῖς πρώτοις, ἀνωτέρω πειρώμενος γίνεσθαι τῶν κωλύοντων· 26. ὅποτε δὲ τοῖς ὅπισθεν ἐπιθόιντο, Χειρίσοφος ἐκβαίνων, καὶ πειρώμενος ἀνωτέρω γίνεσθαι τῶν κωλύοντων, ἔλκε τὴν ἀπόφραξιν τῆς παρόδου τοῖς ὅπισθεν. Καὶ αἰεὶ οὕτως ἐβοήθουν ἀλλήλοις, καὶ ἰσχυρῶς ἀλλήλων ἐπεμελοῦντο. 27. Ἦν δὲ ὅποτε καὶ αὐτοῖς τοῖς ἀναβᾶσι πολλὰ πράγματα παρεῖχον οἱ βάρβαροι πάλιν καταβαίνουσιν· ἐλαφροὶ γὰρ ἦσαν, ὥστε καὶ ἐγγύθεν φεύγοντες ἀποφεύγειν· οὐδὲν γὰρ ἄλλο εἶχον ἢ τόξα καὶ σφενδόνας. 28. Ἀριστοὶ δὲ τοξόται ἦσαν· εἶχον δὲ τόξα ἐγγὺς τριπλήχη, τὰ δὲ τοξεύματα πλέον ἢ διπλήχη· εἰλκον δὲ τὰς νευρὰς, ὅποτε τοξεύειν, πρὸς τὸ κάτω τοῦ τόξου τῷ ἀριστερῷ ποδὶ προβαινόντες. Τὰ δὲ τοξεύματα ἐχώρει διὰ τῶν ἀσπίδων καὶ διὰ τῶν θωράκων· ἐχρῶντο δὲ αὐτοῖς οἱ Ἕλληνες, ἐπεὶ λάβοιεν, ἀκοντίοις, ἐναγκυλῶντες. Ἐν τούτοις τοῖς χωρίοις οἱ Κρήτες χρησιμώτατοι ἐγένοντο· ἥρχε δὲ αὐτῶν Στρατοκλῆς Κρής.

CHAP. III.

The Greeks encamp in some villages near the Centrites. — New difficulties and anxieties: the depth of the river, the enemy on the opposite bank, the Carduchi in their rear. — Xenophon's dream. — Two young men discover a ford. — By Xenophon's manœuvre the Greeks cross in safety.

1. ΤΑΥΤΗΝ δ' αὖ τὴν ἡμέραν ἡλλίσθησαν ἐν ταῖς κώμαις ταῖς ὑπὲρ τοῦ πεδίου τοῦ παρὰ τὸν Κεντρίτην ποταμὸν, εὖρος ὡς δίπλεθρον, ὃς ὀρίζει τὴν Ἀρμενίαν

καὶ τὴν τῶν Καρδούχων χώραν· καὶ οἱ Ἕλληνες ἐν-
ταῦθα ἀνεπαύσαντο ἄσμενοι ἰδόντες πεδίον· ἀπεῖχε δὲ
τῶν ὁρέων ὁ ποταμὸς ὥς ἐξ ἡ ἑπτὰ στάδια τῶν Καρ-
δούχων. 2. Τότε μὲν οὖν ἠϋλίσθησαν μάλα ἡδέως, καὶ
τὰ ἐπιτήδεια ἔχοντες, καὶ πολλὰ τῶν παρεληλυθότων
πόνων μνημονεύοντες. Ἐπτὰ γὰρ ἡμέρας, ὅσασπερ
ἐπορεύθησαν διὰ τῶν Καρδούχων, πάσας μαχόμενοι
διετέλεσαν, καὶ ἔπαθον κακὰ, ὅσα οὐδὲ τὰ σύμπαντα
ὑπὸ βασιλέως καὶ Τισσαφέρνους. Ὡς οὖν ἀπηλλαγ-
μένοι τούτων ἡδέως ἐκοιμήθησαν.

3. Ἄμα δὲ τῇ ἡμέρᾳ ὁρώσιν ἱππέας που πέραν τοῦ
ποταμοῦ ἐξωπλισμένους, ὥς κωλύοντας διαβαίνειν·
πεζοὺς δ' ἐπὶ ταῖς ὄχθαις παρατεταγμένους ἄνω τῶν ἱπ-
πέων, ὥς κωλύοντας εἰς τὴν Ἀρμενίαν ἐκβαίνειν.

4. Ἦσαν δὲ οὗτοι Ὀρόντου καὶ Ἀρτίουχου, Ἀρμένιοι
καὶ Μαρδόνιοι καὶ Χαλδαῖοι μισθοφόροι. Ἐλέγοντο δὲ
οἱ Χαλδαῖοι ἐλεύθεροι καὶ ἄλκιμοι εἶναι· ὅπλα δ' εἶχον
γέρρα μακρὰ καὶ λόγχας. 5. Αἱ δὲ ὄχθαι αὗται, ἐφ'
ᾧ παρατεταγμένοι οὗτοι ἦσαν, τρία ἢ τέτταρα πλέθρα
ἀπὸ τοῦ ποταμοῦ ἀπεῖχον· ὁδὸς δὲ μία ἢ ὀρωμένη ἦν
ἄγουσα ἄνω, ὥσπερ χειροποίητος· ταύτῃ ἐπειρῶντο δια-
βαίνειν οἱ Ἕλληνες. 6. Ἐπεὶ δὲ πειρωμένοις τό τε
ὔδωρ ὑπὲρ τῶν μαστῶν ἐφαίνετο, καὶ τραχὺς ἦν ὁ πο-
ταμὸς μεγάλοις λίθοις καὶ ὀλισθηροῖς, καὶ οὔτε ἐν τῷ
ὔδατι τὰ ὅπλα ἦν ἔχειν· εἰ δὲ μὴ, ἥρπαζεν ὁ ποταμὸς·
ἐπὶ τε τῆς κεφαλῆς τὰ ὅπλα εἴ τις φέροι, γυμνοὶ ἐγίγ-
νοντο πρὸς τὰ τοξεύματα καὶ τὰ ἄλλα βέλη· ἀνεχώρη-
σαν οὖν, καὶ αὐτοῦ ἐστρατοπεδεύσαντο παρὰ τὸν
ποταμόν.

7. Ἐνθα δὲ αὐτοὶ τὴν πρόσθεν νύκτα ἦσαν, ἐπὶ τοῦ
ὅρου ἐώρων τοὺς Καρδούχους πολλοὺς συνειλεγμένους
σὺν τοῖς ὅπλοις. Ἐνταῦθα δὴ πολλὴ ἀθυμία ἦν τοῖς
Ἕλλησιν, ὁρώσι μὲν τοῦ ποταμοῦ τὴν δυσπορίαν,
ὁρώσι δὲ τοὺς διαβαίνειν κωλύοντας, ὁρώσι δὲ τοῖς δια-
βαίνουσιν ἐπικεισομένους τοὺς Καρδούχους ὀπισθεν.
8. Ταύτην μὲν οὖν τὴν ἡμέραν καὶ τὴν νύκτα ἔμενον ἐν
πολλῇ ἀπορίᾳ ὄντες. Ξενοφῶν δὲ ὄναρ εἶδεν· ἔδοξεν
ἐν πέδαις δεδέσθαι, αὐταὶ δὲ αὐτῷ αὐτόματοι περιβόρνη-
ναι, ὥστε λυθῆναι καὶ διαβαίνειν, ὅπόσον ἐβούλετο.

Ἐπεὶ δὲ ὄρθρος ἦν, ἔρχεται πρὸς τὸν Χειρίσοφον, καὶ λέγει, ὅτι ἐλπίδας ἔχει καλῶς ἔσσεσθαι· καὶ διηγεῖται αὐτῷ τὸ ὄναρ. 9. Ὁ δὲ ἡδετό τε, καὶ, ὥς τάχιστα ἔως ὑπέφαινε, ἐθύοντο πάντες παρόντες οἱ στρατηγοί· καὶ τὰ ἱερὰ καλὰ ἦν εὐθύς ἐπὶ τοῦ πρώτου. Καὶ ἀπίοντες ἀπὸ τῶν ἱερῶν οἱ στρατηγοὶ καὶ λοχαγοὶ παρήγγελλον τῇ στρατιᾷ ἀριστοποιεῖσθαι. 10. Ἀριστῶντι δὲ τῷ Ξενοφῶντι προσέτρεχον δύο νεανίσκω· ἤδεσαν γὰρ πάντες, ὅτι ἐξείη αὐτῷ καὶ ἀριστῶντι καὶ δειπνούντι προσελθεῖν, καὶ, εἰ καθεύδοι, ἐπεγείραντα εἰπεῖν, εἴ τί τις ἔχοι τῶν πρὸς τὸν πόλεμον. 11. Καὶ τότε ἔλεγον, ὅτι τυγχάνοιεν φρύγανα συλλέγοντες ὥς ἐπὶ πῦρ, κᾶπεια κατίδοιεν ἐν τῷ πέραν, ἐν πέτραις καθηκούσαις ἐπ' αὐτὸν τὸν ποταμὸν, γέροντά τε καὶ γυναῖκα καὶ παιδίσκας, ὥσπερ μαρσίπους ἱματίων κατατιθεμένους ἐν πέτρᾳ ἀντρώδει. 12. Ἰδοῦσι δὲ σφισι δόξαι ἀσφαλὲς εἶναι διαβαίνειν· οὐδὲ γὰρ τοῖς πολεμίοις ἱππεῦσι πρόσβατον εἶναι κατὰ τοῦτο. Ἐκδύντες δὲ ἔφασαν, ἔχοντες τὰ ἐγχειρίδια, γυμνοὶ ὥς νευσούμενοι διαβαίνειν· πορευόμενοι δὲ πρόσθεν διαβαίνειν, πρὶν βρέξαι τὰ αἰδοῖα· καὶ διαβάντες, καὶ λαβόντες τὰ ἱμάτια, πάλιν ἤκειν.

13. Εὐθύς οὖν ὁ Ξενοφὼν αὐτὸς τε ἔσπενδε, καὶ τοῖς νεανίσκοις ἐγγεῖν ἐκέλευσε, καὶ εὐχεσθαι τοῖς φήνασι θεοῖς τά τε ὀνείρατα καὶ τὸν πόρον καὶ τὰ λοιπὰ ἀγαθὰ ἐπιτελέσαι. Σπείσας δὲ εὐθύς ἦγε τοὺς νεανίσκους παρὰ τὸν Χειρίσοφον, καὶ διηγοῦνται ταῦτα. 14. Ἀκούσας δὲ καὶ ὁ Χειρίσοφος σπονδὰς ἐποίει. Σπείσαντες δὲ τοῖς μὲν ἄλλοις παρήγγελλον συσκευάζεσθαι, αὐτοὶ δὲ, συγκαλέσαντες τοὺς στρατηγοὺς, ἐβουλευόντο, ὅπως ἂν κάλλιστα διαβαίεν, καὶ τοὺς τε ἔμπροσθεν νικῶεν, καὶ ὑπὸ τῶν ὀπισθεν μηδὲν κακὸν πάσχοιεν. 15. Καὶ ἔδοξεν αὐτοῖς, Χειρίσοφον μὲν ἡγεῖσθαι, καὶ διαβαίνειν, ἔχοντα τὸ ἥμισυ τοῦ στρατεύματος, τὸ δὲ ἥμισυ ὑπομένειν σὺν Ξενοφῶντι· τὰ δὲ ὑποζύγια καὶ τὸν ὄχλον ἐν μέσῳ τούτων διαβαίνειν. 16. Ἐπεὶ δὲ καλῶς ταῦτα εἶχεν, ἐπορεύοντο· ἡγοῦντο δὲ οἱ νεανίσκοι, ἐν ἀριστερᾷ ἔχοντες τὸν ποταμὸν· ὁδὸς δὲ ἦν ἐπὶ τὴν διάβασιν ὥς τέτταρα στάδια.

17. Πορευομένων δ' αὐτῶν ἀντιπαρήεσαν αἱ τάξεις τῶν ἱππέων. Ἐπεὶ δ' ἦσαν κατὰ τὴν διάβασιν καὶ τὰς ὄχθας τοῦ ποταμοῦ, ἔθεντο τὰ ὄπλα, καὶ αὐτοὺς πρῶτος Χειρίσοφος στεφανωσάμενος, καὶ ὑποδὺς, ἐλάμβανε τὰ ὄπλα, καὶ τοῖς ἄλλοις πᾶσι παρήγγελλε· καὶ τοὺς λοχαγοὺς ἐκέλευεν ἄγειν τοὺς λόχους ὀρθίους, τοὺς μὲν ἐν ἀριστερᾷ, τοὺς δὲ ἐν δεξιᾷ ἑαυτοῦ. 18. Καὶ οἱ μὲν μάντεις ἐσφαγιάζοντο εἰς τὸν ποταμόν· οἱ δὲ πολέμιοι ἐτόξευόν τε καὶ ἐσφενδόνων· ἄλλ' οὐπω ἐξικνούντο. 19. Ἐπεὶ δὲ καλὰ ἦν τὰ σφάγια, ἐπαιάνιζον πάντες οἱ στρατιῶται καὶ ἀνηλάλαζον, συνωλόλυζον δὲ καὶ αἱ γυναῖκες ἅπασαι. Πολλὰ γὰρ ἦσαν ἑταῖραι ἐν τῷ στρατεύματι.

20. Καὶ Χειρίσοφος μὲν ἐνέβαινε καὶ οἱ σὺν αὐτῷ· ὁ δὲ Ξενοφῶν, λαβὼν τῶν ὀπισθοφυλάκων τοὺς εὐζωνοτάτους, ἔθει ἀνὰ κράτος πάλιν ἐπὶ τὸν πόρον τὸν κατὰ τὴν ἔκβασιν τὴν εἰς τὰ τῶν Ἀρμενίων ὄρη· προσποιούμενος ταύτῃ διαβὰς ἀποκλείσειν τοὺς παρὰ τὸν ποταμόν ἱππέας. 21. Οἱ δὲ πολέμιοι, ὀρώντες μὲν τοὺς ἀμφὶ Χειρίσοφον εὐπετῶς τὸ ὕδωρ περῶντας, ὀρώντες δὲ τοὺς ἀμφὶ Ξενοφῶντα θέοντας εἰς τοῦμπαλιν, δεισσαντες μὴ ἀποκλεισθῆσαν, φεύγουσιν ἀνὰ κράτος ὡς πρὸς τὴν ἀπὸ τοῦ ποταμοῦ ἔκβασιν ἄνω. Ἐπεὶ δὲ κατὰ τὴν ὁδὸν ἐγένοντο, ἔτεινον ἄνω πρὸς τὸ ὄρος. 22. Λύκιος δὲ, ὁ τὴν τάξιν ἔχων τῶν ἱππέων, καὶ Αἰσχίνης, ὁ τὴν τάξιν ἔχων τῶν πελταστῶν τῶν ἀμφὶ Χειρίσοφον, ἐπεὶ ἑώρων ἀνὰ κράτος φεύγοντας, εἶποντο· οἱ δὲ στρατιῶται ἐβόων μὴ ἀπολείπεσθαι, ἀλλὰ συνεκβαίνειν ἐπὶ τὸ ὄρος. 23. Χειρίσοφος δ' αὖ, ἐπεὶ διέβη, τοὺς μὲν ἱππέας οὐκ ἔδωκεν, εὐθύς δὲ κατὰ τὰς προσηκούσας ὄχθας ἐπὶ τὸν ποταμόν ἐξέβαινε ἐπὶ τοὺς ἄνω πολεμίους. Οἱ δὲ ἄνω, ὀρώντες μὲν τοὺς ἑαυτῶν ἱππέας φεύγοντας, ὀρώντες δὲ ὀπλίτας ἐπιόντας σφίσιν, ἐκλείπουνσι τὰ ὑπὲρ τοῦ ποταμοῦ ἄκρα.

24. Ξενοφῶν δὲ, ἐπεὶ τὰ πέραν ἑώρα καλῶς γυγνόμενα, ἀπεχώρει τὴν ταχίστην πρὸς τὸ διαβαῖνον στρατεύμα. (Καὶ γὰρ οἱ Καρδοῦχοι φανεροὶ ἤδη ἦσαν εἰς τὸ πεδίου καταβαίνοντες, ὡς ἐπιθησόμενοι τοῖς τελευταίοις.) 25. Καὶ Χειρίσοφος μὲν τὰ ἄνω κατεῖχε,

Λύκιος δὲ σὺν ὀλίγοις, ἐπιχειρήσας ἐπιδιώξει, ἔλαβε τῶν σκευοφόρων τὰ ὑπολειπόμενα, καὶ μετὰ τούτων ἐσθῆτά τε καλὴν καὶ ἐκπώματα. 26. Καὶ τὰ μὲν σκευοφόρα τῶν Ἑλλήνων καὶ ὁ ὄχλος ἀκμὴν διέβαινε· Ξενοφῶν δὲ στρέψας πρὸς τοὺς Καρδούχους ἀντία τὰ ὄπλα ἔθετο· καὶ παρήγγειλε τοῖς λοχαγοῖς, κατ' ἐνωμοτίας ποιήσασθαι ἕκαστον τὸν ἑαυτοῦ λόχον, παρ' ἀσπίδας παραγαγόντας τὴν ἐνωμοτίαν ἐπὶ φάλαγγος· καὶ τοὺς μὲν λοχαγοὺς καὶ τοὺς ἐνωμοτάρχας πρὸς τῶν Καρδούχων ἵεναι, οὐραγοὺς δὲ καταστήσασθαι πρὸς τοῦ ποταμοῦ.

27. Οἱ δὲ Καρδοῦχοι, ὡς ἑώρων τοὺς ὀπισθοφύλακας τοῦ ὄχλου ψιλουμένους, καὶ ὀλίγους ἤδη φαινομένους, θᾶττον δὴ ἐπήεσαν, ὥδ' αὖς τινας ἄδοντες. Ὁ δὲ Χειρίσοφος, ἐπεὶ τὰ παρ' αὐτῷ ἀσφαλῶς εἶχε, πέμπει παρὰ Ξενοφῶντα τοὺς πελταστὰς καὶ σφενδονήτας καὶ τοξότας, καὶ κελεύει ποιεῖν, ὅ τι ἂν παραγγέλλῃ. 28. Ἰδὼν δὲ αὐτοὺς καταβαίνοντας ὁ Ξενοφῶν, πέμψας ἄγγελον, κελεύει αὐτοῦ μέναι ἐπὶ τοῦ ποταμοῦ μὴ διαβάντας· ὅταν δ' ἄρξωνται αὐτοὶ διαβαίνειν, ἐναντίους ἔνθεν καὶ ἔνθεν σφῶν ἐμβαίνειν ὡς διαβησομένους, διηγκυλισμένους τοὺς ἀκοντιστὰς, καὶ ἐπιβεβλημένους τοὺς τοξότας· μὴ πρόσω δὲ τοῦ ποταμοῦ προβαίνειν. 29. Τοῖς δὲ παρ' αὐτῷ παρήγγειλεν, ἐπειδὰν σφενδὸν ἔξικνῆται, καὶ ἀσπίς ψοφῇ, παιανίσαντας θεῖν αἰεὶ ἐς τοὺς πολέμους· ἐπειδὰν δὲ ἀναστρέψωσιν οἱ πολέμοι, καὶ ἐκ τοῦ ποταμοῦ ὁ σαλπυγκτὴς σημήνῃ τὸ πολεμικόν, ἀναστρέψαντας ἐπὶ δόρυ ἡγείσθαι μὲν τοὺς οὐραγοὺς, θεῖν δὲ πάντας ὀτιτάχιστα, καὶ διαβαίνειν, ἧ ἕκαστος τὴν τάξιν εἶχεν, ὡς μὴ ἐμποδίζειν ἀλλήλους· ὅτι οὗτος ἄριστος ἔσοιτο, ὃς ἂν πρῶτος ἐν τῷ πέραν γένηται.

30. Οἱ δὲ Καρδοῦχοι, ὁρῶντες ὀλίγους ἤδη τοὺς λοιποὺς, (πολλοὶ γὰρ καὶ τῶν μένειν τεταγμένων ὄχοντο ἐπιμελησόμενοι, οἱ μὲν ὑποζυγίων, οἱ δὲ σκευῶν, οἱ δὲ ἑταιρῶν,) ἐνταῦθα δὴ ἐπέκειντο θρασέως, καὶ ἤρχοντο σφενδονᾶν καὶ τοξεύειν. 31. Οἱ δὲ Ἕλληνες παιανίσαντες ὥρμησαν δρόμῳ ἐπ' αὐτούς· οἱ δ' οὐκ ἐδέξαντο· καὶ γὰρ ἦσαν ὀπλισμένοι, ὡς μὲν ἐν τοῖς ἄρεσιν ἰκανῶς πρὸς τὸ ἐπιδραμεῖν καὶ φεύγειν, πρὸς δὲ τὸ εἰς χεῖρας

δέχεσθαι οὐχ ἱκανῶς. 32. Ἐν τούτῳ σημαίνει ὁ σαλπυκτής· καὶ οἱ μὲν πολέμιοι ἔφευγον πολὺ ἔτι θάπτον· οἱ δ' Ἕλληνες, τὰ ἐναντία στρέψαντες, ἔφευγον διὰ τοῦ ποταμοῦ ὀτιτάχιστα. 33. Τῶν δὲ πολεμίων οἱ μὲν τινες αἰσθόμενοι πάλιν ἔδραμον ἐπὶ τὸν ποταμὸν, καὶ τοξεύοντες ὀλίγους ἔτρωσαν· οἱ δὲ πολλοὶ, καὶ πέραν ὄντων τῶν Ἑλλήνων, ἔτι φανεροὶ ἦσαν φεύγοντες. 34. Οἱ δὲ ὑπαντήσαντες, ἀνδριζόμενοι καὶ προσωτέρω τοῦ καιροῦ προϊόντες, ὕστερον τῶν μετὰ Ξενοφώντος διέβησαν πάλιν· καὶ ἐτρώθησάν τινες καὶ τούτων.

CHAP. IV.

The Greeks enter Armenia. — Pass the sources of the Tigris. — Arrive in Western Armenia. — Teribazus, the Lieutenant-Governor, makes a treaty with them, yet collects forces to attack them. — His camp taken and plundered.

1. ἘΠΕΙ' δὲ διέβησαν ἀμφὶ μέσον ἡμέρας, συνταξάμενοι ἐπορεύθησαν διὰ τῆς Ἀρμενίας πεδίον ἅπαν καὶ λείους γηλόφους, οὐ μείον ἢ πέντε παρασάγγας· οὐ γὰρ ἦσαν ἐγγὺς τοῦ ποταμοῦ κῶμαι, διὰ τοὺς πολέμους τοὺς πρὸς Καρδούχους. 2. Εἰς δὲ ἦν ἀφίκοντο κώμην, μεγάλῃ τε ἦν, καὶ βασιλείῳ τε εἶχε τῷ σατράπῃ, καὶ ἐπὶ ταῖς πλείσταις οἰκίαις τύρσεις ἐπήσαν· ἐπιτήδεια δ' ἦν δαψιλῇ. 3. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς δύο, παρασάγγας δέκα, μέχρις ὑπερήλθον τὰς πηγὰς τοῦ Τύγρητος ποταμοῦ. Ἐντεῦθεν δ' ἐπορεύθησαν σταθμοὺς τρεῖς, παρασάγγας πεντεκαίδεκα, ἐπὶ τὸν Τηλεβόαν ποταμόν. Οὗτος δ' ἦν μέγας μὲν οὐ, καλὸς δέ· κῶμαι δὲ πολλαὶ περὶ τὸν ποταμὸν ἦσαν. 4. Ὁ δὲ τόπος οὗτος Ἀρμενία ἐκαλεῖτο ἢ πρὸς ἐσπέραν. Ὑπαρχος δ' αὐτῆς ἦν Τηρίβαζος, ὁ καὶ βασιλεῖ φίλος γενόμενος· καὶ ὅποτε παρείη, οὐδεὶς ἄλλος βασιλεῖα ἐπὶ τὸν ἵππον ἀνέβαλλεν. 5. Οὗτος προσήλασεν ἱππέας ἔχων, καὶ, προπέμψας ἑρμηνέας, εἶπεν, ὅτι βούλοιτο διαλεχθῆναι τοῖς ἀρχουσι. Τοῖς δὲ στρατηγοῖς ἔδοξεν ἀκούσαι· καὶ προσελθόντες εἰς ἐπήκοον ἡρώτων, τί θέλοι.

6. Ὁ δὲ ἔλεγεν, ὅτι σπείσασθαι βούλοιο, ἐφ' ᾧ μήτ' αὐτὸς τοὺς Ἕλληνας ἀδικεῖν, μήτ' ἐκείνους καίειν τὰς οἰκίας, λαμβάνειν τε τὰ ἐπιτήδεια, ὅσων δέοιντο. Ἔδοξε ταῦτα τοῖς στρατηγοῖς, καὶ ἐσπείσαντο ἐπὶ τούτοις.

7. Ἐντεῦθεν ἐπορεύθησαν σταθμοὺς τρεῖς, διὰ τοῦ πεδίου, παρασάγγας πεντεκαίδεκα· καὶ Τηρίβαζος παρηκολούθει ἔχων τὴν ἑαυτοῦ δύναμιν, ἀπέχων ὡς δέκα σταδίους· καὶ ἀφίκοντο εἰς βασιλεια καὶ κώμας περίξ πολλὰς, πολλῶν τῶν ἐπιτηδείων μεστάς.

8. Στρατοπεδευομένων δ' αὐτῶν γίνεται τῆς νυκτὸς χιὼν πολλή· καὶ ἔωθεν ἔδοξε διασκηνῆσαι τὰς τάξεις καὶ τοὺς στρατηγοὺς κατὰ τὰς κώμας· οὐ γὰρ ἐώρων πολέμιον οὐδένα, καὶ ἀσφαλὲς ἐδόκει εἶναι, διὰ τὸ πλῆθος τῆς χιονος.

9. Ἐνταῦθα εἶχον πάντα τὰ ἐπιτήδεια, ὅσα ἐστὶν ἀγαθὰ, ἱερεῖα, σῖτον, οἶνους παλαιοὺς εὐώδεις, ἀσταφίδας, ὄσπρια παντοδαπά. Τῶν δὲ ἀποσκεδαννυμένων τινὲς ἀπὸ τοῦ στρατοπέδου ἔλεγον, ὅτι κατίδοιεν στράτευμα, καὶ νύκτωρ πολλὰ πυρὰ φαίνοντο.

10. Ἐδόκει δὴ τοῖς στρατηγοῖς οὐκ ἀσφαλὲς εἶναι διασκηνοῦν, ἀλλὰ συναγαγεῖν τὸ στράτευμα. Πάλιν ἐντεῦθεν συνήλθον· καὶ γὰρ ἐδόκει συναιθριάζειν.

11. Νυκτερευόντων δ' αὐτῶν ἐνταῦθα, ἐπιπίπτει χιὼν ἄπλετος, ὥστε ἀπέκρυψε καὶ τὰ ὄπλα καὶ τοὺς ἀνθρώπους κατακειμένους, καὶ τὰ ὑποζύγια συνεπέδησεν ἡ χιὼν· καὶ πολλὸς ὄκνος ἦν ἀνίστασθαι· κατακειμένων γὰρ ἀλεεινὸν ἦν ἡ χιὼν ἐπιπεπτωκυῖα, ὅφρ' μὴ παραρρύνει.

12. Ἐπεὶ δὲ Ξενοφῶν ἐτόλμησε, γυμνὸς ὢν, ἀναστὰς σχίζειν ξύλα, τάχα ἀναστὰς τις καὶ ἄλλος, ἐκείνου ἀφελόμενος, ἔσχισεν. Ἐκ δὲ τούτου καὶ οἱ ἄλλοι ἀναστάντες πῦρ ἔκαιον καὶ ἐχρόντο· 13. πολλὴ γὰρ ἐνταῦθα εὗρίσκετο χρίσμα, ᾧ ἐχρῶντο αὐτ' ἐλαίου, σύειον καὶ σησάμινον καὶ ἀμυγδάλινον, ἐκ τῶν πικρῶν, καὶ τερεβίνθινον. Ἐκ δὲ τῶν αὐτῶν τούτων καὶ μύρον εὗρίσκετο.

14. Μετὰ ταῦτα πάλιν ἐδόκει διασκηνητέον εἶναι κατὰ τὰς κώμας εἰς στέγας. Ἐνθα δὴ οἱ στρατιῶται σὺν πολλῇ κραυγῇ καὶ ἡδονῇ ἔθεον ἐπὶ τὰς στέγας καὶ τὰ ἐπιτήδεια· ὅσοι δὲ, ὅτε τοπρότερον ἀπήρσαν, τὰς οἰκίας ἐνέπρησαν, ὑπὸ τῆς αἰθρίας δίκην ἐδίδοσαν

κακῶς σκηνοῦντες. 15. Ἐντεῦθεν ἔπεμψαν τῆς νυκτὸς Δημοκράτην Τεμενίτην, ἄνδρας δόντες, ἐπὶ τὰ ὄρη, ἔνθα ἔφασαν οἱ ἀποσκευάζοντες καθορᾶν τὰ πυρὰ· οὗτος γὰρ ἐδόκει καὶ πρότερον πολλὰ ἤδη ἀληθεύσαι τοιαῦτα, τὰ ὄντα τε ὡς ὄντα, καὶ τὰ μὴ ὄντα ὡς οὐκ ὄντα. 16. Πορευθεὶς δὲ, τὰ μὲν πυρὰ οὐκ ἔφη ἰδεῖν, ἄνδρα δὲ συλλαβὼν ἤκεν ἄγων, ἔχοντα τόξον Περσικόν, καὶ φαρέτρην, καὶ σάγαριν, οἶανπερ καὶ αἱ Ἀμαζόνες ἔχουσιν. 17. Ἐρωτώμενος δὲ, πόδαπὸς εἴη, Πέρσης μὲν ἔφη εἶναι, πορεύεσθαι δὲ ἀπὸ τοῦ Τηριβάζου στρατεύματος, ὅπως ἐπιτήδεια λάβοι. Οἱ δ' ἡρώτων αὐτὸν, τὸ στρατεύμα ὅπόσον τε εἴη, καὶ ἐπὶ τίνι συνειλεγμένον. 18. Ὁ δὲ εἶπεν, ὅτι Τηρίβαζος εἴη ἔχων τὴν τε ἑαυτοῦ δύναμιν, καὶ μισθοφόρους Χάλυβας καὶ Ταόχους· παρεσκευάσθαι δὲ αὐτὸν ἔφη, ὡς, ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους ἐν τοῖς στενοῖς, ἥπερ μοναχῇ εἴη πορεία, ἐνταῦθα ἐπιθησόμενον τοῖς Ἑλλήσιν.

19. Ἀκούσασι τοῖς στρατηγοῖς ταῦτα ἔδοξε τὸ στρατεύμα συναγαγεῖν· καὶ εὐθὺς, καταλιπόντες φύλακας καὶ στρατηγὸν ἐπὶ τοῖς μένουσι Σοφαίνετον Στυμφάλιον, ἐπορεύοντο, ἔχοντες ἡγεμόνα τὸν ἀλόντα ἄνθρωπον. 20. Ἐπειδὴ δὲ ὑπερέβαλον τὰ ὄρη, οἱ πελτασταὶ προϊόντες καὶ κατιδόντες τὸ στρατόπεδον, οὐκ ἔμειναν τοὺς ὀπλίτας, ἀλλ' ἀνακραγόντες ἔθεον ἐπὶ τὸ στρατόπεδον. 21. Οἱ δὲ βάρβαροι, ἀκούσαντες τὸν θόρυβον, οὐχ ὑπέμειναν, ἀλλ' ἔφευγον· ὅμως δὲ ἀπέθανόν τινες τῶν βαρβάρων· καὶ ἵπποι ἤλωσαν ὡς εἴκοσι, καὶ ἡ σκηνὴ ἢ Τηριβάζου ἔάλω, καὶ ἐν αὐτῇ κλίνει ἀργυρόποδες, καὶ ἐκπώματα, καὶ οἱ ἀρτοκόποι καὶ οἱ οἰνοχοοὶ φάσκοντες εἶναι. 22. Ἐπεὶ δὲ ἐπύθοντο ταῦτα οἱ τῶν ὀπλιτῶν στρατηγοὶ, δοκεῖ αὐτοῖς ἀπιέναι τὴν ταχίστην ἐπὶ τὸ στρατόπεδον, μὴ τις ἐπίθesis γένοιτο τοῖς καταλελειμμένοις. Καὶ εὐθὺς ἀνακαλεσάμενοι τῇ σάλπυγγι ἀπήεσαν, καὶ ἀφίκοντο αὐθημερὸν ἐπὶ τὸ στρατόπεδον.

CHAP. V.

The Greeks make a rapid march. — Reach the Euphrates. — Suffer from cold, hunger, and fatigue, while the enemy hang on their rear. — Take up their quarters in some villages during seven days. — Description of the manners and dwelling-places of the inhabitants. — The head-man of a village is detained by Xenophon, and receives a promise of a large reward, on condition of his giving faithful information. — The method of preventing animals from sinking in the snow.

1. Τῆς δ' ὑστεραίας ἐδόκει πορευτέον εἶναι, ἥ δύναντο τάχιστα, πρὶν συλλεγῆναι τὸ στράτευμα πάλιν, καὶ καταλαβεῖν τὰ στενά. Συσκευασάμενοι δ' εὐθὺς, ἐπορεύοντο διὰ χιόνος πολλῆς, ἡγεμόνας ἔχοντες πολλούς· καὶ αὐθημερόν ὑπερβαλόντες τὸ ἄκρον, ἐφ' ᾧ ἔμελλεν ἐπιτίθεσθαι Τηρίβαζος, κατεστρατοπεδεύσαντο. 2. Ἐντεῦθεν ἐπορεύθησαν σταθμοὺς ἐρήμους τρεῖς, παρασάγγας πεντεκαίδεκα, ἐπὶ τὸν Εὐφράτην ποταμὸν, καὶ διέβαινον αὐτὸν βρεχόμενοι πρὸς τὸν ὀμφαλόν. Ἐλέγοντο δὲ αὐτοῦ αἱ πηγαὶ οὐ πρόσω εἶναι. 3. Ἐντεῦθεν ἐπορεύοντο διὰ χιόνος πολλῆς καὶ πεδίου σταθμοὺς τρεῖς, παρασάγγας πεντεκαίδεκα. Ὁ δὲ τρίτος ἐγένετο χαλεπὸς, καὶ ἄνεμος Βορρᾶς ἐναντίος ἔπνει, παντάπασιν ἀποκαίων πάντα, καὶ πηγὰς τοὺς ἀνθρώπους. 4. Ἐνθα δὴ τῶν μάντεων τις εἶπε σφαγιάζεσθαι τῷ ἀνέμῳ· καὶ σφαγιάζεται· καὶ πᾶσι δὴ περιφανῶς ἔδοξε λῆξαι τὸ χαλεπὸν τοῦ πνεύματος. Ἦν δὲ τῆς χιόνος τὸ βάθος ὀργυία· ὥστε καὶ τῶν ὑποζυγίων καὶ τῶν ἀνδραπόδων πολλὰ ἀπώλετο, καὶ τῶν στρατιωτῶν ὡς τριάκοντα. 5. Διεγένοντο δὲ τὴν νύκτα πῦρ καίοντες· ξύλα δ' ἦν ἐν τῷ σταθμῷ πολλά· οἱ δὲ ὄψε προσιόντες ξύλα οὐκ εἶχον. Οἱ οὖν πάλαι ἦκοντες καὶ πῦρ καίοντες οὐ προσέσαν πρὸς τὸ πῦρ τοὺς ὀψίζοντας, εἰ μὴ μεταδοῖεν αὐτοῖς πυροὺς, ἢ ἄλλο τι ὧν ἔχοιεν βρωτῶν. 6. Ἐνθα δὴ μετεδίδουσαν ἀλλήλοις, ὧν εἶχον ἕκαστοι. Ἐνθα δὲ τὸ πῦρ ἔκαίετο, διατηκομένης τῆς χιόνος, βόθροι ἐγίγνοντο μεγάλοι ἕστε ἐπὶ τὰ δάπεδον· οὐ δὴ παρὴν μετρεῖν τὸ βάθος τῆς χιόνος.

7. Ἐντεῦθεν δὲ τὴν ἐπιούσαν ἡμέραν ὅλην ἐπορεύοντο διὰ χιόνος, καὶ πολλοὶ τῶν ἀνθρώπων ἐβουλιμιάσαν· Ξενοφῶν δὲ ὀπισθοφυλακῶν, καὶ καταλαμβάνων τοὺς πίπτοντας τῶν ἀνθρώπων, ἡγνόμενός, ὅτι τὸ πάθος εἴη.

8. Ἐπειδὴ δὲ εἶπέ τις αὐτῷ τῶν ἐμπείρων, ὅτι σαφῶς βουλιμῶσι, καὶ, ἐάν τι φάγωσιν, ἀναστήσονται, περιῶν ἐπὶ τὰ ὑποζύγια, εἴ πού τι ὀρώη βρωτὸν, ἐδίδου, καὶ διέπαμπε δίδοντας τοὺς δυναμένους παρατρέχειν τοῖς βουλιμῶσιν. Ἐπειδὴ δέ τι ἐμφάγοιεν, ἀνίσταντο καὶ ἐπορεύοντο.

9. Πορευομένων δὲ, Χειρίσοφος μὲν ἀμφὶ κνέφας πρὸς κώμην ἀφικνεῖται, καὶ ὕδροφορούσας ἐκ τῆς κώμης γυναῖκας καὶ κόρας πρὸς τῇ κρήνῃ καταλαμβάνει ἐμπροσθεν τοῦ ἐρύματος.

10. Αὗται ἡρώτων αὐτοὺς, τίνες εἰεν. Ὁ δὲ ἑρμηνεὺς εἶπε Περσιιστὶ, ὅτι παρὰ βασιλέως πορεύοντο πρὸς τὸν σατράπην. Αἱ δὲ ἀπεκρίναντο, ὅτι οὐκ ἐνταῦθα εἴη, ἀλλ' ἀπέχοι ὅσον παρασάγγην. Οἱ δ', ἐπεὶ ὄψε ἦν, πρὸς τὸν κωμάρχην συνεισέρχονται εἰς τὸ ἔρυμα σὺν ταῖς ὕδροφόροις.

11. Χειρίσοφος μὲν οὖν καὶ ὅσοι ἐδυνήθησαν τοῦ στρατεύματος ἐνταῦθα ἐστρατοπεδεύσαντο· τῶν δ' ἄλλων στρατιωτῶν οἱ μὴ δυνάμενοι διατελέσαι τὴν ὁδὸν ἐνυκτέρευσαν ἄσιτοι καὶ ἄνευ πυρός· καὶ ἐνταῦθά τινες ἀπώλονται τῶν στρατιωτῶν.

12. Ἐφείποντο δὲ τῶν πολεμίων συνειλεγμένοι τινες, καὶ τὰ μὴ δυνάμενα τῶν ὑποζυγίων ἥρπαζον, καὶ ἀλλήλοις ἐμάχοντο περὶ αὐτῶν. Ἐλείποντο δὲ καὶ τῶν στρατιωτῶν οἳ τε διεφθαρμένοι ὑπὸ τῆς χιόνος τοὺς ὀφθαλμοὺς, οἳ τε ὑπὸ τοῦ ψύχους τοὺς δακτύλους τῶν ποδῶν ἀποσσεσηπότες.

13. Ἦν δὲ τοῖς μὲν ὀφθαλμοῖς ἐπικούρημα τῆς χιόνος, εἴ τις μέλαν τι ἔχων πρὸ τῶν ὀφθαλμῶν πορεύοιτο· τῶν δὲ ποδῶν, εἴ τις κινοῖτο, καὶ μηδέποτε ἥσυχίαν ἔχοι, καὶ εἰ τὴν νύκτα ὑπολύοιτο.

14. Ὅσοι δὲ ὑποδεδεμένοι ἐκοιμῶντο, εἰσεδύνοντο εἰς τοὺς πόδας οἱ ἱμάντες, καὶ τὰ ὑποδήματα περιεπύγγυντο· καὶ γὰρ ἦσαν, ἐπειδὴ ἀπέλειπε τὰ ὕρχαῖα ὑποδήματα, καρβάτιναι αὐτοῖς πεποιημέναι ἐκ τῶν νεοδάρτων βοῶν.

15. Διὰ τὰς τοιαύτας οὖν ἀνάγκας ὑπελείποντό τινες τῶν στρατιωτῶν· καὶ ἰδόντες μέλαν τι χωρίον, διὰ τὸ ἐκλελοιπέναι αὐτόθι τὴν χιόνα, εἵκαζον τετηκέναι. Καὶ ἐτετήκει διὰ κρήνην τινα, ἡ πλησίον

ἦν ἀμύζουσα ἐν νάπη· ἐνταῦθα ἐκτραπόμενοι ἐκάθηντο, καὶ οὐκ ἔφασαν πορεύεσθαι. 16. Ὁ δὲ Ξενοφῶν, ἔχων ὀπισθοφύλακας, ὥς ᾔσθετο, ἐδεῖτο αὐτῶν πάσῃ τέχνῃ καὶ μηχανῇ μὴ ἀπολείπεσθαι, λέγων, ὅτι ἔπονται πολλοὶ πολέμιοι συνειλεγμένοι· καὶ τελευτῶν ἐχαλέπαινε. Οἱ δὲ σφάττειν ἐκέλευον· οὐδὲ γὰρ ἂν δύνασθαι πορευθῆναι. 17. Ἐνταῦθα ἔδοξε κράτιστον εἶναι τοὺς ἐπομένους πολεμίους φοβῆσαι, εἴ τις δύναιτο, μὴ ἐπιπέσοιεν τοῖς κάμνουσι. Καὶ ἦν μὲν ἤδη σκότος, οἱ δὲ προσήεσαν πολλῷ θορύβῳ, ἀμφὶ ὧν εἶχον διαφερόμενοι. 18. Ἐνθα δὴ οἱ μὲν ὀπισθοφύλακες ἐξαναστάντες, αἵτε ὑγιαίνοντες, ἔδραμον εἰς τοὺς πολεμίους· οἱ δὲ κάμνοντες, ἀνακραγόντες ὅσον ἐδύναντο μέγιστον, τὰς ἀσπίδας πρὸς τὰ δόρατα ἔκρουσαν. Οἱ δὲ πολέμιοι, δέσαντες, ἦκαν ἑαυτοὺς κατὰ τῆς χιόνης εἰς τὴν νάπην, καὶ οὐδεὶς ἔτι οὐδαμοῦ ἐφθέγγατο.

19. Καὶ Ξενοφῶν μὲν καὶ οἱ σὺν αὐτῷ, εἰπόντες τοῖς ἀσθενούσιν, ὅτι τῇ ὑστεραίᾳ ἤξουσί τιμες ἐπ' αὐτοὺς, πορευόμενοι, πρὶν τέτταρα στάδια διελθεῖν, ἐντυγχάνουσιν ἐν τῇ ὁδῷ ἀναπαυομένοις ἐπὶ τῆς χιόνης τοῖς στρατιώταις ἐγκεκαλυμμένοις, καὶ οὐδὲ φυλακὴ οὐδεμία καθειστῆκει· καὶ ἀνίστασαν αὐτούς. 20. Οἱ δ' ἔλεγον, ὅτι οἱ ἔμπροσθεν οὐχ ὑποχωροῖεν. Ὁ δὲ παριὼν, καὶ παραπροπέμπων τῶν πελταστῶν τοὺς ἰσχυροτάτους, ἐκέλευε σκέψασθαι, τί εἴη τὸ κωλύον. Οἱ δὲ ἀπήγγελλον, ὅτι ὅλον οὕτως ἀναπαύοιτο τὸ στράτευμα. 21. Ἐνταῦθα καὶ οἱ περὶ Ξενοφῶντα ἠὺλίσθησαν αὐτοῦ ἄνευ πυρὸς καὶ ἀδειπνοί, φυλακὰς, οἷας ἐδύναντο, καταστησάμενοι. Ἐπειδὴ δὲ πρὸς ἡμέραν ἦν, ὁ Ξενοφῶν, πέμψας πρὸς τοὺς ἀσθενούντας τοὺς νεωτάτους ἀναστήσοντας, ἐκέλευσεν ἀναγκάζειν προϊέναι. 22. Ἐν δὲ τούτῳ Χειρίσοφος πέμπει τοὺς ἐκ τῆς κώμης σκεφομένους, πῶς ἔχοιεν οἱ τελευταῖοι. Οἱ δὲ, ἄσμενοι ἰδόντες, τοὺς μὲν ἀσθενούντας τούτοις παρέδοσαν κομίζειν ἐπὶ τὸ στρατόπεδον, αὐτοὶ δὲ ἐπορεύοντο· καὶ πρὶν εἴκοσι στάδια διελθελυθῆναι, ἦσαν πρὸς τῇ κώμῃ, ἣ Χειρίσοφος ἠὺλίζετο. 23. Ἐπεὶ δὲ συνεγένοντο ἄλληλοις, ἔδοξε κατὰ τὰς κώμας ἀσφαλὲς εἶναι τὰς τάξεις σκηνοῦν. Καὶ Χειρίσοφος μὲν αὐτοῦ ἔμεινε, οἱ δὲ

ἄλλοι, διαλαχόντες ὡς ἐώρων κώμας, ἐπορεύοντο, ἕκαστοι τὰς ἑαυτῶν ἔχοντες.

24. Ἐνθα δὴ Πολυκράτης Ἀθηναῖος, λοχαγὸς, ἐκέλευσεν ἀφιέναι αὐτόν· καὶ λαβὼν τοὺς εὐζώνους, θέων ἐπὶ τὴν κώμην, ἣν εἰλήχει Ξενοφῶν, καταλαμβάνει πάντα ἔνδον τοὺς κωμήτας καὶ τὸν κωμάρχην· καὶ πῶλους εἰς δασμὸν βασιλεῖ τρεφομένους ἑπτακαίδεκα· καὶ τὴν θυγατέρα τοῦ κωμάρχου, ἐννάτην ἡμέραν γεγαμημένην· ὁ δὲ ἀνὴρ αὐτῆς λαγῶς ὥχετο θηράσων, καὶ οὐχ ἦλω ἐν ταῖς κώμας. 25. Αἱ δ' οἰκίαι ἦσαν κατάγειοι, τὸ μὲν στόμα ὥσπερ φρέατος, κάτω δ' εὐρεῖαι· αἱ δ' εἰσοδοὶ τοῖς μὲν ὑποζυγίοις ὀρυκταί, οἱ δὲ ἀνθρωποὶ κατὰ κλίμακας κατέβαινον. Ἐν δὲ ταῖς οἰκίαις ἦσαν αἶγες, οἶες, βόες, ὄρνιθες, καὶ τὰ ἔκγονα τούτων· τὰ δὲ κτήνη πάντα χιλῶ ἔνδον ἐτρέφετο. 26. Ἦσαν δὲ καὶ πυροὶ, καὶ κριθαί, καὶ ὄσπρια, καὶ οἶνος· κρίθινος ἐν κρατήρσιν· ἐνήσαν δὲ καὶ αὐταὶ αἱ κριθαὶ ἰσοχειλεῖς· καὶ κάλαμοι ἐνέκειντο, οἱ μὲν μείζους, οἱ δὲ ἐλάττους, γόνατα οὐκ ἔχοντες. 27. Τούτους δ' ἔδει, ὅποτε τις διψῇ, λαβόντα εἰς τὸ στόμα μύζειν· καὶ πάνυ ἄκρατος ἦν, εἰ μὴ τις ὕδωρ ἐπιχέοι· καὶ μάλα ἡδὺ πόμα συμμαθόντι ἦν.

28. Ὁ δὲ Ξενοφῶν τὸν μὲν ἄρχοντα τῆς κώμης ταύτης σύνδειπνον ἐποίησατο, καὶ θαρρύνει ἐκέλευεν αὐτόν, λέγων, ὅτι οὔτε τῶν τέκνων στερήσοιτο, τὴν τε οἰκίαν αὐτοῦ ἀντεμπλήσαντες τῶν ἐπιτηδείων ἀπλάσιν, ἦν ἀγαθόν τι τῷ στρατεύματι ἐξηγησάμενος φαίνεται, ἔστ' ἂν ἐν ἄλλῃ ἔθνει γένωνται. 29. Ὁ δὲ ταῦτα ὑπισχνεῖτο, καὶ φιλοφρονούμενος οἶνον ἔφρασεν, ἐνθα ἦν κατορωρυγμένος. Ταύτην μὲν οὖν τὴν νύκτα διασκηνίσαντες οὕτως ἐκοιμήθησαν ἐν πᾶσιν ἀφθόνοις πάντες οἱ στρατιῶται, ἐν φυλακῇ ἔχοντες τὸν κωμάρχην καὶ τὰ τέκνα αὐτοῦ ὁμοῦ ἐν ὀφθαλμοῖς. 30. Τῇ δ' ἐπιούσῃ ἡμέρᾳ Ξενοφῶν, λαβὼν τὸν κωμάρχην, πρὸς τὸν Χειρίσοφον ἐπορεύετο· ὅπου δὲ παρίοι κώμην, ἐτρέπετο πρὸς τοὺς ἐν ταῖς κώμας, καὶ κατελάμβανε πανταχοῦ εὐωχομένους καὶ εὐθυμουμένους, καὶ οὐδαμόθεν ἀφίεσαν, πρὶν παραθεῖναι αὐτοῖς ἄριστον. 31. οὐκ ἦν δ' ὅπου οὐ παρετίθεσαν ἐπὶ τὴν αὐτὴν τράπεζαν κρέα ἄρνια,

ἐρίφεια, χοίρεια, μόσχεια, ὀρνίθια, σὺν πολλοῖς ἄρτοις, τοῖς μὲν πυρίνοις, τοῖς δὲ κριθίνοις. 32. Ὅποτε δὲ τις φιλοφρονούμενός τῳ βούλοιτο προπιεῖν, εἴλκεν ἐπὶ τὸν κρατήρα· ἄνθεν ὑποκύνφαντα ἔδει ροφούντα πιεῖν ὥσπερ βοῦν. Καὶ τῷ κωμάρχει ἐδίδοσαν λαμβάνειν, ὃ τι βούλοιτο. Ὁ δὲ ἄλλο μὲν οὐδὲν ἐδέχετο· ὅπου δὲ τινα τῶν συγγενῶν ἴδοι, πρὸς ἑαυτὸν αἰεὶ ἐλάμβανεν.

33. Ἐπεὶ δὲ ἦλθον πρὸς Χειρίσοφον, κατελάμβανον καὶ ἐκείνους σκηνοῦντας, ἐστεφανωμένους τοῦ ξηροῦ χιλοῦ στεφάνοις, καὶ διακονοῦντας Ἀρμένιους παῖδας σὺν ταῖς βαρβαρικαῖς στολαῖς· τοῖς δὲ παισὶν ἐδεικνυσαν, ὥσπερ ἐνεοῖς, ὃ τι δεοὶ ποιεῖν. 34. Ἐπεὶ δὲ ἀλλήλους ἐφιλοφρονήσαντο Χειρίσοφος καὶ Ξενοφῶν, κοινῇ δὴ ἀνηρώτων τὸν κωμάρχην διὰ τοῦ περσιζόντος ἐρμηνέως, τίς εἴη ἡ χώρα. Ὁ δὲ ἔλεγεν, ὅτι Ἀρμενία. Καὶ πάλιν ἠρώτων, τίνι οἱ ἵπποι τρέφονται. Ὁ δ' ἔλεγεν, ὅτι βασιλεῖ δασμός· τὴν δὲ πλησίον χώραν ἔφη εἶναι Χάλυβας, καὶ τὴν ὁδὸν ἔφραζεν, ἣ εἴη. 35. Καὶ αὐτὸν τότε μὲν ὄχρετο ἄγων ὁ Ξενοφῶν πρὸς τοὺς ἑαυτοῦ οἰκέτας, καὶ ἵππον, ὃν εἰλήφει, παλαιότερον, δίδωσι τῷ κωμάρχει ἀναθρέψαντι καταθῦσαι, (ὅτι ἤκουσεν αὐτὸν ἱερὸν εἶναι τοῦ Ἥλιου) δεδιὼς μὴ ἀποθάνῃ· ἐκεκάκωτο γὰρ ὑπὸ τῆς πορείας· αὐτὸς δὲ τῶν πῶλων λαμβάνει, καὶ τῶν ἄλλων στρατηγῶν καὶ λοχαγῶν ἔδωκεν ἐκάστῳ πῶλον. 36. Ἦσαν δ' οἱ ταύτῃ ἵπποι μείονες μὲν τῶν Περσικῶν, θυμοειδέστεροι δὲ πολλῶ. Ἐνταῦθα δὲ καὶ διδάσκει ὁ κωμάρχης περὶ τοὺς πόδας τῶν ἵππων καὶ τῶν ὑποζυγίων σακκία περιελεῖν, ὅταν διὰ τῆς χιόνος ἄγωσιν· ἄνευ γὰρ τῶν σακκίων κατεδύνοντο μέχρι τῆς γαστροῦς.

CHAP. VI.

The Comarch, being struck by Cheirisophus, runs away.—The Greeks proceed for seven days without a guide, and arrive at the Phasis.—They are opposed by the Chalybes, Taochi, and Phasiani.—The enemy, as usual, occupy the heights, from which they are driven in great confusion, but with little loss.

1. ἘΠΕΙΓ' δὲ ἡμέρα ἦν ὀγδόη, τὸν μὲν ἡγεμόνα παραδίδωσι Χειρισόφῳ, τοὺς δ' οἰκέτας καταλείπει τῷ κωμάρχει, πλὴν τοῦ υἱοῦ ἄρτι ἡβάσκοντος. Τοῦτον δ' Ἐπισθένει Ἀμφιπολίτῃ παραδίδωσι φυλάττειν, ὅπως, εἰ καλῶς ἡγήσαιοτο, ἔχων καὶ τοῦτον ἀπίοι. Καὶ εἰς τὴν οἰκίαν αὐτοῦ εἰσεφόρησαν ὡς ἐδύναντο πλείστα, καὶ ἀναζεύξαντες ἐπορεύοντο. 2. Ἠγεῖτο δ' αὐτοῖς ὁ κωμάρχης λελυμένος διὰ χιόνος· καὶ ἤδη τ' ἦν ἐν τῷ τρίτῳ σταθμῷ, καὶ ὁ Χειρίσοφος αὐτῷ ἐχαλεπάνθη, ὅτι οὐκ εἰς κόμας ἦγεν. Ὁ δ' ἔλεγεν, ὅτι οὐκ εἶεν ἐν τῷ τόπῳ τούτῳ. Ὁ δὲ Χειρίσοφος αὐτὸν ἔπαισε μὲν, ἔδησε δ' οὐ. 3. Ἀπὸ δὲ τούτου ἐκεῖνος τῆς νυκτὸς ἀποδράς, ὤχετο, καταλιπὼν τὸν υἱόν. Τοῦτό γε δὴ Χειρισόφῳ καὶ Ξενοφῶντι μόνον διάφορον ἐν τῇ πορείᾳ ἐγένετο, ἢ τοῦ ἡγεμόνος κάκωσις καὶ ἀμέλεια. Ἐπισθένης δὲ ἡράσθη τε τοῦ παιδὸς, καὶ οἴκαδε κομίσας πιστοτάτῳ ἐχρήτο.

4. Μετὰ τοῦτο σταθμοὺς ἑπτὰ ἐπορεύθησαν, ἀνὰ πέντε παρασάγγας τῆς ἡμέρας, παρὰ τὸν Φάσιν ποταμόν, εὖρος ὡς πλεθριαῖον. 5. Ἐντεῦθεν ἐπορεύθησαν σταθμοὺς δύο, παρασάγγας δέκα· ἐπὶ δὲ τῇ εἰς τὸ πεδῖον ὑπερβολῇ ἀπήντησαν αὐτοῖς Χάλυβες, καὶ Τάοχοι, καὶ Φασιανοί. 6. Χειρίσοφος δὲ, ἐπεὶ κατεῖδε τοὺς πολεμίους ἐπὶ τῇ ὑπερβολῇ, ἐπαύσατο πορευόμενος, ἀπέχων ὡς πεντήκοντα σταδίους, ἵνα μὴ κατὰ κέρας ἄγων πλησιάζῃ τοῖς πολεμίοις· παρήγγειλε δὲ τοῖς ἄλλοις παράγειν τοὺς λόχους, ὅπως ἐπὶ φάλαγγος γένοιτο τὸ στράτευμα. 7. Ἐπεὶ δὲ ἦλθον οἱ ὀπισθοφύλακες, συνεκάλεσε τοὺς στρατηγούς καὶ λοχαγούς, καὶ ἔλεξεν ὥδε·

“Οἱ μὲν πολέμιοι, ὡς ὁράτε, κατέχουσι τὰς ὑπερβολὰς τοῦ ὅρους· ὥρα δὲ βουλευέσθαι, ὅπως ὡς κάλλιστα ἀγωνιούμεθα. 8. Ἐμοὶ μὲν οὖν δοκεῖ παραγγέλλειν μὲν ἀριστοποιεῖσθαι τοῖς στρατιώταις, ἡμᾶς δὲ βουλευέσθαι, εἴτε τήμερον εἴτε αὔριον δοκεῖ ὑπερβάλλειν τὸ ὅρος.” 9. “Ἐμοὶ δέ γε,” ἔφη ὁ Κλεάνωρ, “δοκεῖ, ἐπὶ ὡς τάχιστα ἀριστήσωμεν, ἐξοπλισαμένους ὡς τάχιστα ἵεναι ἐπὶ τοὺς ἄνδρας. Εἰ γὰρ διατρίψομεν τὴν τήμερον ἡμέραν, οἳ τε νῦν ὀρώντες ἡμᾶς πολέμιοι θαρσαλέωτεροι ἔσονται, καὶ ἄλλους εἰκὸς, τούτων θαρρόντων, πλείους προσγενέσθαι.”

10. Μετὰ τοῦτον Ξενοφῶν εἶπεν· “Ἐγὼ δ’ οὕτω γινώσκω· Εἰ μὲν ἀνάγκη ἐστὶ μάχεσθαι, τοῦτο δεῖ παρασκεύασασθαι, ὅπως ὡς κράτιστα μαχοῦμεθα· εἰ δὲ βουλόμεθα ὡς ῥᾶστα ὑπερβάλλειν, τοῦτό μοι δοκεῖ σκεπτέον εἶναι, ὅπως ὡς ἐλάχιστα μὲν τραύματα λάβωμεν, ὡς ἐλάχιστα δὲ σώματα ἀνδρῶν ἀποβάλωμεν. 11. Τὸ μὲν οὖν ὅρος ἐστὶ τὸ ὀρώμενον πλεόν, ἢ ἑξήκοντα στάδια, ἄνδρες δ’ οὐδαμῇ φυλάττοντες ἡμᾶς φανεροὶ εἰσιν, ἀλλ’ ἢ κατὰ ταύτην τὴν ὁδόν· πολὺ οὖν κρεῖττον, τοῦ ἐρήμου ὅρους καὶ κλέψαι τι πειρᾶσθαι λαθόντας, καὶ ἀρπάσαι φθάσαντας, ἣν δυνώμεθα, μᾶλλον ἢ πρὸς ἰσχυρὰ χωρία καὶ ἄνδρας παρεσκευασμένους μάχεσθαι. 12. Πολὺ γὰρ ῥᾶον, ὀρθιον ἀμαχεῖ ἵεναι, ἢ ὕμαλόν ἐνθεν καὶ ἐνθεν πολεμίων ὄντων· καὶ νύκτωρ ἀμαχεῖ μᾶλλον ἢ τὰ πρὸ ποδῶν ὀρήῃ τις, ἢ μεθ’ ἡμέραν μαχόμενος· καὶ ἡ τραχεῖα τοῖς ποσὶν ἀμαχεῖ ἰοῦσιν εὐμενεστέρα, ἢ ὁμαλὴ τὰς κεφαλὰς βαλλομένοις. 13. Κλέψαι δὲ οὐκ ἀδύνατόν μοι δοκεῖ εἶναι, ἐξὸν μὲν νυκτὸς ἵεναι, ὡς μὴ ὁρᾶσθαι· ἐξὸν δὲ ἀπελθεῖν τοσοῦτον, ὡς μὴ αἰσθησιν παρέχειν. Δοκοῦμεν δ’ ἂν μοι, ταύτῃ προσποιούμενοι προσβαλεῖν, ἐρημοτέρῳ ἢ τῇ ἄλλῃ ὅρει χρήσθαι· μένοιεν γὰρ αὐτοῦ μᾶλλον ἄθροοι οἱ πολέμιοι. 14. Ἀτὰρ τί ἐγὼ περὶ κλοπῆς συμβάλλομαι; Ὑμᾶς γὰρ ἔγωγε, ὦ Χειρίσοφε, ἀκούω, τοὺς Λακεδαιμονίους, ὅσοι ἐστὲ τῶν ὁμοίων, εὐθὺς ἐκ παίδων κλέπτειν μελετᾶν· καὶ οὐκ αἰσχρὸν εἶναι, ἀλλὰ ἀναγκαῖον, κλέπτειν, ὅσα μὴ κωλύει νόμος. 15. Ὅπως δὲ ὡς κράτιστα κλέπτητε, καὶ πειρᾶσθε λανθάνειν, νό-

μνον ἄρα ὑμῖν ἐστίν, ἐὰν ληφθῇτε κλέπτοντες, μαστιγοῦσθαι. Νῦν οὖν μάλα σοι καιρός ἐστιν ἐπιδείξασθαι τὴν παιδείαν, καὶ φυλάξασθαι μέντοι μὴ ληφθῶμεν κλέπτοντες τοῦ ὄρους, ὥς μὴ πολλάς πληγὰς λάβωμεν.”

16. “Ἀλλὰ μέντοι,” ἔφη ὁ Χειρίσοφος, “καὶ ἐγὼ ὑμᾶς ἀκούω τοὺς Ἀθηναίους δεινοὺς εἶναι κλέπτειν τὰ δημόσια, (καὶ μάλα ὄντος δεινοῦ τοῦ κινδύνου τῷ κλέπτοντι,) καὶ τοὺς κρατίστους μέντοι μάλιστα, εἴπερ ὑμῖν οἱ κράτιστοι ἄρχειν ἀξιώνται· ὥστε ὦρα καὶ σοὶ ἐπιδείκνυσθαι τὴν παιδείαν.” 17. “Ἐγὼ μὲν τοίνυν,” ἔφη ὁ Ξενοφῶν, “ἔτοιμός εἰμι, τοὺς ὀπισθοφύλακας ἔχων, ἐπειδὰν δειπνήσωμεν, ἵεναι καταληψόμενος τὸ ὄρος. Ἐχῶ δὲ καὶ ἡγεμόνας· οἱ γὰρ γυμνήτες τῶν ἐφεπομένων ἡμῖν κλωπῶν ἔλαβόν τινες ἐνεδρεύσαντες· καὶ τούτων πυνθάνομαι, ὅτι οὐκ ἄβατόν ἐστι τὸ ὄρος, ἀλλὰ νέμεται καὶ αἰξὶ καὶ βουσὶν· ὥστε, ἥνπερ ἄπαξ λάβωμέν τι τοῦ ὄρους, βατὰ καὶ τοῖς ὑποζυγίοις ἔσται.” 18. Ἐλπίζω μέντοι, οὐδὲ τοὺς πολεμίους μενεῖν ἔτι, ἐπειδὰν ἴδωσιν ἡμᾶς ἐν τῷ ὁμοίῳ ἐπὶ τῶν ἄκρων· οὐδὲ γὰρ νῦν ἐθέλουσι καταβαίνειν εἰς τὸ ἴσον ἡμῖν.” 19. Ὁ δὲ Χειρίσοφος εἶπε· “Καὶ τί δεῖ σε ἵεναι, καὶ λείπειν τὴν ὀπισθοφυλακίαν; ἀλλ’ ἄλλους πέμψου, ἐὰν μὴ τινες ἐθελούσιοι φαίνωνται.” 20. Ἐκ τούτου Ἀριστῶνμος Μεθυδριεὺς ἔρχεται, ὀπλίτας ἔχων, καὶ Ἀριστέας Χῖος γυμνήτας, καὶ Νικόμαχος Οἰταῖος γυμνήτας· καὶ σύνθημα ἐποίησαντο, ὅποτε ἔχοιεν τὰ ἅκρα, πυρὰ καίειν πολλά. 21. Ταῦτα συνθέμενοι ἡρίστων· ἐκ δὲ τοῦ ἀρίστου προήγαγεν ὁ Χειρίσοφος τὸ στράτευμα πᾶν ὥς δέκα στάδια πρὸς τοὺς πολεμίους, ὅπως ὥς μάλιστα δοκοίη ταύτῃ προσάξειν.

22. Ἐπεὶ δὲ ἐδείπνησαν, καὶ νύξ ἐγένετο, οἱ μὲν ταχέοντες ὥχοντο, καὶ καταλαμβάνουσι τὸ ὄρος· οἱ δ’ ἄλλοι αὐτοῦ ἀνεπαύοντο. Οἱ δὲ πολέμιοι, ὥς ᾗσθοντο ἐχόμενον τὸ ὄρος, ἐγρηγόρεσαν, καὶ ἔκαιον πυρὰ πολλά διὰ νυκτός. 23. Ἐπεὶ δὲ ἡμέρα ἐγένετο, Χειρίσοφος μὲν θυσάμενος ἦγε κατὰ τὴν ὁδόν· οἱ δὲ τὸ ὄρος καταλαμβάνοντες κατὰ τὰ ἅκρα ἐπήεσαν. 24. Τῶν δ’ αὖ πολεμίων τὸ μὲν πολὺ ἔμενεν ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους,

μέρος δ' αὐτῶν ἀπήντα τοῖς κατὰ τὰ ἄκρα. Πρὶν δὲ ὁμοῦ εἶναι τοὺς πολλοὺς, ἀλλήλοις συμμυγνύουσιν οἱ κατὰ τὰ ἄκρα, καὶ νικῶσιν οἱ Ἕλληνες καὶ διώκουσιν. 25. Ἐν τούτῳ δὲ καὶ οἱ ἐκ τοῦ πεδίου, οἱ μὲν πελτασταί, τῶν Ἑλλήνων, δρόμῳ ἔθεον πρὸς τοὺς παρατεταγμένους. Χειρίσοφος δὲ βάδην ταχὺ ἐφείπετο σὺν τοῖς ὀπλίταις. 26. Οἱ δὲ πολέμιοι οἱ ἐν τῇ ὁδῷ, ἐπειδὴ τὸ ἄνω ἑώρων ἡττώμενον, φεύγουσι· καὶ ἀπέθανον μὲν οὐ πολλοὶ αὐτῶν, γέρρα δὲ πάμπολλα ἐλήφθη· ἃ οἱ Ἕλληνες, ταῖς μαχαίραις κόπτοντες, ἀχρεῖα ἐποιοῦν. 27. Ὡς δ' ἀνέβησαν, θύσαντες, καὶ τρόπαιον στησάμενοι, κατέβησαν εἰς τὸ πεδίου, καὶ εἰς κώμας πολλῶν καὶ ἀγαθῶν γεμούσας ἦλθον.

CHAP. VII.

The Greeks enter the country of the Taochi, who retire with their cattle and effects into mountain fastnesses. — One of these is taken. — The women throw their children down the rocks, and then themselves after them. — A native drags a Greek captain over a precipice, and both perish. — Much plunder is obtained. — The Chalybes, the bravest and most warlike nation encountered by the Greeks. — The Harpasus is crossed. — The Scythini. — Gymnias. — Its Governor furnishes the Greeks with a guide, who conducts them to Mount Théches. — From its top they discern the sea. — In their joy they erect a great pillar, and dismiss their guide with presents.

1. Ἐκ δὲ τούτων ἐπορεύθησαν εἰς Ταόχους σταθμοὺς πέντε, παρασάγγας τριάκοντα· καὶ τὰ ἐπιτήδεια ἐπέλιπε· χωρία γὰρ ᾤκουν ἰσχυρὰ οἱ Τάοχοι, ἐν οἷς καὶ τὰ ἐπιτήδεια πάντα εἶχον ἀνακεκομισμένοι. 2. Ἐπεὶ δὲ ἀφίκοντο εἰς χωρίον, ὃ πόλιν μὲν οὐκ εἶχεν, οὐδ' οἰκίας, συνεληλυθότες δ' ἦσαν αὐτόσε καὶ ἄνδρες καὶ γυναῖκες καὶ κτήνη πολλὰ, Χειρίσοφος μὲν πρὸς τοῦτο προσέβαλλεν εὐθὺς ἡκων· ἐπεὶ δὲ ἡ πρώτη τάξις ἔκαμνεν, ἄλλη προσήει, καὶ αὖθις ἄλλη· οὐ γὰρ ἦν ἀθρόοις περιστῆναι, ἀλλὰ ποταμὸς ἦν κύκλῳ. 3. Ἐπεὶ δὲ Ξενοφῶν ἦλθε σὺν τοῖς ὀπισθοφύλαξι καὶ πελτασ-

ταῖς καὶ ὀπλίταις, ἐνταῦθα δὴ λέγει Χειρίσοφος· “Εἰς καλὸν ἦκεις· τὸ γὰρ χωρίον αἰρετέον· τῇ γὰρ στρατιᾷ οὐκ ἔστι τὰ ἐπιτηδεῖα, εἰ μὴ ληψόμεθα τὸ χωρίον.”

4. Ἐνταῦθα δὴ κοινῇ ἐβουλευόντο· καὶ τοῦ Ξενοφώντος ἐρωτῶντος, τί τὸ κωλύον εἴη εἰσελθεῖν, εἶπεν ὁ Χειρίσοφος· “Ἀλλὰ μία αὕτη ἐστὶ πάροδος, ἣν ὀρᾷς· ὅταν δέ τις ταύτῃ πειρᾶται παρίεναι, κυλινδοῦσι λίθους ὑπὲρ ταύτης τῆς ὑπερεχούσης πέτρας· ὃς δ' ἂν καταληφθῇ, οὕτω διατίθεται.” “Ἀμα δ' ἔδειξεν αὐτῷ συντετριμμένους ἀνθρώπους καὶ σκέλη καὶ πλευράς.

5. “Ἦν δὲ τοὺς λίθους ἀναλώσωσιν,” ἔφη ὁ Ξενοφών, “ἄλλο τι ἢ οὐδὲν κωλύει παρίεναι; οὐ γὰρ δὴ ἐκ τοῦ ἐναντίου ὀρώμεν, εἰ μὴ ὀλίγους τούτους ἀνθρώπους· καὶ τούτων δύο ἢ τρεῖς ὀπλισμένους. 6. Τὸ δὲ χωρίον, ὡς καὶ σὺ ὀρᾷς, σχεδὸν τρία ἡμίπλεθρά ἐστιν, ἃ δεῖ βαλλομένους παρελθεῖν. Τούτου δὲ ὅσον πλέθρον δασὺ πίτυσι διαλειπούσαις μεγάλαις, ἀνθ' ὧν ἐσθηκότες ἄνδρες τί ἂν πάσχοιεν ἢ ὑπὸ τῶν φερομένων λίθων, ἢ ὑπὸ τῶν κυλινδουμένων; τὸ λοιπὸν οὖν ἥδη γίνγεται ὡς ἡμίπλεθρον, ὃ δεῖ, ὅταν λωφῇσωσιν οἱ λίθοι, παραδραμεῖν.” 7. “Ἄλλ' εὐθέως,” ἔφη ὁ Χειρίσοφος, “ἐπειδὴν ἀρξώμεθα εἰς τὸ δασὺ παρίεναι, φέρονται οἱ λίθοι πολλοί.” “Αὐτὸ ἂν,” ἔφη, “τὸ δέον εἴη· θάττον γὰρ ἀναλώσουσι τοὺς λίθους. Ἀλλὰ πορευόμεθα, ἐνθεν ἡμῖν μικρόν τι παραδραμεῖν ἔσται, ἣν δυνώμεθα· καὶ ἀπελθεῖν ῥάδιον, ἣν βουλώμεθα.”

8. Ἐντεῦθεν ἐπορεύοντο Χειρίσοφος καὶ Ξενοφών, καὶ Καλλίμαχος Παρράσιος, λοχαγός· (τούτου γὰρ ἡ ἡγεμονία ἦν τῶν ὀπισθοφυλάκων λοχαγῶν ἐκείνῃ τῇ ἡμέρᾳ·) οἱ δὲ ἄλλοι λοχαγοὶ ἔμενον ἐν τῷ ἀσφαλεῖ. Μετὰ τοῦτο οὖν ἀπήλθον ὑπὸ τὰ δένδρα ἄνθρωποι, εἰς τοὺς ἐβδομήκοντα, οὐκ ἄθροοι, ἀλλὰ καθ' ἕνα, ἕκαστος φυλαττόμενος ὡς ἐδύνατο. 9. Ἀγασίας δὲ ὁ Στυμφάλιος καὶ Ἀριστώνυμος Μεθυδριεὺς, καὶ οὗτοι τῶν ὀπισθοφυλάκων λοχαγοὶ ὄντες, καὶ ἄλλοι δὲ, ἐφίστασαν ἔξω τῶν δένδρων· οὐ γὰρ ἦν ἀσφαλὲς ἐν τοῖς δένδροις ἐστάναι πλεῖον, ἢ τὸν ἕνα λόχον. 10. Ἐνθα δὴ καὶ Καλλίμαχος μηχανᾷται τι· προέτρεχεν ἀπὸ τοῦ δένδρου, ὑφ' ᾧ ἦν αὐτός, δύο ἢ τρία βήματα· ἐπεὶ δὲ οἱ λίθοι

φέρουντο, ἀνεχάζετο εὐπετῶς· ἐφ' ἐκάστης δὲ προδρομῆς πλεόν ἢ δέκα ἅμαξαι πετρῶν ἀνηλίσκοντο. 11. Ὁ δὲ Ἀγασίας, ὡς ὀρᾷ τὸν Καλλίμαχον, ἃ ἐποίει, καὶ τὸ στράτευμα πᾶν θεώμενον, δείσας μὴ οὐ πρῶτος παραδράμοι εἰς τὸ χωρίον, οὔτε τὸν Ἀριστώνυμον πλησίον ὄντα παρακαλέσας, οὔτε Εὐρύλοχον τὸν Λουσιέα, ἐταίρους ὄντας, οὔτ' ἄλλον οὐδένα, χωρεῖ αὐτὸς, καὶ παρέρχεται πάντα. 12. Ὁ δὲ Καλλίμαχος, ὡς ἑώρα αὐτὸν παριόντα, ἐπιλαμβάνεται αὐτοῦ τῆς ἵπτος· ἐν δὲ τούτῳ παρέθει αὐτοὺς Ἀριστώνυμος Μεθυδριεὺς, καὶ μετὰ τοῦτον Εὐρύλοχος Λουσιεύς· πάντες γὰρ οὗτοι ἀντεποιοῦντο ἀρετῆς, καὶ διηγωνίζοντο πρὸς ἀλλήλους· καὶ οὕτως ἐρίζοντες αἰροῦσι τὸ χωρίον. Ὡς γὰρ ἄπαξ εἰσέδραμον, οὐδεὶς ἔτι πέτρος ἄνωθεν ἠνέχθη. 13. Ἐνταῦθα δὴ δεινὸν ἦν θέαμα· αἱ γὰρ γυναῖκες, ῥίπτουσαι τὰ παιδία, εἶτα καὶ ἑαυτὰς ἐπικατερρίπτουν· καὶ οἱ ἄνδρες ὡσαύτως. Ἐνθα δὴ καὶ Αἰνέας ὁ Στυμφάλιος, λοχαγὸς, ἰδὼν τινα θέοντα ὡς ῥίψοντα ἑαυτὸν, στολὴν ἔχοντα καλὴν, ἐπιλαμβάνεται ὡς αὐτὸν κωλύσων. 14. Ὁ δ' αὐτὸν ἐπισπᾶται, καὶ ἀμφοτέροι ὥχοντο κατὰ τῶν πετρῶν φερόμενοι, καὶ ἀπέθανον. Ἐντεῦθεν ἄνθρωποι μὲν ὀλίγοι πάνυ ἐλήφθησαν, βόες δὲ καὶ ὄνοι καὶ πρόβατα πολλὰ.

15. Ἐντεῦθεν ἐπορεύθησαν διὰ Χαλύβων σταθμοὺς ἑπτὰ, παρασάγγας πεντήκοντα. Οὗτοι ἦσαν, ὧν διήλθον, ἀλκιμώτατοι, καὶ εἰς χεῖρας ἦσαν· εἶχον δὲ θώρακας λινοὺς μέχρι τοῦ ἥτρου, ἀντὶ δὲ τῶν πτερίγων σπάρτα πυκνὰ ἐστραμμένα. 16. Εἶχον δὲ καὶ κνημῖδας καὶ κράνη, καὶ παρὰ τὴν ζώνην μαχαίριον, ὅσον ξυλήλην Λακωνικὴν, ᾧ ἔσφαττον, ὧν κρατεῖν δύναιντο· καὶ ἀποτέμνοντες ἂν τὰς κεφαλὰς ἔχοντες ἐπορεύοντο· καὶ ἦδον, καὶ ἐχόρευον, ὅποτε οἱ πολέμοι ὄψεσθαι αὐτοὺς ἐμελλον· εἶχον δὲ καὶ δόρυ ὡς πεντεκαίδεκα πηχῶν, μίαν λόγχην ἔχον. 17. Οὗτοι ἐνέμενον ἐν τοῖς πολίσμασιν· ἐπεὶ δὲ παρέλθοιεν οἱ Ἕλληνες, εἶποντο αἰεὶ μαχόμενοι· ὥκουν δὲ ἐν τοῖς ὄχυροῖς· καὶ τὰ ἐπιτήδεια ἐν τούτοις ἀνακεκομισμένοι ἦσαν· ὥστε μηδὲν λαμβάνειν αὐτόθεν τοὺς Ἕλληνας, ἀλλὰ διετράφησαν τοῖς κτήνεσιν, ἃ ἐκ τῶν Ταόχων ἔλαβον. 18. Ἐκ

τούτου οἱ Ἕλληνες ἀφίκοντο ἐπὶ τὸν Ἀρπασον ποταμὸν, εὖρος τεττάρων πλέθρων. Ἐντεῦθεν ἔπορεύθησαν διὰ Σκυθίων σταθμοὺς τέτταρας, παρασάγγας εἴκοσι, διὰ πεδίου εἰς κώμας· ἐν αἷς ἔμειναν ἡμέρας τρεῖς, καὶ ἐπεσιτίσαντο.

19. Ἐντεῦθεν δὲ ἦλθον σταθμοὺς τέτταρας, παρασάγγας εἴκοσι, πρὸς πόλιν μεγάλην καὶ εὐδαίμονα, οἰκουμένην· ἐκαλεῖτο δὲ Γυμνάς. Ἐκ ταύτης ὁ τῆς χώρας ἄρχων τοῖς Ἕλλησιν ἡγεμόνα πέμπει, ὅπως διὰ τῆς ἑαυτῶν πολεμίας χώρας ἐπάγοι αὐτούς. 20. Ἐλθὼν δὲ αὐτὸς λέγει, ὅτι ἄξει αὐτοὺς πέντε ἡμερῶν εἰς χωρίον, ὅθεν ὄφονται θάλατταν· εἰ δὲ μὴ, τεθνάναι ἐπηγγέλλετο. Καὶ ἡγούμενος, ἐπειδὴ ἐνέβαλεν εἰς τὴν ἑαυτοῖς πολεμίαν, παρεκελεύετο αἰθεῖν καὶ φθεῖρειν τὴν χώραν· ὃ καὶ δῆλον ἐγένετο, ὅτι τούτου ἕνεκα ἔλθοι, οὐ τῆς τῶν Ἑλλήνων εὐνοίας. 21. Καὶ ἀφικνούνται ἐπὶ τὸ ἱερὸν ὄρος τῇ πέμπτῃ ἡμέρᾳ· ὄνομα δ' ἦν τῷ ὄρει Θήχης. Ἐπειδὴ δὲ οἱ πρῶτοι ἐγένοντο ἐπὶ τοῦ ὄρους, καὶ κατεῖδον τὴν θάλατταν, πολλὴ κραυγὴ ἐγένετο. 22. Ἀκούσας δὲ ὁ Ξενοφῶν καὶ οἱ ὀπισθοφύλακες ᾤθησαν καὶ ἔμπροσθεν ἄλλους ἐπιτίθεσθαι πολεμίους· εἶποντο γὰρ καὶ ὕπισθεν οἱ ἐκ τῆς καιομένης χώρας· καὶ αὐτῶν οἱ ὀπισθοφύλακες ἀπέκτεινάν τε τινὰς καὶ ἐξώγρησαν, ἐνέδραν ποιησάμενοι· καὶ γέρρα ἔλαβον δασέων βοῶν ὠμοβοῖνα ἀμφὶ τὰ εἴκοσιν.

23. Ἐπειδὴ δὲ βοὴ πλείων τε ἐγένετο καὶ ἐγγύτερον, καὶ οἱ αἰεὶ ἐπιόντες ἔθεον δρόμῳ ἐπὶ τοὺς αἰεὶ βοῶντας, καὶ πολλῷ μείζων ἐγένετο ἡ βοή, ὅσῳ δὴ πλείους ἐγγίνοντο, ἐδόκει δὴ μείζον τι εἶναι τῷ Ξενοφῶντι. 24. Καὶ ἀναβὰς ἐφ' ἵππον, καὶ Λύκιον καὶ τοὺς ἵππείας ἀναλαβὼν, παρεβόηθει· καὶ τάχα δὴ ἀκούουσι βοῶντων τῶν στρατιωτῶν, Θάλαττα, Θάλαττα, καὶ παρεγγυώντων. Ἐνθα δὴ ἔθεον ἅπαντες καὶ οἱ ὀπισθοφύλακες, καὶ τὰ ὑποζύγια ἠλαύνετο, καὶ οἱ ἵπποι. 25. Ἐπεὶ δὲ ἀφίκοντο πάντες ἐπὶ τὸ ἄκρον, ἐνταῦθα δὴ περιέβαλλον ἀλλήλους, καὶ στρατηγοὺς, καὶ λοχαγοὺς, δακρύνοντες. Καὶ ἑξαπίνης, ὅτου δὴ παρεγγυήσαντος, οἱ στρατιῶται φέρουσι λίθους, καὶ ποιοῦσι κολωνὸν μέγαν. 26. Ἐνταῦθα ἀνετίθεσαν πλῆθος δερμάτων ὠμοβοτῶν, καὶ

βακτηρίας, καὶ τὰ αἰχμάλωτα γέρρα· καὶ ὁ ἡγεμὼν αὐτὸς τε κατέτεμνε τὰ γέρρα, καὶ τοῖς ἄλλοις διεκελεύετο. 27. Μετὰ ταῦτα τὸν ἡγεμόνα ἀποπέμπουσιν οἱ Ἕλληνες, δῶρα δόντες ἀπὸ κοινοῦ, ἵππον, καὶ φιάλην ἀργυρᾶν, καὶ σκευὴν Περσικὴν, καὶ δαρεικοὺς δέκα· ἥτει δὲ μάλιστα τοὺς δακτυλίους, καὶ ἔλαβε πολλοὺς παρὰ τῶν στρατιωτῶν. Κώμην δὲ δείξας αὐτοῖς, οὗ σκηπήσουσι, καὶ τὴν ὁδὸν, ἣν πορεύονται εἰς Μάκρωνας, ἐπεὶ ἔσπερα ἐγένετο, ᾤχετο τῆς νυκτὸς ἀπῴων.

CHAP. VIII.

The Macrones at first oppose, then make a treaty with, the Greeks. — They furnish supplies, and conduct the army in three days to the borders of the Colchians. — These are drawn up to oppose the progress of the army, but are defeated. — Villages full of stores. — Arrival at Trapezus. — During thirty days the Greeks plunder the Colchian territories. — Sacrifices to Jupiter and Hercules. — Games.

1. ἘΝΤΕΤΘΕΝ ἐπορεύθησαν οἱ Ἕλληνες διὰ Μακρώνων σταθμοὺς τρεῖς, παρασάγγας δέκα. Τῇ πρώτῃ δὲ ἡμέρᾳ ἀφίκονται ἐπὶ τὸν ποταμὸν, ὃς ὠριζε τὴν τε τῶν Μακρώνων χώραν καὶ τὴν τῶν Σκυθίων. 2. Εἶχον δ' ὑπερδέξιον χωρίον, οἶον χαλεπώτατον, καὶ ἐξ ἀριστερᾶς ἄλλον ποταμὸν, εἰς ὃν ἐνέβαλλεν ὁ ὀρίζων, δι' οὗ ἔδει διαβαίνειν. Ἦν δὲ οὗτος δασὺς δένδροις παχέσι μὲν οὐ, πυκνοῖς δέ. Ταῦτα, ἐπεὶ προσῆλθον οἱ Ἕλληνες, ἔκοπτον, σπεύδοντες ὥς τάχιστα ἐκ τοῦ χωρίου ἐξελθεῖν. 3. Οἱ δὲ Μάκρωνες, ἔχοντες γέρρα καὶ λόγχας καὶ τριχίνους χιτῶνας, καταντιπέρας τῆς διαβάσεως παρατεταγμένοι ἦσαν, καὶ ἀλλήλοις διεκελεύοντο, καὶ λίθους εἰς τὸν ποταμὸν ἐρρίπτουν· ἐξικνούντο δὲ οὐδὲ, οὐδ' ἔβλαπτον οὐδένα.

4. Ἐνθα δὲ προσέρχεται τῷ Ξενοφῶντι τῶν πελταστῶν τις ἀνὴρ, Ἀθήνησι φάσκων δεδουλευκέναι, λέγων, ὅτι γυγνώσκω τὴν φωνὴν τῶν ἀνθρώπων. “Καὶ οἶμαι,” ἔφη, “ἐμὴν ταύτην τὴν πατρίδα εἶναι· καὶ, εἰ μὴ τι κωλύει, ἐθέλω αὐτοῖς διαλεχθῆναι.” 5. “Ἄλλ’

οὐδὲν κῶλύει,” ἔφη· “ἀλλὰ διαλέγου, καὶ μάθε πρῶτον αὐτῶν, τίνας εἰσίν.” Οἱ δ’ εἶπον, ἐρωτήσαντος, ὅτι Μάκρωνες. “Ἐρώτα τοίνυν,” ἔφη, “αὐτοὺς, τί ἀντιτετάχεται, καὶ χρῆξουσιν ἡμῖν πολέμιοι εἶναι;” Οἱ δ’ ἀπεκρίναντο· 6. “Ὅτι καὶ ὑμεῖς ἐπὶ τὴν ἡμετέραν ἔρχεσθε.” Λέγειν ἐκέλευον οἱ στρατηγοὶ, ὅτι γε “οὐ κακῶς ποιήσונτες, ἀλλὰ βασιλεῖ πολεμήσαντες ἀπερχόμεθα εἰς τὴν Ἑλλάδα, καὶ ἐπὶ θάλατταν βουλόμεθα ἀφικέσθαι.” 7. Ἡρώτων ἐκείνοι, εἰ δοῖεν ἂν τούτων τὰ πιστά. Οἱ δ’ ἔφασαν καὶ δοῦναι καὶ λαβεῖν ἐθέλειν. Ἐντεῦθεν διδόασιν οἱ Μάκρωνες βαρβαρικὴν λόγχην τοῖς Ἕλλησιν, οἱ δὲ Ἕλληνες ἐκείνοις Ἑλληνικὴν· ταῦτα γὰρ ἔφασαν πιστὰ εἶναι· θεοὺς δ’ ἐπεμαρτύραντο ἀμφοτέροι.

8. Μετὰ δὲ τὰ πιστὰ εὐθὺς οἱ Μάκρωνες τὰ δένδρα συνεξέκοπτον, τὴν τε ὁδὸν ὥδοποιοῦν, ὡς διαβιβάσοντες, ἐν μέσοις ἀναμεμιγμένοι τοῖς Ἕλλησιν· καὶ ἀγορὰν, οἷαν ἐδύναντο, παρείχον· καὶ διήγαγον τρισὶν ἡμέραις, ἔσπε ἐπὶ τὰ τῶν Κόλχων ὄρια κατέστησαν τοὺς Ἕλληνας. 9. Ἐνταῦθα ἦν ὄρος μέγα, προσβατὸν δέ· καὶ ἐπὶ τούτου οἱ Κόλχοι παρατεταγμένοι ἦσαν. Καὶ τὸ μὲν πρῶτον οἱ Ἕλληνες ἀντιπαρετάξαντο φάλαγγα, ὡς οὕτως ἄξοντες πρὸς τὸ ὄρος· ἔπειτα δὲ ἔδοξε τοῖς στρατηγοῖς συλλεγεῖσι βουλευσασθαι, ὅπως ὡς κάλλιστα ἀγωνισῶνται. 10. Ἐλεξεν οὖν Ξενοφῶν, ὅτι δοκεῖ, παῦσαντας τὴν φάλαγγα λόχους ὀρθίους ποιῆσαι· “ἡ μὲν γὰρ φάλαγξ διασπασθήσεται εὐθύς· τῇ μὲν γὰρ ἀνοδὸν, τῇ δὲ εὐδοδὸν, εὐρήσομεν τὸ ὄρος· καὶ εὐθύς τοῦτο ἀθυμίαν ποιήσει, ὅταν τεταγμένοι εἰς φάλαγγα ταύτην διεσπασμένην ὀρώσιν. 11. Ἐπειτα δὲ, ἦν μὲν ἐπὶ πολλοὺς τεταγμένοι προσάγωμεν, περιττεύουσιν ἡμῶν οἱ πολέμιοι, καὶ τοῖς περιττοῖς χρήσονται, ὃ τι ἂν βούλωνται· ἐὰν δ’ ἐπὶ ὀλίγων τεταγμένοι ἴωμεν, οὐδὲν ἂν εἴη θαυμαστὸν, εἰ διακοπεῖν ἡμῶν ἢ φάλαγξ ὑπὸ ἀθρόων καὶ βελῶν, καὶ ἀνθρώπων, συμπεσόντων· εἰ δέ πη τοῦτο ἔσται, τῇ ὅλῃ φάλαγγι κακὸν ἔσται. 12. Ἀλλὰ μοι δοκεῖ, ὀρθίους τοὺς λόχους ποιησαμένους, τοσοῦτον χωρίον κατασχεῖν διαλιπόντας τοὺς λόχους, ὅσον ἔξω τοὺς ἐσχάτους λόχους γενέσθαι τῶν πολεμίων κεράτων· καὶ

οὕτως ἐσόμεθα τῆς τε τῶν πολεμίων φάλαγγος ἔξω οἱ ἔσχατοι λόχοι, καὶ ὀρθίους ἄγοντες οἱ κράτιστοι ἡμῶν πρῶτοι προσίσω· ἣ τε ἂν εὐοδὸν ᾗ, ταύτῃ ἕκαστος ἄξει ὁ λόχος. 13. Καὶ εἰς τε τὸ διαλείπον οὐ ῥάδιον ἔσται τοῖς πολεμίοις εἰσελθεῖν, ἔνθεν καὶ ἔνθεν λόχων ὄντων, διακόψαι τε οὐ ῥάδιον ἔσται λόχον ὀρθιον προσιόντα. Ἐάν τέ τις πιέζηται τῶν λόχων, ὁ πλησίον βοηθήσει· ἦν τέ πη εἰς δυνηθῇ τῶν λόχων ἐπὶ τὸ ἄκρον ἀναβῆναι, οὐδεὶς μηκέτι μείνη τῶν πολεμίων.” 14. Ταῦτα ἔδοξε, καὶ ἐποίουν ὀρθίους τοὺς λόχους. Ξενοφῶν δὲ ἀπὼν ἐπὶ τὸ εὐώνυμον ἀπὸ τοῦ δεξιοῦ, εἶπε τοῖς στρατιώταις· “Ἄνδρες, οὗτοί εἰσιν, οὓς ὁράτε, μόνοι ἔτι ἡμῖν ἐμποδὼν τοῦ μὴ ἤδη εἶναι, ἔνθα πάλαί σπεύδομεν· τούτους, ἦν πως δυνώμεθα, καὶ ὤμους δεῖ καταφαγεῖν.”

15. Ἐπεὶ δ' ἐν ταῖς χώραις ἕκαστοι ἐγένοντο, καὶ τοὺς λόχους ὀρθίους ἐποίησαντο, ἐγένοντο μὲν λόχοι τῶν ὀπλιτῶν ἀμφὶ τοὺς ὀγδοήκοντα, ὁ δὲ λόχος ἕκαστος σχεδὸν εἰς τοὺς ἑκατόν· τοὺς δὲ πελταστὰς καὶ τοὺς τοξότας τριχῇ ἐποίησαντο, τοὺς μὲν τοῦ εὐωνύμου ἔξω, τοὺς δὲ τοῦ δεξιοῦ, τοὺς δὲ κατὰ μέσον, σχεδὸν ἑξακοσίους ἑκάστους. 16. Ἐκ τούτου παρηγγύησαν οἱ στρατηγοὶ εὐχεσθαι· εὐξάμενοι δὲ καὶ παιανίσαντες ἐπορεύοντο. Καὶ Χειρίσοφος μὲν καὶ Ξενοφῶν καὶ οἱ σὺν αὐτοῖς πελτασταί, ἔξω γενόμενοι τῆς τῶν πολεμίων φάλαγγος, ἐπορεύοντο· 17. οἱ δὲ πολέμοι, ὥς εἶδον αὐτοὺς, ἀντιπορεύονται· καὶ οἱ μὲν ἐπὶ τὸ δεξιὸν, οἱ δὲ ἐπὶ τὸ εὐώνυμον, διεσπάρσθησαν, καὶ πολὺ τῆς ἑαυτῶν φάλαγγος ἐν τῷ μέσῳ κενὸν ἐποίησαν. 18. Ἰδόντες δὲ αὐτοὺς διαχάζοντας οἱ κατὰ τὸ Ἀρκαδικὸν πελτασταί, ὧν ἦρχεν Αἰσχίνης ὁ Ἀκαρνὰν, νομίσαντες φεύγειν, ἀνὰ κράτος ἔθρον· καὶ οὗτοι πρῶτοι ἐπὶ τὸ ὄρος ἀναβαίνουσι· συνεφέπειτο δὲ αὐτοῖς καὶ τὸ Ἀρκαδικὸν ὀπλιτικόν, ὧν ἦρχε Κλεάνωρ ὁ Ὀρχομένιος. 19. Οἱ δὲ πολέμοι, ἐπεὶ ἤρξαντο θεῖν, οὐκέτι ἔστησαν, ἀλλὰ φυγῇ ἄλλος ἄλλη ἐτράπετο. Οἱ δὲ Ἕλληνες ἀναβάντες ἐστρατοπεδεύσαντο ἐν πολλαῖς κώμαις καὶ τὰ ἐπιτήδεια πολλὰ ἔχουσας. 20. Καὶ τὰ μὲν ἄλλα οὐδὲν ἦν, ὃ τι καὶ ἐθαύμασαν· τὰ δὲ σμήνη πολλὰ ἦν αὐτόθι, καὶ τῶν κηρίων ὅσοι ἔφαγον τῶν στρατιωτῶν, πάντες

ἄφρονές τε ἐγίγνοντο, καὶ ἤμουν, καὶ κάτω διεχώρει αὐτοῖς, καὶ ὀρθὸς οὐδεὶς ἐδύνατο ἵστασθαι· ἀλλ' οἱ μὲν ὀλίγον ἐδοκίμοι σφόδρα μεθύουσιν ἐώκεσαν· οἱ δὲ πολὺ μαινομένοις· οἱ δὲ καὶ ἀποθνήσκουσιν.

21. Ἐκείντο δὲ οὕτω πολλοὶ, ὥσπερ τροπῆς γεγενημένης, καὶ πολλή ἦν ἡ ἀθυμία. Τῇ δ' ὑστεραία ἀπέθανε μὲν οὐδεὶς, ἀμφὶ δὲ τὴν αὐτὴν που ὥραν ἀνεφρόνουν· τρίτῃ δὲ καὶ τετάρτῃ ἀνίσταντο ὥσπερ ἐκ φαρμακοποσίας.

22. Ἐντεῦθεν ἐπορεύθησαν δύο σταθμοὺς, ἐπὶ τὰ παρὰ σάγγας, καὶ ἦλθον ἐπὶ θάλατταν, εἰς Τραπεζοῦντα, πόλιν Ἑλληνίδα οἰκουμένην, ἐν τῷ Εὐξείνῳ Πόντῳ, Σινωπέων ἀποικίαν, ἐν τῇ Κόλχων χώρα. Ἐνταῦθα ἔμειναν ἡμέρας ἀμφὶ τὰς τριάκοντα, ἐν ταῖς τῶν Κόλχων κώμαις, καὶ ἐντεῦθεν ὁρμώμενοι ἐληΐζοντο τὴν Κολχίδα. 23. Ἀγορὰν δὲ παρεῖχον [ἐν] τῷ στρατοπέδῳ Τραπεζοῦντιοι, καὶ ἐδέξαντό τε τοὺς Ἕλληνας, καὶ ξένια ἔδωκαν, βοῦς, καὶ ἄλφιστα, καὶ οἶνον. 24. Συνδιεπράττοντο δὲ καὶ ὑπὲρ τῶν πλησίον Κόλχων τῶν ἐν τῷ πεδίῳ μάλιστα οἰκούντων· καὶ ξένια καὶ παρ' ἐκείνων ἦλθον πλέον, βόες. 25. Μετὰ δὲ τοῦτο τὴν θυσίαν, ἣν εὗξαντο, παρεσκευάζοντο· ἦλθον δὲ αὐτοῖς ἱκανοὶ βόες ἀποθύσαι τῷ Διὶ τῷ Σωτῆρι καὶ τῷ Ἡρακλεῖ ἡγεμόσυνα· καὶ τοῖς ἄλλοις δὲ θεοῖς, ἃ εὗξαντο. Ἐποίησαν δὲ καὶ ἀγῶνα γυμνικὸν ἐν τῷ ὄρει, ἔσθλα περ ἐσκήνουν· εἵλοντο δὲ Δρακόντιον Σταρτιάτην (ὃς ἔφυγε παῖς ἔτι ὢν οἴκοθεν, παῖδα ἄκων κατακτανὼν, ξυῆλη πατάξας,) δρόμον τε ἐπιμεληθῆναι, καὶ τοῦ ἀγῶνος προστατῆσαι.

26. Ἐπειδὴ δὲ ἡ θυσία ἐγένετο, τὰ δέρματα παρέδωκαν τῷ Δρακοντίῳ, καὶ ἡγεῖσθαι ἐκέλευον, ὅπου τὸν δρόμον πεποιηκὼς εἴη. Ὁ δὲ, δείξας, ὅπου παρεστηκότες ἐτίγχανον, Οὔτος ὁ λόφος, ἔφη, κάλλιστος τρέχειν, ὅπου ἂν τις βούληται. Πῶς οὖν, ἔφασαν, δυνήσονται παλαίειν ἐν σκληρῷ καὶ δασεῖ οὕτῳ; Ὁ δὲ εἶπε· Μᾶλλον τι ἀνιάσεται ὁ καταπесών. 27. Ἡγωνίζοντο δὲ παῖδες μὲν στάδιον τῶν αἰχμαλώτων οἱ πλείστοι, δόλιχον δὲ Κρήτες πλείους ἢ ἐξήκοντα ἔθεον· πάλην δὲ, καὶ πυγμὴν, καὶ παγκράτιον ἕτεροι· καὶ καλὴ θέα ἐγένετο· πολλοὶ γὰρ κατέβησαν, καὶ, ἅτε θεωμένων

τῶν ἐταίρων, πολλή φιλονεικία ἐγένετο. 28. Ἐθεον δὲ καὶ ἵπποι· καὶ ἔδει αὐτοὺς, κατὰ τοῦ πρανοῦς ἐλάσαντας, ἐν τῇ θαλάττῃ ἀναστρέψαντας, πάλιν ἄνω πρὸς τὸν βωμὸν ἦκειν. Καὶ κάτω μὲν οἱ πολλοὶ ἐκυλινδοῦντο· ἄνω δὲ πρὸς τὸ ἰσχυρῶς ὀρθιον μόλις βάδην ἐπορεύοντο οἱ ἵπποι. Ἐνθα πολλή κραυγὴ, καὶ γέλως, καὶ παρακείμευσις, ἐγένετο αὐτῶν.

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ἈΝΑΒΑΣΕΩΣ Ε΄.

BOOK V.

CHAP. I.

The Greeks resolve to proceed by sea. — Cheirisophus is dispatched for ships. — Xenophon's prudence in several matters. — Dexippus, being appointed to command a vessel, treacherously sails away. — Polycrates brings several transports into harbour. — Cleænetus, leading out a plundering party, is killed.

1. "ὍΣΑ μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἔπραξαν οἱ Ἕλληνες, καὶ ὅσα ἐν τῇ πορείᾳ τῇ μέχρ' ἐπὶ θάλατταν τὴν ἐν τῷ Εὐξείνῳ Πόντῳ, καὶ ὡς ἐπὶ Τραπεζοῦντα πόλιν Ἑλληνίδα ἀφίκοντο, καὶ ὡς ἀπέθυσαν, ἃ εὗξαντο σωτήρια θύσειν, ἔνθα πρῶτον εἰς φιλιάν γῆν ἀφίκοντο, ἐν τῷ πρόσθεν λόγῳ δεδήλωται.

2. Ἐκ δὲ τούτου συνελθόντες ἐβουλευόντο περὶ τῆς λοιπῆς πορείας· ἀνέστη δὲ πρῶτος Ἀντιλέων Θούριος, καὶ ἔλεξεν ὧδε· "Ἐγὼ μὲν τοίνυν," ἔφη, "ὦ ἄνδρες, ἀπείρηκα ἤδη συσκευαζόμενος, καὶ βαδίζων, καὶ τρέχων, καὶ τὰ ὄπλα φέρων, καὶ ἐν τάξει ἰὼν, καὶ φυλακὰς φυλάττων, καὶ μαχόμενος· ἐπιθυμῶ δὲ ἤδη, παυσάμενος τούτων τῶν πόνων, ἐπεὶ θάλατταν ἔχομεν, πλεῖν τὸ λοιπὸν, καὶ ἔκταθεις, ὥσπερ Ὀδυσσεύς, καθεύδων ἀφικέσθαι εἰς τὴν Ἑλλάδα." 3. Ταῦτα ἀκούσαντες οἱ στρατιῶται ἀνεθορύβησαν, ὡς εὖ λέγοι· καὶ ἄλλος

ταῦτά ἔλεγε, καὶ πάντες οἱ παρόντες. Ἐπειτα Χειρίσοφος ἀνέστη, καὶ εἶπεν ὧδε· 4. “Φίλος μοί ἐστιν, ὦ ἄνδρες, Ἀναξίβιος, ναυαρχῶν δὲ τυγχάνει· ἦν οὖν πέμψητέ με, οἶμαι ἂν ἐλθεῖν καὶ τριήρεις ἔχων καὶ πλοῖα, τὰ ὑμᾶς ἄξοντα· ὑμεῖς δ', ἐπεὶ περ πλεῖν βούλεσθε, περιμένετε, ἔστ' ἂν ἐγὼ ἔλθω· ἤξω δὲ ταχέως.” Ἀκούσαντες ταῦτα οἱ στρατιῶται ἡσθησάν τε καὶ ἐψήφισαντο, πλεῖν αὐτὸν ὥς τάχιστα.

5. Μετὰ τούτῳ Ξενοφῶν ἀνέστη, καὶ ἔλεξεν ὧδε· “Χειρίσοφος μὲν δὴ ἐπὶ πλοῖα στέλλεται, ἡμεῖς δὲ ἀναμενούμεν. Ὅσα οὖν μοι δοκεῖ καιρὸς εἶναι ποιεῖν ἐν τῇ μονῇ, ταῦτα ἔρῳ. 6. Πρῶτον μὲν τὰ ἐπιτήδεια δεῖ πορίζεσθαι ἐκ τῆς πολεμίας· οὔτε γὰρ ἀγορά ἐστιν ἱκανή, οὔτε οὗτο ὠνησόμεθα πάρεστιν, εἰ μὴ ὀλίγοις, ἢ τε χώρα πολεμία· κίνδυνος οὖν πολλοὺς ἀπολλύσθαι, ἦν ἀμελῶς τε καὶ ἀφυλάκτως πορεύσθε ἐπὶ τὰ ἐπιτήδεια. 7. Ἀλλὰ μοι δοκεῖ σὺν προνομαῖς λαμβάνειν τὰ ἐπιτήδεια, ἄλλως δὲ μὴ πλανᾶσθαι, ὥς σώξῃσθε· ἡμᾶς δὲ τούτων ἐπιμελεῖσθαι.” Ἐδοξε ταῦτα. 8. “Ἐτι τοίνυν ἀκούσατε καὶ τὰδε· ἐπὶ λείαν γὰρ ὑμῶν ἐκπορεύονται τινες. Οἶμαι οὖν βέλτιον εἶναι, ἡμῖν εἰπεῖν τὸν μέλλοντα ἐξίεναι, φράζειν δὲ καὶ ὅποι, ἵνα καὶ τὸ πλῆθος ἴδωμεν τῶν ἐξιόντων καὶ τῶν μενόντων, καὶ συμπαρασκευάζωμεν, εἴαν τι δέῃ· καὶ, βοηθῆσαί τισιν ἂν καιρὸς ᾗ, ἴδωμεν, ὅποι δεήσει βοηθεῖν· καὶ, ἔαν τις τῶν ἀπειροτέρων ἐγχειρῇ τι ποιεῖν, συμβουλεύωμεν, πειρώμενοι εἰδέναι τὴν δύναμιν, ἐφ' οὓς ἂν ἴωσιν.” Ἐδοξε καὶ ταῦτα. 9. “Ἐννοεῖτε δὴ καὶ τόδ',” ἔφη· “Σχολὴ τοῖς πολεμίοις ληΐζεσθαι· καὶ δικαίως ἡμῖν ἐπιβουλεύουσιν· ἔχομεν γὰρ τὰ ἐκείνων· ὑπερκάθηνται δ' ἡμῶν. Φύλακας δὲ μοι δοκεῖ δεῖν περὶ τὸ στρατόπεδον εἶναι· εἴαν οὖν κατὰ μέρος μερισθέντες φυλάττωμεν καὶ σκοπῶμεν, ἦττον δύναιντ' ἂν ἡμᾶς θηρᾶν οἱ πολέμιοι. 10. Ἐτι τοίνυν τὰδε ὁράτε· Εἰ μὲν ἡπιστάμεθα σαφῶς, ὅτι ἤξει πλοῖα Χειρίσοφος ἄγων ἱκανὰ, οὐδὲν ἂν ἔδει, ὦν μέλλω λέγειν· νῦν δ', ἐπεὶ τοῦτ' ἄδηλον, δοκεῖ μοι πειρᾶσθαι πλοῖα συμπαρασκευάζειν καὶ αὐτόθεν. Ἦν μὲν γὰρ ἔλθῃ, ὑπαρχόντων ἐνθάδε, ἐν ἀφθονωτέροις πλεουσόμεθα· εἴαν δὲ μὴ ἄγῃ, τοῖς ἐν-

θάδε χρυσόμεθα. 11. Ἐγὼ δ' ὁρῶ πλοῖα πολλάκις παραπλέοντα· εἰ οὖν, αἰτησάμενοι παρὰ Τραπεζουντίων μακρὰ πλοῖα, κατάγοιμεν καὶ φυλάττοιμεν αὐτὰ, τὰ πηδάλια παραλυόμενοι, ἕως ἂν ἱκανὰ τὰ ἄξοντα γένηται, ἴσως ἂν οὐκ ἀπορήσαιμεν κομιδῆς, οἷας δεόμεθα.” Ἐδοξε καὶ ταῦτα. 12. “Ἐννοήσατε δ’,” ἔφη, “εἰ εἰκὸς καὶ τρέφειν ἀπὸ κοινοῦ, οὓς ἂν καταγάγωμεν, ὅσον ἂν χρόνον ἡμῶν ἕνεκα μένωσι, καὶ ναῦλον συνθέσθαι, ὅπως ὠφελούντες καὶ ὠφελῶνται.” Ἐδοξε καὶ ταῦτα. 13. “Δοκεῖ τοίνυν μοι,” ἔφη, “ἦν ἄρα καὶ ταῦτα ἡμῖν μὴ ἐκπεραλῆνται, ὥστε ἄρκειν πλοῖα, τὰς ὁδοὺς, ἃς δυσπόρους ἀκούομεν εἶναι, ταῖς παρὰ θάλατταν οἰκουμέναις πόλεσιν ἐντείλασθαι ὁδοποιεῖν· πείσονται γάρ, καὶ διὰ τὸ φοβεῖσθαι, καὶ διὰ τὸ βούλεσθαι ἡμῶν ἀπαλλαγῆναι.”

14. Ἐνταῦθα δὴ ἀνέκραγον, ὥς οὐ δέοι ὁδοιπορεῖν. Ὁ δὲ, ὥς ἔγνω τὴν ἀφροσύνην αὐτῶν, ἐπεψήφισε μὲν οὐδέν, τὰς δὲ πόλεις ἐκούσας ἔπεισε ποιεῖν τὰς ὁδοὺς, λέγων, ὅτι θάπτον ἀπαλλάσσονται, ἦν εὐποροὶ γένωνται αἱ ὁδοί. 15. Ἐλαβον δὲ καὶ πεντηκόντορον παρὰ τῶν Τραπεζουντίων, ἣ ἐπέστησαν Δέξιππον Λακωνικὸν περίοικον. Οὗτος, ἀμελήσας τοῦ συλλαβεῖν πλοῖα, ἀποδρὰς ὄχρετο ἔξω τοῦ Πόντου, ἔχων τὴν ναῦν. Οὗτος μὲν οὖν δίκαια ἔπαθεν ὕστερον· ἐν Θράκῃ γὰρ παρὰ Σεύθῃ πολυπραγμονῶν τι ἀπέθανεν ὑπὸ Νικάνδρου τοῦ Λακωνικοῦ. 16. Ἐλαβον δὲ καὶ τριακόντορον, ἣ ἐπεστάθη Πολυκράτης Ἀθηναῖος, ὃς, ὅποσα λαμβάνοι πλοῖα, κατήγεν ἐπὶ τὸ στρατόπεδον. Καὶ τὰ μὲν ἀγώνιμα, ἃ ἐπῆγον, ἐξαιρούμενοι, φύλακας καθίστασαν, ὅπως σῶα εἴη· τοῖς δὲ πλοίοις ἐχρήσαντο εἰς παραγωγὴν. 17. Ἐν ᾧ δὲ ταῦτα ἦν, ἐπὶ λείαν ἐξήεσαν οἱ Ἕλληνες· καὶ οἱ μὲν ἐνετύγχανον, οἱ δὲ καὶ οὐ. Κλεαῖνετος δ' ἐξαγαγὼν καὶ τὸν ἑαυτοῦ καὶ ἄλλον λόχον πρὸς χωρίον χαλεπὸν, αὐτὸς τε ἀπέθανε καὶ ἄλλοι πολλοὶ τῶν σὺν αὐτῷ.

CHAP. II.

Provisions fall short. — Attack on the Drilæ, a warlike people.
— Their strong-hold is besieged, and, with great difficulty, taken. — Stratagem of Mysus to protect the Greeks while returning to camp.

1. 'ΕΠΕΙ' δὲ τὰ ἐπιτήδεια οὐκέτι ἦν λαμβάνει ὥστε ἀπαυθημερίζειν ἐπὶ τὸ στράτευμα, ἐκ τούτου λαβὼν ὁ Ξενοφὼν ἡγεμόνας τῶν Τραπεζουντίων, ἐξάγει εἰς Δρίλας τὸ ἥμισυ τοῦ στρατεύματος, τὸ δὲ ἥμισυ φυλάττειν κατέλιπε τὸ στρατόπεδον· οἱ γὰρ Κόλχοι, ἅτε ἐκπεπτωκότες ἐκ τῶν οἰκιῶν, πολλοὶ ἦσαν ἄθροοι, καὶ ὑπερεκάθηντο ἐπὶ τῶν ἄκρων. 2. Οἱ δὲ Τραπεζούντιοι, ὁπόθεν μὲν τὰ ἐπιτήδεια ῥάδιον ἦν λαβεῖν, οὐκ ἤγουν· φίλοι γὰρ αὐτοῖς ἦσαν· εἰς τοὺς Δρίλας δὲ προθύμως ἤγουν, ὅφ' ὧν κακῶς ἔπασχον, εἰς χωρία τε ὄρεινὰ καὶ δύσβατα, καὶ ἀνθρώπους πολεμικωτάτους τῶν ἐν τῷ Πόντῳ.

3. 'Επεὶ δὲ ἦσαν ἐν τῇ ἄνω χώρᾳ οἱ Ἕλληνες, ὅποια τῶν χωρίων τοῖς Δρίλαις ἀλώσιμα ἐδόκει εἶναι, ἐμπιπράντες ἀπήεσαν· καὶ οὐδὲν ἦν λαβεῖν, εἰ μὴ ὕς καὶ βοῦς, ἢ ἄλλο τι κτήνος τὸ πῦρ διαπεφευγός. Ἐν δ' ἦν χωρίον, ὃ μητρόπολις αὐτῶν ἐκαλεῖτο· εἰς τοῦτο πάντες συνεῤῥνήκεσαν· περὶ δὲ τοῦτο ἦν χαράδρα ἰσχυρῶς βαθεῖα, καὶ πρόσοδοι χαλεπαὶ πρὸς τὸ χωρίον. 4. Οἱ δὲ πελτασταί, προτρέχοντες στάδια πέντε ἢ ἑξ τῶν ὀπλιτῶν, διαβάντες τὴν χαράδραν, ὀρώντες πρόβατα πολλὰ καὶ ἄλλα χρήματα, προσέβαλλον πρὸς τὸ χωρίον. Συνείποντο δὲ καὶ δορυφόροι πολλοὶ, οἱ ἐπὶ τὰ ἐπιτήδεια ἐξωρμημένοι· ὥστε ἐγένοντο οἱ διαβάντες πλείους, ἢ εἰς δισχιλίους ἀνθρώπους. 5. Ἐπεὶ δὲ μαχόμενοι οὐκ ἐδύναντο λαβεῖν τὸ χωρίον, (καὶ γὰρ τάφρος ἦν περὶ αὐτὸ εὐρεῖα ἀναβεβλημένη, καὶ σκολοπες ἐπὶ τῆς ἀναβολῆς, καὶ τύρσεις πυκναὶ ξύλιναι πεποιημέναι,) ἀπιέναι ἤδη ἐπεχείρουν· οἱ δὲ ἐπέκειντο αὐτοῖς. 6. Ὡς δ' οὐκ ἐδύναντο ἀπελθεῖν, (ἦν γὰρ ἐφ' ἐνὸς ἢ κατάβασις ἐκ τοῦ χωρίου εἰς τὴν χαράδραν,) πέμπουσι πρὸς Ξενοφῶντα, ὃς ἡγεῖτο τοῖς ὀπλίταις.

7. Ὁ δ' ἔλθων λέγει, ὅτι “ἐστὶ χωρίον χρημάτων πολλῶν μεστόν· τοῦτο οὔτε λαβεῖν δυνάμεθα· ἰσχυρὸν γάρ ἐστιν· οὔτε ἀπελθεῖν ῥάδιον· μάχονται γὰρ ἐπ' ἐξεληλυθότες, καὶ ἡ ἄφοδος χαλεπή.”

8. Ἀκούσας ταῦτα ὁ Ξενοφῶν, προσαγαγὼν πρὸς τὴν χαράδραν, τοὺς μὲν ὀπλίτας ἐκέλευε θέσθαι τὰ ὄπλα· αὐτὸς δὲ, διαβὰς σὺν τοῖς λοχαγοῖς, ἐσκοπεῖτο, πότερον εἴη κρεῖττον ἀπάγειν καὶ τοὺς διαβεβηκότας, ἢ καὶ τοὺς ὀπλίτας διαβιβάζειν, ὡς ἀλόντος ἂν τοῦ χωρίου. 9. Καὶ ἐδόκει τὸ μὲν ἀπάγειν οὐκ εἶναι ἄνευ πολλῶν νεκρῶν, ἐλεῖν δ' ἂν ᾤοντο καὶ οἱ λοχαγοὶ τὸ χωρίον· καὶ ὁ Ξενοφῶν συνεχώρησε, τοῖς ἱεροῖς πιστεύσας· οἱ γὰρ μάντις ἀποδεδευγμένοι ἦσαν, ὅτι μάχη μὲν εἴη, τὸ δὲ τέλος καλὸν τῆς ἐξόδου. 10. Καὶ τοὺς μὲν λοχαγοὺς πέμπει διαβιβάσοντας τοὺς ὀπλίτας, αὐτὸς δ' ἔμμενεν ἀναχωρίσας ἅπαντας τοὺς πελταστας, καὶ οὐδένα εἶα ἀκροβολίζεσθαι. 11. Ἐπεὶ δ' ἤκον οἱ ὀπλίται, ἐκέλευσε τὸν λόχον ἕκαστον ποιῆσαι τῶν λοχαγῶν, ὡς ἂν κράτιστα οἴηται ἀγωνιεῖσθαι· ἦσαν γὰρ οἱ λοχαγοὶ πλησίον ἀλλήλων, οἱ πάντα τὸν χρόνον ἀλλήλοις περὶ ἀνδραγαθίας ἀντεποιοῦντο. 12. Καὶ οἱ μὲν λοχαγοὶ ταῦτα ἐποίουν· ὁ δὲ τοῖς πελτασταῖς πᾶσι παρήγγελλε διηγκυλισμένους ἵεναι, ὡς, ὅπταν σημήνη, ἀκοντίζειν δεῖσον· καὶ τοὺς τοξότας ἐπιβεβλήσθαι ἐπὶ ταῖς νευραῖς, ὡς, ὅπταν σημήνη, τοξεύειν δεῖσον· καὶ τοὺς γυμνήτας λίθων ἔχειν μεστὰς τὰς διφθέρας· καὶ τοὺς ἐπιτηδεῖους ἐπεμψε τούτων ἐπιμεληθῆναι. 13. Ἐπεὶ δὲ πάντα παρεσκεύαστο, καὶ οἱ λοχαγοὶ καὶ ὑπολοχαγοὶ καὶ οἱ ἀξιούντες τούτων μὴ χείρους εἶναι πάντες παρατεταγμένοι ἦσαν, καὶ ἀλλήλους μὲν δὴ συνεώρων· (μνηοειδὴς γὰρ ἦν ἡ τάξις διὰ τὸ χωρίον·) 14. ἐπεὶ δ' ἐπαύνησαν, καὶ ἡ σάλπιγξ ἐφθέγγατο, ἅμα τε τῷ Ἐνναλίῳ ἠγάλαξαν, καὶ ἔθεον δρόμῳ, οἱ ὀπλίται, καὶ τὰ βέλη ὁμοῦ ἐφέρετο, λόγχαι, τοξεύματα, σφενδόνας, καὶ πλείστοι δ' ἐκ τῶν χειρῶν λίθοι· ἦσαν δὲ οἱ καὶ πῦρ προσέφερον. 15. Ἰπὸ δὲ τοῦ πλήθους τῶν βελῶν ἔλιπον οἱ πολέμοι τὰ τε σταυρώματα καὶ τὰς τύρσεις· ὥστε Ἀγασίας Στυμφάλιος καὶ Φιλόξενος Πελληνεὺς, καταθέμενοι τὰ ὄπλα, ἐν χιτῶνι μόνον ἀνέβησαν, καὶ

ἄλλος ἄλλον εἶλκε, καὶ ἄλλος ἀναβεβήκει, καὶ ἡλώϊ-
τὸ χωρίον, ὡς ἐδόκει. 16. Καὶ οἱ μὲν πελτασταὶ καὶ
οἱ ψιλοὶ εἰσδραμόντες ἥρπαζον, ὃ τι ἕκαστος ἐδύνατο·
ὁ δὲ Ξενοφῶν, στὰς κατὰ τὰς πύλας, ὅπουσους ἐδύνατο,
κατεκώλυε τῶν ὀπλιτῶν ἕξω· πολέμιοι γὰρ ἄλλοι ἐφαί-
νοντο ἐπ' ἄκροις τισὶν ἰσχυροῖς. 17. Οὐ πολλοῦ δὲ
χρόνου μεταξὺ γενομένου, κραυγὴ τ' ἐγίνετο ἔνδον, καὶ
ἔφευγον, οἱ μὲν καὶ ἔχοντες ἃ ἔλαβον, τάχα δέ τις καὶ
τετρωμένος· καὶ πολὺς ἦν ὠθισμὸς ἀμφὶ τὰ θύρετρα.
Καὶ ἐρωτώμενοι οἱ ἐκπίπτοντες ἔλεγον, ὅτι “ ἄκρα τις
ἐστὶν ἔνδον, καὶ οἱ πολέμιοι πολλοὶ, οἳ παίουσιν ἐκδε-
δραμηκότες τοὺς ἔνδον ἀνθρώπους.”

18. Ἐνταῦθα ἀνειπεῖν ἐκέλευσε Τολμίδην τὸν κήρυκα,
ἵεναι εἴσω τὸν βουλόμενόν τι λαμβάνειν. Καὶ ἴεντο
πολλοὶ εἴσω, καὶ νικῶσι τοὺς ἐκπίπτοντας οἱ εἴσω
ὠθούμενοι, καὶ κατακλείουσι τοὺς πολεμίους πάλιν εἰς
τὴν ἄκραν. 19. Καὶ τὰ μὲν ἕξω τῆς ἄκρας πάντα
διηρπάσθη, καὶ ἐξεκομίσαντο οἱ Ἕλληνες· οἱ δ' ὀπλίται
ἔθεντο τὰ ὄπλα, οἱ μὲν περὶ τὸ σταύρωμα, οἱ δὲ κατὰ
τὴν ὁδὸν τὴν ἐπὶ τὴν ἄκραν φέρουσαν. 20. Ὁ δὲ
Ξενοφῶν καὶ οἱ λοχαγοὶ ἐσκόπουν, εἰ οἶόν τ' εἴη τὴν
ἄκραν λαβεῖν· ἦν γὰρ οὕτω σωτηρία ἀσφαλής· ἄλλως
δὲ πάνυ χαλεπὸν ἐδόκει εἶναι ἀπελθεῖν· σκοπουμένοις
δ' αὐτοῖς ἐδοξε παντάπασιν ἀνάλωτον εἶναι τὸ χωρίον.
21. Ἐνταῦθα παρεσκευάζοντο τὴν ἀφοδὸν, καὶ τοὺς μὲν
σταυροὺς ἕκαστοι τοὺς καθ' αὐτοὺς διήρουν, καὶ τοὺς
ἀχρεῖους καὶ φορτία ἔχοντας ἐξεπέμποντο καὶ τῶν
ὀπλιτῶν τὸ πλῆθος· κατέλιπον δὲ οἱ λοχαγοὶ, οἱς ἕκασ-
τος ἐπίστευεν.

22. Ἐπεὶ δὲ ἥρξαντο ἀποχωρεῖν, ἐπεξέθεον ἔνδοθεν
πολλοὶ, γέρρα καὶ λόγχας ἔχοντες, καὶ κνημίδας, καὶ
κράνη Παφλαγονικά· καὶ ἄλλοι ἐπὶ τὰς οἰκίας ἀνέβαι-
νον τὰς ἔνθεν καὶ ἔνθεν τῆς εἰς τὴν ἄκραν φερούσης
ὁδοῦ· 23. ὥστ' οὐδὲ διώκειν ἀσφαλὲς ἦν αὐτοὺς κατὰ
τὰς πύλας, τὰς εἰς τὴν ἄκραν φερούσας· καὶ γὰρ ξύλα
μεγάλα ἐπερῖρίπτουν ἄνωθεν, ὥστε χαλεπὸν ἦν καὶ
μένειν καὶ ἀπιέναι· καὶ ἡ νύξ φοβερά ἦν ἐπιούσα.
24. Μαχομένων δ' αὐτῶν καὶ ἀπορουμένων, θεῶν τις
αὐτοῖς μηχανὴν σωτηρίας δίδωσιν. Ἐξαπίνης γὰρ ἀνέ-

λαμψεν οἰκία τῶν ἐν δεξιᾷ, ὅτου δὴ ἀνάψαντος. 25. Ὡς δ' αὖτη συνέπιπτεν, ἔφευγον οἱ ἀπὸ τῶν ἐν δεξιᾷ οἰκιῶν. Ὡς δ' ἔμαθεν ὁ Ξενοφῶν τοῦτο παρὰ τῆς τύχης, ἀνάπτειν ἐκέλευε καὶ τὰς ἐν ἀριστερᾷ οἰκίας· αἱ δὲ ξύλιναι ἦσαν· ὥστε καὶ ταχὺ ἐκαίοντο. Ἐφευγον οὖν καὶ οἱ ἀπὸ τούτων τῶν οἰκιῶν. 26. Οἱ δὲ κατὰ τὸ στόμα δὴ ἔτι μόνοι ἐλύνουν, καὶ δῆλοι ἦσαν, ὅτι ἐπικεῖσονται ἐπὶ τῇ ἐξόδῳ τε καὶ καταβάσει. Ἐνταῦθα παραγγέλλει φορεῖν ξύλα, ὅσοι ἐτύγγαλον ἕξω ὄντες τῶν βελῶν, εἰς τὸ μέσον ἑαυτῶν καὶ τῶν πολεμίων. Ἐπεὶ δὲ ἱκανὰ ἤδη ἦν, ἀνῆψαν· ἀνῆπτον δὲ καὶ τὰς παρ' αὐτὸ τὸ χαράκωμα οἰκίας, ὅπως οἱ πολέμιοι ἀμφὶ ταῦτα ἔχοιεν. 27. Οὕτω μόλις ἀπῆλθον ἀπὸ τοῦ χωρίου, πῦρ ἐν μέσῳ ἑαυτῶν καὶ τῶν πολεμίων ποιησάμενοι. Καὶ κατεκαύθη πᾶσα ἡ πόλις, καὶ αἱ οἰκίαι, καὶ αἱ τύρσεις, καὶ τὰ σταυρώματα, καὶ τᾶλλα πάντα, πλὴν τῆς ἄκρας.

28. Τῇ δ' ὑστεραίᾳ ἀπήρσαν οἱ Ἕλληνες, ἔχοντες τὰ ἐπιτήδεια. Ἐπεὶ δὲ τὴν κατάβασιν ἐφοβοῦντο τὴν εἰς Τραπεζοῦντα, (πρανὴς γὰρ ἦν καὶ στενὴ,) ψευδενέδραν ἐποιήσαντο· 29. καὶ ἀνὴρ, Μυσὸς τὸ γένος, καὶ τοῦνομα τοῦτο ἔχων, τῶν Κρητῶν λαβὼν τέτταρας ἢ πέντε, ἔμενεν ἐν λασίῳ χωρίῳ, καὶ προσεποιεῖτο τοὺς πολέμους λανθάνειν πειρᾶσθαι· αἱ δὲ πέλται αὐτῶν ἄλλη καὶ ἄλλη διεφαινοντο, χαλκαὶ οὔσαι. 30. Οἱ μὲν οὖν πολέμιοι, ταῦτα ὁρῶντες, ἐφοβοῦντο ὡς ἐνέδραν οὔσαν· ἡ δὲ στρατιὰ ἐν τούτῳ κατέβαινε. Ἐπεὶ δὲ ἐδόκει ἱκανὸν ἤδη ὑπεληλυθέναι τῷ Μυσῷ, ἐσήμηνε φεύγειν ἀνὰ κράτος· καὶ ὃς ἐξαναστὰς φεύγει, καὶ οἱ σὺν αὐτῷ. 31. Καὶ οἱ μὲν ἄλλοι Κρήτες, (ἀλίσκεσθαι γὰρ ἔφασαν τῷ δρόμῳ,) ἐκπεσόντες ἐκ τῆς ὁδοῦ, εἰς ὕλην κατὰ τὰς νάπας κυλινδούμενοι ἐσώθησαν· 32. ὁ Μυσὸς δὲ, κατὰ τὴν ὁδὸν φεύγων, ἐβόα βοηθεῖν· καὶ ἐβοήθησαν αὐτῷ, καὶ ἀνέλαβον τετρωμένον. Καὶ αὐτοὶ ἐπὶ πόδα ἀνεχώρουν βαλλόμενοι οἱ βοηθήσαντες, καὶ ἀντιτοξεύοντές τινες τῶν Κρητῶν· οὕτως ἀφικνοῦνται ἐπὶ τὸ στρατόπεδον πάντες σῶοι ὄντες.

ἄλλος ἄλλον εἶλκε, καὶ ἄλλος ἀναβεβήκει, καὶ ἡλώϊ-
 τὸ χωρίον, ὡς ἐδόκει. 16. Καὶ οἱ μὲν πελτασταὶ καὶ
 οἱ ψιλοὶ εἰσδραμόντες ἤρπαζον, ὃ τι ἕκαστος ἐδύνατο·
 ὁ δὲ Ξενοφῶν, στὰς κατὰ τὰς πύλας, ὁπόσους ἐδύνατο,
 κατεκώλυε τῶν ὀπλιτῶν ἔξω· πολέμιοι γὰρ ἄλλοι ἐφαί-
 νοντο ἐπ' ἄκροις τισὶν ἰσχυροῖς. 17. Οὐ πολλοῦ δὲ
 χρόνου μετὰξὺ γενομένου, κραυγὴ τ' ἐγύγνετο ἔνδον, καὶ
 ἔφευγον, οἱ μὲν καὶ ἔχοντες ἃ ἔλαβον, τάχα δέ τις καὶ
 τετρωμένος· καὶ πολὺς ἦν ὠθισμὸς ἀμφὶ τὰ θύρετρα.
 Καὶ ἐρωτώμενοι οἱ ἐκπίπτοντες ἔλεγον, ὅτι “ ἅκρα τις
 ἐστὶν ἔνδον, καὶ οἱ πολέμιοι πολλοὶ, οἳ παίουσιν ἐκδε-
 δραμηκότες τοὺς ἔνδον ἀνθρώπους.”

18. Ἐνταῦθα ἀνειπεῖν ἐκέλευσε Τολμίδην τὸν κήρυκα,
 ἵεναι εἴσω τὸν βουλόμενόν τι λαμβάνειν. Καὶ ἵεντο
 πολλοὶ εἴσω, καὶ νικῶσι τοὺς ἐκπίπτοντας οἱ εἴσω
 ὠθούμενοι, καὶ κατακλείουσι τοὺς πολεμίους πάλιν εἰς
 τὴν ἅκραν. 19. Καὶ τὰ μὲν ἔξω τῆς ἁκρας πάντα
 διηρπάσθη, καὶ ἐξεκομίσαντο οἱ Ἕλληνες· οἱ δ' ὀπλίται
 ἔθεντο τὰ ὄπλα, οἱ μὲν περὶ τὸ σταύρωμα, οἱ δὲ κατὰ
 τὴν ὁδὸν τὴν ἐπὶ τὴν ἅκραν φέρουσιν. 20. Ὁ δὲ
 Ξενοφῶν καὶ οἱ λοχαγοὶ ἐσκόπουν, εἰ οἷόν τ' εἴη τὴν
 ἅκραν λαβεῖν· ἦν γὰρ οὕτω σωτηρία ἀσφαλὲς· ἄλλως
 δὲ πάνυ χαλεπὸν ἐδόκει εἶναι ἀπελθεῖν· σκοπουμένοις
 δ' αὐτοῖς ἐδοξε παντάπασιν ἀνάλωτον εἶναι τὸ χωρίον.
 21. Ἐνταῦθα παρεσκευάζοντο τὴν ἄφοδον, καὶ τοὺς μὲν
 σταυροὺς ἕκαστοι τοὺς καθ' αὐτοὺς διήρουν, καὶ τοὺς
 ἀχρεῖους καὶ φορτία ἔχοντας ἐξεπέμποντο καὶ τῶν
 ὀπλιτῶν τὸ πλῆθος· κατέλιπον δὲ οἱ λοχαγοί, οἷς ἕκασ-
 τος ἐπίστευεν.

22. Ἐπεὶ δὲ ἤρξαντο ἀποχωρεῖν, ἐπεξέθεον ἔνδοθεν
 πολλοὶ, γέρρα καὶ λόγχας ἔχοντες, καὶ κνημῖδας, καὶ
 κράνη Παφλαγονικά· καὶ ἄλλοι ἐπὶ τὰς οἰκίας ἀνέβαι-
 νον τὰς ἔνθεν καὶ ἔνθεν τῆς εἰς τὴν ἅκραν φερούσης
 ὁδοῦ· 23. ὥστ' οὐδὲ διώκειν ἀσφαλὲς ἦν αὐτοὺς κατὰ
 τὰς πύλας, τὰς εἰς τὴν ἅκραν φερούσας· καὶ γὰρ ξύλα
 μεγάλα ἐπερῖρίπτουν ἄνωθεν, ὥστε χαλεπὸν ἦν καὶ
 μένειν καὶ ἀπιέναι· καὶ ἡ νύξ φοβερά ἦν ἐπιούσα.
 24. Μαχομένων δ' αὐτῶν καὶ ἀπορουμένων, θεῶν τις
 αὐτοῖς μηχανὴν σωτηρίας δίδωσιν. Ἐξαπίνης γὰρ ἀνέ-

λαμψεν οἰκία τῶν ἐν δεξιᾷ, ὅτου δὴ ἀνάψαντος. 25. Ὡς δ' αὕτη συνέπιπτεν, ἔφευγον οἱ ἀπὸ τῶν ἐν δεξιᾷ οἰκιῶν. Ὡς δ' ἔμαθεν ὁ Ξενοφῶν τοῦτο παρὰ τῆς τύχης, ἀνάπτειν ἐκέλευε καὶ τὰς ἐν ἀριστερᾷ οἰκίας· αἱ δὲ ξύλιναι ἦσαν· ὥστε καὶ ταχὺ ἐκαίοντο. Ἐφευγον οὖν καὶ οἱ ἀπὸ τούτων τῶν οἰκιῶν. 26. Οἱ δὲ κατὰ τὸ στόμα δὴ ἔτι μόνοι ἐλύπουν, καὶ δῆλοι ἦσαν, ὅτι ἐπικείσονται ἐπὶ τῇ ἐξόδῳ τε καὶ καταβάσει. Ἐνταῦθα παραγγέλλει φορεῖν ξύλα, ὅσοι ἐτύγγανον ἔξω ὄντες τῶν βελῶν, εἰς τὸ μέσον ἑαυτῶν καὶ τῶν πολεμίων. Ἐπεὶ δὲ ἱκανὰ ἤδη ἦν, ἀνῆψαν· ἀνῆπτον δὲ καὶ τὰς παρ' αὐτὸ τὸ χαράκωμα οἰκίας, ὅπως οἱ πολέμιοι ἀμφὶ ταῦτα ἔχοιεν. 27. Οὕτω μόλις ἀπῆλθον ἀπὸ τοῦ χωρίου, πῦρ ἐν μέσῳ ἑαυτῶν καὶ τῶν πολεμίων ποιησάμενοι. Καὶ κατεκαύθη πᾶσα ἡ πόλις, καὶ αἱ οἰκίαι, καὶ αἱ τύρσεις, καὶ τὰ σταυρώματα, καὶ τᾶλλα πάντα, πλὴν τῆς ἄκρας.

28. Τῇ δ' ὑστεραία ἀπήεσαν οἱ Ἕλληνες, ἔχοντες τὰ ἐπιτήδεια. Ἐπεὶ δὲ τὴν κατάβασιν ἐφοβοῦντο τὴν εἰς Τραπεζοῦντα, (πραγῆς γὰρ ἦν καὶ στενῆς), ψευδενέδραν ἐποιήσαντο. 29. καὶ ἀνὴρ, Μυσὸς τὸ γένος, καὶ τοῦνομα τοῦτο ἔχων, τῶν Κρητῶν λαβὼν τέτταρας ἢ πέντε, ἔμενεν ἐν λασίῳ χωρίῳ, καὶ προσεποιεῖτο τοὺς πολέμους λανθάνειν πειρᾶσθαι· αἱ δὲ πέλται αὐτῶν ἄλλη καὶ ἄλλη διεφαινοντο, χαλκαὶ οὔσαι. 30. Οἱ μὲν οὖν πολέμιοι, ταῦτα ὀρώντες, ἐφοβοῦντο ὡς ἐνέδραν οὔσαν· ἡ δὲ στρατιὰ ἐν τούτῳ κατέβαινεν. Ἐπεὶ δὲ ἐδόκει ἱκανὸν ἤδη ὑπεληλυθῆναι τῷ Μυσῷ, ἐσήμηνε φεύγειν ἀνὰ κράτος· καὶ ὃς ἐξαναστὰς φεύγει, καὶ οἱ σὺν αὐτῷ. 31. Καὶ οἱ μὲν ἄλλοι Κρήτες, (ἀλίσκεσθαι γὰρ ἔφασαν τῷ δρόμῳ,) ἐκπεσόντες ἐκ τῆς ὁδοῦ, εἰς ὕλην κατὰ τὰς νάπας κυλινδούμενοι ἐσώθησαν. 32. ὁ Μυσὸς δὲ, κατὰ τὴν ὁδὸν φεύγων, ἐβόα βοηθεῖν· καὶ ἐβοήθησαν αὐτῷ, καὶ ἀνέλαβον τετρωμένον. Καὶ αὐτοὶ ἐπὶ πόδα ἀνεχώρουν βαλλόμενοι οἱ βοηθήσαντες, καὶ ἀντιτοξεύοντες τινες τῶν Κρητῶν· οὕτως ἀφικνοῦνται ἐπὶ τὸ στρατόπεδον πάντες σώοι ὄντες.

CHAP. III.

From want of supplies the Greeks cannot wait for Cheirisophus.

— Those above forty years of age, together with the women and children and part of the baggage, are sent by sea under charge of Philesius and Sophœnetus. — The rest proceed by land to Cerasus. — Review. — The prisoners are sold. — The sum produced is divided. — The Generals take charge of a tenth part, vowed to Apollo and Diana. — Xenophon relates how he subsequently expended his portion.

1. 'ΕΠΕΙ' δὲ οὔτε ὁ Χειρίσοφος ἦκεν, οὔτε πλοῖα ἱκανὰ ἦν, οὔτε τὰ ἐπιτήδεια ἦν λαμβάνειν ἔτι, ἐδόκει ἀπιτέον εἶναι. Καὶ ἐς μὲν τὰ πλοῖα τοὺς τε ἀσθενούν-
τας ἐνεβίβασαν, καὶ τοὺς ὑπὲρ τετταράκοντα ἔτη, καὶ
παῖδας, καὶ γυναῖκας, καὶ τῶν σκευῶν ὅσα μὴ ἀνάγκη ἦν
ἔχειν· καὶ Φιλήσιον καὶ Σοφαίνετον τοὺς πρεσβυτάτους
τῶν στρατηγῶν εἰσβιβάσαντες τούτων ἐκέλευον ἐπιμε-
λεῖσθαι· οἱ δὲ ἄλλοι ἐπορεύοντο· ἡ δὲ ὁδὸς ὁδοποιου-
μένη ἦν. 2. Καὶ ἀφικνούνται πορευόμενοι εἰς Κερα-
σοῦντα τριταῖοι, πόλιν Ἑλληνίδα, ἐπὶ τῇ θαλάσῃ,
Σινωπέων ἀποικον, ἐν τῇ Κολχίδι χώρα. 3. Ἐνταῦθα
ἔμειναν ἡμέρας δέκα· καὶ ἐξέτασις ἐν τοῖς ὅπλοις γίγνε-
ται καὶ ἀριθμὸς, καὶ ἐγένοντο ὀκτακισχίλιοι καὶ ἑξακό-
σιοι. Οὗτοι ἐσώθησαν ἐκ τῶν ἀμφὶ τοὺς μυρίους· οἱ
δὲ ἄλλοι ἀπώλοντο ὑπὸ τε τῶν πολεμίων καὶ τῆς χιόνος,
καὶ εἴ τις νόσφ.

4. Ἐνταῦθα καὶ διαλαμβάνουσι τὸ ἀπὸ τῶν αἰχμα-
λώτων γενόμενον ἀργύριον· καὶ τὴν δεκάτην, ἣν τῷ
Ἀπόλλωνι ἐξείλον καὶ τῇ Ἐφεσίᾳ Ἀρτέμίδι, δέλαβον.
οἱ στρατηγοὶ, τὸ μέρος ἕκαστος, φυλάττειν τοῖς θεοῖς·
ἀντὶ δὲ Χειρισόφου Νέων ὁ Ἀσινάϊος ἔλαβε. 5. Ξενο-
φῶν οὖν τὸ μὲν τοῦ Ἀπόλλωνος ἀνάθημα ποιησάμενος
ἀνατίθησιν εἰς τὸν ἐν Δελφοῖς τῶν Ἀθηναίων θησαυρὸν,
καὶ ἐπέγραψε τό τε αὐτοῦ ὄνομα καὶ τὸ Προξένου, δὲ
σὺν Κλεάρχῳ ἀπέθανε· ξένος γὰρ ἦν αὐτῷ. 6. Τὸ δὲ
τῆς Ἀρτέμιδος τῆς Ἐφεσίας, ὅτε ἀπῆγει σὺν Ἀγησιλάῳ
ἐκ τῆς Ἀσίας τὴν εἰς Βοιωτοὺς ὁδόν, κατέλιπε παρὰ
Μεγαβύζῳ τῷ τῆς Ἀρτέμιδος νεωκόρῳ, ὅτι αὐτὸς κινδυνεύ-
σων ἐδόκει ἵεναι μετὰ Ἀγησιλάου ἐν Κορωνεῖᾳ· καὶ

ἐπέστειλεν, ἦν μὲν αὐτὸς σωθῆ, ἑαυτῷ ἀποδοῦναι · εἰ δέ τι πάθοι, ἀναθεῖναι, ποιησάμενον τῇ Ἀρτέμιδι, ὃ τι οἶοιτο χαριεῖσθαι τῇ θεῷ. 7. Ἐπεὶ δ' ἐφυγεν ὁ Ξενοφῶν, κατοικούντος ἤδη αὐτοῦ ἐν Σκιλλοῦντι, ὑπὸ τῶν Λακεδαιμονίων οἰκισθέντος παρὰ τὴν Ὀλυμπίαν, ἀφικνεῖται Μεγάβυζος εἰς Ὀλυμπίαν θεωρήσων, καὶ ἀποδίδωσι τὴν παρακαταθήκην αὐτῷ. Ξενοφῶν δέ, λαβὼν, χωρίον ὠνεῖται τῇ θεῷ, ὅπου ἀνεῖλεν ὁ θεός. 8. Ἐτυχε δὲ διὰ μέσου ῥέων τοῦ χωρίου ποταμὸς Σελινούς. Καὶ ἐν Ἐφέσῳ δὲ παρὰ τὸν τῆς [Ἐφεσίας] Ἀρτέμιδος νεῶν Σελινούς ποταμὸς παραρρεῖ, καὶ ἰχθύες δὲ ἐν ἀμφοτέροις ἔνεισι καὶ κόγχοι · ἐν δὲ τῷ Σκιλλοῦντι χωρίῳ καὶ θήραι πάντων, ὅποσα ἔστιν ἀγρευόμενα θηρία. 9. Ἐποίησε δὲ καὶ ναὸν καὶ βωμὸν ἀπὸ τοῦ ἱεροῦ ἀργυρίου · καὶ τολοιπὸν ἀεὶ δεκατεύων τὰ ἐκ τοῦ ἀγροῦ ὥραϊα, θυσίαν ἐποίει τῇ θεῷ · καὶ πάντες οἱ πολῖται, καὶ οἱ πρόσχωροι ἄνδρες καὶ γυναῖκες, μετείχον τῆς ἑορτῆς. Παρεῖχε δὲ ἡ θεὸς τοῖς σκηνοῦσιν ἄλφιστα, ἄρτους, οἶνον, τραγήματα, καὶ τῶν θυομένων ἀπὸ τῆς ἱερᾶς νομῆς λάχος, καὶ τῶν θηρευομένων δέ. 10. Καὶ γὰρ θήραν ἐποιοῦντο εἰς τὴν ἑορτὴν οἱ τε Ξενοφώντος παῖδες καὶ οἱ τῶν ἄλλων πολιτῶν · οἱ δὲ βουλόμενοι καὶ ἄνδρες συνεθήρων · καὶ ἡλίσκετο τὰ μὲν ἐξ αὐτοῦ τοῦ ἱεροῦ χωρίου, τὰ δὲ ἐκ τῆς Φολόης, σύες καὶ δορκάδες καὶ ἔλαφοι. 11. Ἔστι δὲ ὁ τόπος, ἧ ἐκ Λακεδαιμόνους εἰς Ὀλυμπίαν πορεύονται, ὡς εἴκοσι στάδιοι ἀπὸ τοῦ ἐν Ὀλυμπίᾳ Διὸς ἱεροῦ. Ἐνὶ δ' ἐν τῷ ἱερῷ τόπῳ καὶ ἄλση καὶ ὄρη δένδρων μεστὰ, ἱκανὰ καὶ σύς καὶ αἰγας καὶ οἷς τρέφειν καὶ ἵππους, ὥστε καὶ τὰ τῶν εἰς τὴν ἑορτὴν ἰόντων ὑποζύγια εὐωχεῖσθαι. 12. Περὶ δ' αὐτὸν τὸν ναὸν ἄλσος ἡμέρων δένδρων ἐφυτεύθη, ὅσα ἔστι τρωκτὰ ὥραϊα. Ὁ δὲ ναὸς, ὡς μικρὸς μεγάλῳ, τῷ ἐν Ἐφέσῳ εἴκασται · καὶ τὸ ξόανον ἔοικεν, ὡς κυπαρίσσινον χρυσῷ ὄντι, τῷ ἐν Ἐφέσῳ. Καὶ στήλη ἔστηκε παρὰ τὸν ναὸν, γράμματα ἔχουσα · ΙΕΡΟΣ Ο ΧΩΡΟΣ ΤΗΣ ΑΡΤΕΜΙΔΟΣ. ΤΟΝ ΔΕ ΕΧΟΝΤΑ ΚΑΙ ΚΑΡΠΟΤΜΕΝΟΝ ΤΗΝ ΜΕΝ ΔΕΚΑΤΗΝ ΚΑΤΑΘΕΤΕΙΝ ΕΚΑΣΤΟΤ ΕΤΟΤΣ, ΕΚ ΔΕ ΤΟΥ

ΠΕΡΙΤΤΟΤ ΤΟΝ ΝΑΟΝ ΕΠΙΣΚΕΤΑΖΕΙΝ·
ΕΑΝ ΔΕ ΤΙΣ ΜΗ ΠΟΙΗΙ ΤΑΤΤΑ, ΤΗΙ ΘΕΩΙ
ΜΕΛΗΣΕΙ.

CHAP. IV.

A part of the Mosynæcian nation opposes the progress of the Greeks. — Another part makes an alliance with them. — A joint force of Greeks and their new allies receives a severe loss. — Xenophon, on the following day, attacks and defeats the common enemy. — The chief is burnt in his wooden tower. — Description of native customs.

1. ἘΚ Κερασούντος δὲ κατὰ θάλατταν μὲν ἐκομίζοντο οἷπερ καὶ πρόσθεν, οἱ δ' ἄλλοι κατὰ γῆν ἐπορεύοντο. 2. Ἐπεὶ δ' ἦσαν ἐπὶ τοῖς Μοσυνοίκων ὁρίοις, πέμπουσιν εἰς αὐτοὺς Τιμησίθεον τὸν Τραπεζούντιον, πρόξενον ὄντα τῶν Μοσυνοίκων, ἐρωτῶντες, πότερον ὥς διὰ φιλίας, ἢ ὥς διὰ πολεμίας πορεύονται τῆς χώρας. Οἱ δ' εἶπον, ὅτι οὐ διήσοιεν· ἐπίστευον γὰρ τοῖς χωρίοις. 3. Εὐντεῦθεν λέγει ὁ Τιμησίθεος, ὅτι πολέμιοι εἰσιν αὐτοῖς οἱ ἐκ τοῦ ἐπέκεινα· καὶ ἐδόκει καλέσαι ἐκείνους, εἰ βούλονται συμμαχίαν ποιήσασθαι· καὶ πεμφθεὶς ὁ Τιμησίθεος ἤκεν ἄγων τοὺς ἄρχοντας. 4. Ἐπεὶ δὲ ἀφίκοντο, συνῆλθον οἳ τε τῶν Μοσυνοίκων ἄρχοντες καὶ οἱ στρατηγοὶ τῶν Ἑλλήνων· καὶ ἔλεγε μὲν Ξενοφῶν, ἡρμήνευε δὲ Τιμησίθεος.

5. “ὦ ἄνδρες Μοσύνοικοι, ἡμεῖς διασωθῆναι βουλόμεθα εἰς τὴν Ἑλλάδα πεζῇ· πλοῖα γὰρ οὐκ ἔχομεν· κωλύουσι δὲ οὗτοι ἡμᾶς, οὓς ἀκούομεν ὑμῖν πολεμίους εἶναι. 6. Εἰ οὖν βούλεσθε, ἔξεστιν ὑμῖν ἡμᾶς λαβεῖν συμμάχους, καὶ τιμωρήσασθαι, εἴ τι πώποθ' ὑμᾶς οὗτοι ἠδίκησαν, καὶ τολοιπὸν ὑμῶν ὑπηκόους εἶναι τούτους. 7. Εἰ δὲ ἡμᾶς ἀφήσετε, σκέψασθε, πόθεν αὖθις ἂν τοσαύτην δύναμιν λάβοιτε σύμμαχον.” 8. Πρὸς ταῦτα ἀπεκρίνατο ὁ ἄρχων τῶν Μοσυνοίκων, ὅτι καὶ βούλονται ταῦτα, καὶ δέχονται τὴν συμμαχίαν. 9. “Ἀγετε δὴ,” ἔφη ὁ Ξενοφῶν, “τί ἡμῶν δεήσεσθε χρῆσασθαι, ἂν σύμμαχοι ὑμῶν γενώμεθα; καὶ ὑμεῖς τί

οἱοί τε ἔσεσθε ἡμῖν συμπράξαι περὶ τῆς διόδου;" 10. Οἱ δ' εἶπον, ὅτι "ἱκανοὶ ἐσμὲν εἰς τὴν χώραν εἰσβάλλειν ἐκ τοῦ ἐπὶ θάτερα τὴν τῶν ὑμῖν τε καὶ ἡμῖν πολεμίων, καὶ δεῦρο ὑμῖν πέμψαι ναῦς τε καὶ ἄνδρας, οἵτινες ὑμῖν συμμαχοῦνται τε καὶ τὴν ὁδὸν ἡγήσονται."

11. Ἐπὶ τούτοις πιστὰ δόντες καὶ λαβόντες ὄχοντο· καὶ ἦγον τῇ ὑστεραία ἄγοντες τριακόσια πλοῖα μονόξυλα, καὶ ἐν ἑκάστῳ τρεῖς ἄνδρας· ὧν οἱ μὲν δύο ἐκβάντες εἰς τάξιν ἔθεντο τὰ ὄπλα· ὁ δὲ εἰς ἔμμενε. 12. Καὶ οἱ μὲν, λαβόντες τὰ πλοῖα, ἀπέπλευσαν· οἱ δὲ, μένοντες, ἐξετάξαντο ὧδε. Ἔστησαν ἀνὰ ἑκατὸν μάλιστα, ὥσπερ οἱ χοροὶ, ἀντιστοιχοῦντες ἀλλήλοις, ἔχοντες γέρρα πάντες λευκῶν βοῶν δασέα, εἰκασμένα κιττοῦ πετάλῳ· ἐν δὲ τῇ δεξιᾷ παλτὸν ὡς ἐξάπηχυ, ἔμπροσθεν μὲν λόγχην ἔχον, ὀπισθεν δὲ αὐτοῦ τοῦ ξύλου σφαιροειδές. 13. Χιτωνίσκους δὲ ἐνεδεδύκεσαν ὑπὲρ γονάτων, πάχος ὡς λινοῦ στρωματοδέσμου· ἐπὶ δὲ τῇ κεφαλῇ κράνη σκύτινα, οἷα περ τὰ Παφλαγονικά, κρώβυλον ἔχοντα κατὰ μέσον ἐγγυτάτω τιαιοειδῆ· εἶχον δὲ καὶ σαγάρεις σιδηράς. 14. Ἐντεῦθεν ἐξῆρχε μὲν αὐτῶν εἰς, οἱ δ' ἄλλοι πάντες ἄδοντες ἐπορεύοντο ἐν ῥυθμῷ, καὶ, διελθόντες διὰ τῶν τάξεων καὶ διὰ τῶν ὀπλων τῶν Ἑλλήνων, ἐπορεύοντο εὐθύς πρὸς τοὺς πολεμίους, ἐπὶ χωρίον, ὃ ἐδόκει ἐπιμαχώτατον εἶναι. 15. Ἐκεῖτο δὲ τοῦτο πρὸ τῆς πόλεως, τῆς μητροπόλεως καλουμένης αὐτοῖς, [καὶ] ἐχούσης τὸ ἀκρότατον τῶν Μοσυνοίκων· καὶ περὶ τούτου ὁ πόλεμος ἦν· οἱ γὰρ αἰεὶ τοῦτ' ἔχοντες ἐδόκουν ἐγκρατεῖς καὶ πάντων Μοσυνοίκων εἶναι. Καὶ ἔφασαν τούτους οὐ δικαίως ἔχειν τοῦτο, ἀλλὰ κοινὸν ὃν καταλαβόντας πλεονεκτεῖν.

16. Εἶποντο δ' αὐτοῖς καὶ τῶν Ἑλλήνων τινὲς, οὐ ταχθέντες ὑπὸ τῶν στρατηγῶν, ἀλλ' ἀρπαγῆς ἕνεκεν. Οἱ δὲ πολέμιοι, προσιόντων, τέως μὲν ἡσύχαζον· ἐπεὶ δ' ἐγγὺς ἐγένοντο τοῦ χωρίου, ἐκδραμόντες τρέπονται αὐτούς· καὶ ἀπέκτειναν συχνοὺς τῶν βαρβάρων, καὶ τῶν συναναβάντων Ἑλλήνων τινὰς, καὶ ἐδίωκον, μέχρις οὐ εἶδον τοὺς Ἑλληνας βοηθοῦντας· 17. εἶτα δὲ ἀποτραπόμενοι ὄχοντο· καὶ ἀποτεμόντες τὰς κεφαλὰς τῶν

νεκρῶν, ἐπεδείκνυσαν τοῖς τε Ἑλλησι καὶ τοῖς ἑαυτῶν πολεμίοις· καὶ ἅμα ἐχόρευον, νόμφ τινὶ ᾄδοντες. 18. Οἱ δ' Ἕλληνες μάλα ἤχθοντο, ὅτι τοὺς τε πολεμίους ἐπεποιήκεσαν θρασυτέρους, καὶ ὅτι οἱ ἐξελθόντες Ἕλληνες σὺν αὐτοῖς ἐπεφύγεσαν, μάλ' ὄντες συχνοί· δ' οὐπω πρόσθεν ἐπεποιήκεσαν ἐν τῇ στρατείᾳ. 19. Ξενοφῶν δὲ, συγκαλέσας τοὺς Ἕλληνας, εἶπεν· “Ἄνδρες στρατιῶται, μηδὲν ἀθυμήσητε ἕνεκα τῶν γεγενημένων· ἔστι γὰρ, ὃ τι καὶ ἀγαθὸν οὐ μείον τοῦ κακοῦ γεγένηται. 20. Πρῶτον μὲν γὰρ ἐπίστασθε, ὅτι οἱ μέλλοντες ἡμῖν ἡγήσεσθαι τῷ ὄντι πολέμοι εἰσιν, οἷσπερ καὶ ἡμᾶς ἀνάγκη· ἔπειτα δὲ καὶ τῶν Ἑλλήνων οἱ ἀμελήσαντες τῆς σὺν ἡμῖν τάξεως, καὶ ἡγησάμενοι ἱκανοὶ εἶναι σὺν τοῖς βαρβάροις ταῦτά πράττειν, ἅπερ σὺν ἡμῖν, δίκην δεδώκασιν· ὥστε αὐθις ἦπτον τῆς ἡμετέρας τάξεως ἀπολείφονται. 21. Ἄλλ' ὑμᾶς δεῖ παρασκευάζεσθαι, ὅπως καὶ τοῖς φίλοις οὖσι τῶν βαρβάρων δόξετε κρείττους αὐτῶν εἶναι, καὶ τοῖς πολεμίοις δηλώσετε, ὅτι οὐχ ὁμοίοις ἀνδράσι μαχοῦνται νῦν τε καὶ ὅτε τοῖς ἀτακτοῖς ἐμάχοντο.”

22. Ταύτην μὲν οὖν τὴν ἡμέραν οὕτως ἔμειναν· τῇ δ' ὑστεραίᾳ θύσαντες, ἐπεὶ ἐκαλλιερήσαντο, ἀριστήσαντες, ὀρθίους τοὺς λόχους ποιησάμενοι, καὶ τοὺς βαρβάρους ἐπὶ τὸ εὐώνυμον κατὰ ταῦτά ταξάμενοι, ἐπορεύοντο, τοὺς τοξότας μεταξὺ τῶν λόχων ὀρθίων ὄντων ἔχοντες, ὑπολειπομένους δὲ μικρὸν τοῦ στόματος τῶν ὀπλιτῶν. 23. Ἦσαν γὰρ τῶν πολεμίων εὗζωνοι, οἱ κατατρέχοντες τοῖς λίθοις ἔβαλλον. Τούτους οὖν ἀνέστελλον οἱ τοξόται καὶ οἱ πελτασταί· οἱ δ' ἄλλοι βάδην ἐπορεύοντο, πρῶτον μὲν ἐπὶ τὸ χωρίον, ἀφ' οὗ τῇ προτεραίᾳ οἱ βάρβαροι ἐτράπησαν, καὶ οἱ σὺν αὐτοῖς. Ἐνταῦθα γὰρ οἱ πολέμοι ἦσαν ἀντιτεταγμένοι. 24. Τοὺς μὲν οὖν πελταστὰς ἐδέξαντο οἱ βάρβαροι, καὶ ἐμάχοντο· ἐπεὶ δ' ἐγγὺς ἦσαν οἱ ὀπλίται, ἐτράποντο. Καὶ οἱ μὲν πελτασταὶ εὐθὺς εἶποντο, διώκοντες ἄνω πρὸς τὴν μητρόπολιν· οἱ δὲ ὀπλίται ἐν τάξει εἶποντα. 25. Ἐπεὶ δ' ἄνω ἦσαν πρὸς ταῖς τῆς μητροπόλεως οἰκίαις, ἐνταῦθα δὴ οἱ πολέμοι ὁμοῦ δὴ πάντες γενόμενοι ἐμάχοντο, καὶ ἐξηκόντιζον τοῖς παλτοῖς· καὶ ἄλλα

δόρατα ἔχοντες παχέα, μακρά, ὅσα ἀνὴρ φέροι μόλις, τούτοις ἐπειρῶντο ἀμύνεσθαι ἐκ χειρός.

26. Ἐπεὶ δὲ οὐχ ὑφίεντο οἱ Ἕλληνες, ἀλλ' ὁμόσε ἐχώρουν, ἔφυγον οἱ βάρβαροι καὶ ἐντεῦθεν ἅπαντες λιπόντες τὸ χωρίον. Ὁ δὲ βασιλεὺς αὐτῶν, ὁ ἐν τῷ μόνῳ τῷ ἐπ' ἄκρου ὠκοδομημένῳ, (ὃν τρέφουσι πάντες κοινῇ αὐτοῦ μένοντα καὶ φυλάττουσι,) οὐκ ἤθελεν ἐξελθεῖν, οὐδὲ οἱ ἐν τῷ πρότερον αἰρεθέντι χωρίῳ· ἀλλ' αὐτοῦ σὺν τοῖς μοσύνοις κατεκαύθησαν. 27. Οἱ δ' Ἕλληνες, διαρπάζοντες τὸ χωρίον, εὕρισκον θησαυροὺς ἐν ταῖς οἰκίαις ἄρτων νενημένων πατρίους περυσινῶν, ὡς ἔφασαν οἱ Μοσύνοικοι· τὸν δὲ νέον σῖτον σὺν τῇ καλάμῃ ἀποκείμενον· ἦσαν δὲ ζεαὶ αἱ πλείσται. 28. Καὶ δελφίνων τεμάχη ἐν ἀμφορεῦσιν εὕρισκετο τεταριχευμένα, καὶ στέαρ ἐν τεύχεσι τῶν δελφίνων, ᾧ ἐχρῶντο οἱ Μοσύνοικοι, καθάπερ οἱ Ἕλληνες τῷ ἐλαίῳ. 29. Κάρνα δ' ἐπὶ τῶν ἀνωγαίῳ ἦν πολλὰ τὰ πλατέα, οὐκ ἔχοντα διαφυὴν οὐδεμίαν. Τούτῳ καὶ πλείστῳ σίτῳ ἐχρῶντο ἔψοντες καὶ ἄρτους ὀπτῶντες. Οἶνος δ' εὕρισκετο, ὃς ἄκρατος μὲν, ὅξυς ἐφαίνετο εἶναι ὑπὸ τῆς αὐστηρότητος· κερασθεὶς δὲ, εὐώδης τε καὶ ἡδύς.

30. Οἱ μὲν δὴ Ἕλληνες, ἀριστήσαντες ἐνταῦθα, ἐπορεύοντο εἰς τὸ πρόσω, παραδόντες τὸ χωρίον τοῖς συμμαχήσασι τῶν Μοσυνοίκων. Ὅποσα δὲ καὶ ἄλλα παρήεσαν χωρία τῶν σὺν τοῖς πολεμίοις ὄντων, τὰ εὐπροσοδάτα οἱ μὲν ἔλειπον, οἱ δὲ ἐκόντες προσεχώρουν. 31. Τὰ δὲ πλείστα τοιάδ' ἦν τῶν χωρίων· ἀπείχον αἱ πόλεις ἀπ' ἀλλήλων στάδια ὀγδοήκοντα, αἱ δὲ πλεῖον, αἱ δὲ μείον· ἀναβοώντων δὲ ἀλλήλων συνήκουον εἰς τὴν ἐτέραν ἐκ τῆς ἐτέρας πόλεως. Οὕτως ὑψηλὴ τε καὶ κοίλῃ ἡ χώρα ἦν. 32. Ἐπεὶ δὲ πορευόμενοι ἐν τοῖς φίλοις ἦσαν, ἐπεδείκνυσαν αὐτοῖς παῖδας τῶν εὐδαιμόνων σιτευτοὺς, τεθραμμένους καρύοις ἐφθοῖς, ἀπαλοὺς καὶ λευκοὺς σφόδρα, καὶ οὐ πολὺ δέοντας ἴσους τὸ πλάτος καὶ τὸ μῆκος εἶναι· ποικίλους δὲ τὰ νῶτα, καὶ τὰ ἔμπροσθεν πάντα ἐστυγμένους ἀνθέμιον. 33. Ἐξήτουν δὲ καὶ ταῖς ἐταίραις, αἷς ἦγον οἱ Ἕλληνες, ἐμφανῶς συγγενέσθαι· νόμος γὰρ ἦν σφίσιν οὗτος. Λευκοὶ δὲ πάντες οἱ ἄνδρες καὶ αἱ γυναῖκες. 34. Τού-

τους ἔλεγον οἱ στρατευσάμενοι βαρβαρωτάτους διελθεῖν, καὶ πλείστον τῶν Ἑλληνικῶν νόμων κεχωρισμένους. Ἐν τε γὰρ ὄχλῳ ὄντες ἐποίουν, ἅπερ ἄνθρωποι ἐν ἐρημίᾳ ποιήσειαν, ἄλλως δὲ οὐκ ἂν τολμῶεν· μόνοι τε ὄντες ὁμοία ἔπραττον, ἅπερ ἂν μετ' ἄλλων ὄντες· διελέγοντό τε ἑαυτοῖς, καὶ ἐγέλων ἐφ' ἑαυτοῖς, καὶ ὥρχοῦντο ἐφιστάμενοι, ὅπου τύχοιεν, ὥσπερ ἄλλοις ἐπιδεικνύμενοι.

CHAP. V.

Chalybes. — Tibareni. — Cotyora. — Here the Greeks remain during forty-five days, sacrificing, and celebrating games. — Supplies obtained from the neighbouring country. — Ambassadors from Sinope foolishly threaten the army. — In consequence of Xenophon's reply, they alter the tone of their language, and promise aid.

1. ΔΙΑ' ταύτης τῆς χώρας οἱ Ἕλληνες, διὰ τε τῆς πολεμίας καὶ τῆς φιλίας, ἐπορεύθησαν ὁκτὼ σταθμούς· καὶ ἀφικνοῦνται εἰς Χάλυβας· Οὗτοι ὀλίγοι ἦσαν, καὶ ὑπήκοοι τῶν Μοσυνοίκων· καὶ ὁ βίος ἦν τοῖς πλείστοις αὐτῶν ἀπὸ σιδηρείας. Ἐντεῦθεν ἀφικνοῦνται εἰς Τιβαρηνούς. 2. Ἡ δὲ τῶν Τιβαρηνῶν χώρα πολὺ ἦν πεδινωτέρα, καὶ χωρία εἶχεν ἐπὶ θαλάττῃ ἡττον ἐρυμνά. Καὶ οἱ στρατηγοὶ ἔχρηζον πρὸς τὰ χωρία προσβάλλειν, καὶ τὴν στρατιὰν ὀνηθῆναι τι· καὶ τὰ ξένια, ἃ ἦκε παρὰ τῶν Τιβαρηνῶν, οὐκ ἐδέχοντο, ἀλλ' ἐπιμείναι κελεύσαντες, ἕστε βουλεύσαιντο, ἐθύοντο. 3. Καὶ πολλὰ καταθυσάντων, τέλος ἀπεδείξαντο οἱ μάντεις πάντες γνώμην, ὅτι οὐδαμῇ προσίεντο οἱ θεοὶ τὸν πόλεμον. Ἐντεῦθεν δὴ τὰ ξένια ἐδέξαντο, καὶ, ὥς διὰ φιλίας πορευόμενοι δύο ἡμέρας, ἀφίκοντο εἰς Κοτύωρα, πόλιν Ἑλληνίδα, Σινωπέων ἀποίκους, οἰκοῦντας ἐν τῇ Τιβαρηνῶν χώρα.

4. Μέχρις ἐνταῦθα ἐπέξενεν ἡ στρατιὰ. Πλήθος τῆς καταβάσεως τῆς ὁδοῦ ἀπὸ τῆς ἐν Βαβυλῶνι μάχης ἄχρι εἰς Κοτύωρα, σταθμοὶ ἑκατὸν εἴκοσι δύο, παρασάγγαι ἑξακόσιοι εἴκοσι, στάδιοι μύριοι ὀκτακισχίλιοι

καὶ ἑξακόσιοι· χρόνου πλήθος, ὀκτὼ μῆνες. 5. Ἐν ταύτῃ ἤμειναν ἡμέρας τετταράκοντα καὶ πέντε. Ἐν δὲ ταύταις πρῶτον μὲν τοῖς θεοῖς ἔθυσαν, καὶ πομπὰς ἐποίησαν κατὰ ἔθνος ἕκαστος τῶν Ἑλλήνων, καὶ ἀγῶνας γυμνικούς. 6. Τὰ δ' ἐπιτήδεια ἐλάμβανον, τὰ μὲν ἐκ τῆς Παφλαγονίας, τὰ δ' ἐκ τῶν χωρίων τῶν Κοτυωριτῶν· οὐ γὰρ παρεῖχον ἀγορὰν, οὐδ' εἰς τὸ τεῖχος τοὺς ἀσθενοῦντας ἐδέχοντο.

7. Ἐν δὲ τούτῳ ἔρχονται ἐκ Σινώπης πρέσβεις, φοβούμενοι περὶ τῶν Κοτυωριτῶν τῆς τε πόλεως, (ἦν γὰρ ἐκείνων, καὶ φόρους ἐκείνοις ἔφερον,) καὶ περὶ τῆς χώρας, ὅτι ἡκουον δηρουμένην· καὶ ἐλθόντες εἰς τὸ στρατόπεδον ἔλεγον· (προηγόρει δὲ Ἐκατώνυμος, δεινὸς νομιζόμενος εἶναι λέγειν·) 8. Ἐπεμψεν ἡμᾶς, ὧ ἄνδρες στρατιῶται, ἡ τῶν Σινωπέων πόλις, ἐπαινέσοντάς τε ὑμᾶς, ὅτι ἐνικάτε Ἕλληνες ὄντες βαρβάρους, ἔπειτα δὲ καὶ συνησθησομένους, ὅτι διὰ πολλῶν τε καὶ δεινῶν (ὥς ἡμεῖς ἀκούομεν) πραγμάτων σεσσωσμένοι πάρεστε. 9. Ἀξιούμεν δὲ, Ἕλληνες ὄντες καὶ αὐτοὶ, ὑφ' ὑμῶν ὄντων Ἑλλήνων ἀγαθὸν μὲν τι πάσχειν, κακὸν δὲ μηδέν· οὐδὲ γὰρ ἡμεῖς ὑμᾶς οὐδὲν πώποθ' ὑπήρξαμεν κακῶς ποιοῦντες. 10. Κοτυωρῖται δὲ οὗτοι εἰσὶ μὲν ἡμέτεροι ἄποικοι· καὶ τὴν χώραν ἡμεῖς αὐτοῖς ταύτην παραδεδώκαμεν, βαρβάρους ἀφελόμενοι· διὸ καὶ δασμὸν ἡμῖν φέρουσιν οὗτοι τεταγμένον, καὶ Κερασούντιοι καὶ Τραπεζούντιοι ὡσαύτως· ὥσθ' ὃ τι ἂν τούτους κακὸν ποιήσητε, ἡ Σινωπέων πόλις νομίζει πάσχειν. 11. Νῦν δὲ ἀκούομεν, ὑμᾶς, εἰς τε τὴν πόλιν βία παρεληλυθότας, ἐνίοις σκηνοῦν ἐν ταῖς οἰκίαις, καὶ ἐκ τῶν χωρίων λαμβάνειν, ὧν ἂν δέησθε, οὐ πείθοντας. 12. Ταῦτ' οὖν οὐκ ἀξιούμεν· εἰ δὲ ταῦτα ποιήσητε, ἀνάγκη ἡμῖν, καὶ Κορύλαν καὶ Παφλαγόνας, καὶ ἄλλον, ὅντινα ἂν δυνώμεθα, φίλον ποιεῖσθαι.

13. Πρὸς ταῦτα ἀναστὰς Ξενοφὼν ὑπὲρ τῶν στρατιωτῶν εἶπεν· Ἡμεῖς δὲ, ὧ ἄνδρες Σινωπεῖς, ἡκομεν ἀγαπῶντες, ὅτι τὰ σώματα διεσώσάμεθα καὶ τὰ ὄπλα· οὐ γὰρ ἡμῖν ἦν δυνατόν, ἅμα τε χρήματα ἄγειν καὶ φέρειν, καὶ τοῖς πολεμίοις μάχεσθαι. 14. Καὶ νῦν, ἐπεὶ εἰς τὰς Ἑλληνίδας πόλεις ἤλθομεν, ἐν Τραπε-

ζοῦντι μὲν (παρεῖχον γὰρ ἡμῖν ἀγορὰν) ὠνούμενοι εἶχομεν τὰ ἐπιτήδεια, καὶ ἀνθ' ὧν ἐτίμησαν ἡμᾶς, καὶ ξένια ἔδωκαν τῇ στρατιᾷ, ἀντετιμῶμεν αὐτούς· καὶ εἰ τις αὐτοῖς φίλος ἦν τῶν βαρβάρων, τούτων ἀπειχόμεθα· τοὺς δὲ πολεμίους αὐτῶν, ἐφ' οὓς αὐτοὶ ἡγοῶντο, κακὸν ἐποιούμεν, ὅσον ἐδυνάμεθα. 15. Ἐρωτᾶτε δὲ αὐτούς, ὁποῖων τινῶν ἡμῶν ἔτυχον· πάρεσι γὰρ ἐνθάδε, οὓς ἡμῖν ἡγεμόνας διὰ φιλίαν ἢ πόλιν συνέπεμψεν. 16. Ὅποι δ' ἂν ἐλθόντες ἀγορὰν μὴ ἔχωμεν, ἂν τε εἰς βάρβαρον γῆν ἂν τε εἰς Ἑλληνίδα, οὐχ ὕβρει ἀλλ' ἀνάγκῃ λαμβάνομεν τὰ ἐπιτήδεια. 17. Καὶ Καρδουχούς καὶ Χαλδαίους καὶ Ταόχους, καίπερ βασιλέως οὐχ ὑπηκόους ὄντας, ὅμως, καὶ μάλα φοβεροὺς ὄντας, πολεμίους ἐκτησάμεθα, διὰ τὸ ἀνάγκην εἶναι λαμβάνειν τὰ ἐπιτήδεια, ἐπεὶ ἀγορὰν οὐ παρεῖχον. 18. Μάκρωνας δὲ, καίπερ βαρβάρους ὄντας, ἐπεὶ ἀγορὰν, οἷαν ἐδύναντο, παρεῖχον, φίλους τε ἐνομίζομεν εἶναι, καὶ βία οὐδὲν ἐλαμβάνομεν τῶν ἐκείνων. 19. Κοτυωρίτας δὲ, οὓς ὑμετέρους φατὲ εἶναι, εἴ τι αὐτῶν εἰλήφαμεν, αὐτοὶ αἰτιοὶ εἰσιν· οὐ γὰρ ὥς φίλοι προσεφέροντο ἡμῖν, ἀλλὰ κλείσαντες τὰς πύλας, οὐτ' εἴσω ἐδέχοντο, οὐτ' ἔξω ἀγορὰν ἔπεμπον· ἡτιῶντο δὲ τὸν παρ' ὑμῶν ἄρμοσθην τούτων αἴτιον εἶναι. 20. Ὁ δὲ λέγεις, βία παρελθόντας σκηνοῦν, ἡμεῖς ἡξιούμεν τοὺς κάμνοντας εἰς τὰς στέγας δέξασθαι· ἐπεὶ δὲ οὐκ ἀνέφθγον τὰς πύλας, ἥ ἡμᾶς ἐδέχετο αὐτὸ τὸ χωρίον, ταύτῃ εἰσελθόντες, ἄλλο μὲν οὐδὲν βίαιον ἐποιήσαμεν· σκηνοῦσι δ' ἐν ταῖς στέγαις οἱ κάμνοντες, τὰ ἑαυτῶν δαπανῶντες· καὶ τὰς πύλας φρουροῦμεν, ὅπως μὴ ἐπὶ τῷ ὑμετέρῳ ἄρμοστῇ ὦσιν οἱ κάμνοντες ἡμῶν, ἀλλ' ἐφ' ἡμῖν ἢ κομίσασθαι, ὅταν βουλώμεθα. 21. Οἱ δ' ἄλλοι, ὡς ὁρᾶτε, σκηνοῦμεν ὑπαιθριοὶ ἐν τῇ τάξει, παρεσκευασμένοι, ἂν μὲν τις εὖ ποιῇ, ἀντεποιεῖν· ἂν δὲ κακῶς, ἀλέξασθαι. 22. Ἄ δὲ ἡπείλησας, ὡς, ἣν ὑμῖν δοκῇ, Κορύλαν καὶ Παφλαγόνας συμμάχους ποιήσεσθε ἐφ' ἡμᾶς· ἡμεῖς δὲ, ἣν μὲν ἀνάγκῃ ἦ, πολεμήσομεν καὶ ἀμφοτέροις· (ἥδη γὰρ καὶ ἄλλοις πολλαπλασίοις ὑμῶν ἐπολεμήσαμεν) ἂν δὲ δοκῇ ἡμῖν, καὶ τὸν Παφλαγόνα ποιούμεθα φίλον. 23. Ἀκούομεν δὲ αὐτὸν καὶ ἐπιθυμῶν τῆς ὑμετέρας πόλεως, καὶ χωρίων τῶν

ἐπιθαλαττίων. Πειρασόμεθα οὖν, συμπράττοντες αὐτῷ, ὦν ἐπιθυμεῖ, φίλοι γενέσθαι.

24. Ἐκ τούτου μάλα μὲν δῆλοι ἦσαν οἱ συμπρέσβεις τῷ Ἐκατωνύμφῳ χαλεπαίνοντες τοῖς εἰρημένοις. Παρελθὼν δ' αὐτῶν ἄλλος εἶπεν, ὅτι οὐ πόλεμον ποιησόμενοι ἤκοιεν, ἀλλ' ἐπιδείζοντες, ὅτι φίλοι εἰσὶ. “Καὶ ξενίοις, ἣν μὲν ἔλθητε πρὸς τὴν Σινωπέων πόλιν, ἐκεῖ δεξόμεθα· νῦν δὲ τοὺς ἐνθάδε κελεύσομεν διδόναι, ἃ δύνανται· ὁρώμεν γὰρ πάντα ἀληθῆ ὄντα, ἃ λέγετε.”

25. Ἐκ τούτου ξενία τε ἔπεμπον οἱ Κοτυωρίται, καὶ οἱ στρατηγοὶ τῶν Ἑλλήνων ἐξένιζον τοὺς τῶν Σινωπέων πρέσβεις· καὶ πρὸς ἀλλήλους πολλά τε καὶ ἐπιτήδεια διελέγοντο· τὰ τε ἄλλα καὶ περὶ τῆς λοιπῆς πορείας ἐπυνθάνοντο, καὶ ὦν ἐκάτεροι ἐδέοντο.

CHAP. VI.

Advice is requested from the ambassadors.— They dissuade the Greeks from marching by land, and point out the advantages of proceeding by sea.— The Greeks resolve upon adopting the latter course, if the Sinopeans provide vessels sufficient to convey all.— Xenophon wishes to found a colony.— His plans are frustrated by Silanus.— The Heracleots and Sinopeans, being informed of what is in agitation, persuade Timasion, by promise of money, to exert himself for the departure of the army.— Timasion promises the soldiers pay, on condition of their departing under his command.— So does Thorax.— Xenophon's conduct is called in question by Philesias and Lycon.— His speech; by which he defends himself, and obtains a decree that no one be permitted to leave the army.— Silanus, eager to depart, exclaims against this, but only meets with threats.— The Heracleots fail in their promises.— Timasion and Thorax, in alarm, apply to Xenophon, who refuses to listen to them.

1. ΤΑΥΤΗ μὲν οὖν τῇ ἡμέρᾳ τοῦτο τὸ τέλος ἐγένετο. Τῇ δ' ὑστεραία συνέλεξαν οἱ στρατηγοὶ τοὺς στρατιώτας, καὶ ἐδόκει αὐτοῖς, περὶ τῆς λοιπῆς πορείας παρακαλέσαντας τοὺς Σινωπέας βουλευέσθαι. Εἴτε γὰρ πεζῇ δέοι πορεύεσθαι, χρήσιμοι ἂν ἐδόκουν εἶναι οἱ Σινωπεῖς ἡγούμενοι· (ἔμπειροι γὰρ ἦσαν τῆς Παφλα-

γονίας·) εἴτε κατὰ θάλατταν, προσδεῖν ἐδόκει Σινωπέων· μόνοι γὰρ ἂν ἐδόκουν ἱκανοὶ εἶναι πλοῖα παρασχεῖν ἄρκουντα τῇ στρατιᾷ. 2. Καλέσαντες οὖν τοὺς πρέσβεις συνεβουλευόντο, καὶ ἡξίουں "Ελληνας ὄντας "Ελλησι τούτῳ πρῶτον καλῶς δέχεσθαι, τῷ εὖνους τε εἶναι καὶ τὰ βέλτιστα συμβουλευεῖν.

3. Ἀναστὰς δὲ Ἑκατόννυμος, πρῶτον μὲν ἀπελογήσατο, περὶ οὗ εἶπεν, ὥς τὸν Παφλαγῶνα φίλον ποιήσονται, ὅτι οὐχ, ὥς τοῖς "Ελλησι πολεμησόντων σφῶν, εἶποι, ἀλλ' ὅτι, ἐξὸν τοῖς βαρβάροις φίλους εἶναι, τοὺς "Ελληνας αἰρήσονται. Ἐπεὶ δὲ συμβουλευεῖν ἐκέλευον, ἐπευξάμενος ὥδε εἶπεν· 4. "Εἰ μὲν συμβουλευοίμι, ἃ βέλτιστά μοι δοκεῖ εἶναι, πολλά μοι κἀγαθὰ γένοιτο· εἰ δὲ μὴ, τάναντία· αὕτη γὰρ, ἡ ἱερὰ συμβουλή λεγομένη εἶναι, δοκεῖ μοι παρεῖναι· νῦν γὰρ δὴ, ἂν μὲν εὖ συμβουλεύσας φανῶ, πολλοὶ ἔσσεσθε οἱ ἐπαινοῦντές με· ἂν δὲ κακῶς, πολλοὶ ἔσσεσθε οἱ καταρώμενοι. 5. Πράγματα μὲν οὖν οἶδ' ὅτι πολὺ πλείω ἔχομεν, ἔαν κατὰ θάλατταν κομίζησθε· ἡμᾶς γὰρ δεήσει τά πλοῖα πορίζειν· ἣν δὲ κατὰ γῆν στέλλησθε, ὑμᾶς δεήσει τοὺς μαχομένους εἶναι. 6. Ὅμως δὲ λεκτέα, ἃ γυγνώσκω· ἔμπειρος γάρ εἰμι καὶ τῆς χώρας τῶν Παφλαγόνων, καὶ τῆς δυνάμεως· ἔχει γὰρ ἡ χώρα ἀμφοτέρω, καὶ πεδία κάλλιστα καὶ ὄρη ὑψηλότατα. 7. Καὶ πρῶτον μὲν οἶδα εὐθύς, ἥ τὴν εἰσβολὴν ἀνάγκη ποιεῖσθαι· οὐ γὰρ ἐστὶν ἄλλη, ἥ ἡ τὰ κέρατα τοῦ ὕρου τῆς ὁδοῦ καθ' ἑκάτερά ἐστιν ὑψηλά· ἃ κρατεῖν κατέχοντες καὶ πάνυ ὀλίγοι δύναιντ' ἂν· τούτων δὲ κατεχομένων, οὐδ' ἂν οἱ πάντες ἄνθρωποι δύναιντο διελθεῖν. Ταῦτα δὲ καὶ δείξαιμι ἂν, εἰ μοί τινα βούλοισθε συμπέμψαι. 8. Ἐπειτα δὲ οἶδα καὶ πεδία ὄντα, καὶ ἱππείαν, ἣν αὐτοὶ οἱ βάρβαροι νομίζουσι κρεῖττω εἶναι ἀπάσης τῆς βασιλέως ἱππείας. Καὶ νῦν οὗτοι οὐ παρεγένοντο βασιλεῖ καλοῦντι· ἀλλὰ καὶ μείζον φρονεῖ ὁ ἄρχων αὐτῶν. 9. Ἦν δὲ καὶ δυνηθῆτε τά τε ὄρη κλέψαι, ἥ φθάσαι λαβόντες, καὶ ἐν τῷ πεδίῳ κρατῆτε μαχομένοι τοὺς τε ἱππέας τούτων καὶ πεζῶν μυριάδας πλέον ἢ δώδεκα, ἥξετε ἐπὶ ποταμούς, πρῶτον μὲν τὸν Θερμῶδοντα, εὖρος τριῶν πλέθρων, ὃν χαλεπὸν οἶμαι διαβαίνειν, ἄλλως τε καὶ πολεμίων πολλῶν μὲν

ἔμπροσθεν ὄντων, πολλῶν δὲ ὀπισθεν ἐπομένων· δεύτερον δ' Ἴριν, τρίπλεθρον ὡσαύτως· τρίτον δ' Ἄλυν, οὐ μείον δυοῖν σταδίῳ, ὃν οὐκ ἂν δύνασθε ἄνευ πλοίων διαβῆναι· πλοῖα δὲ τίς ἔσται ὁ παρέχων; ὡς δ' αὐτως καὶ ὁ Παρθένιος ἄβατος· ἐφ' ὃν ἔλθοιτε ἂν, εἰ τὸν Ἄλυν τοῦτον διαβαλήτε. 10. Ἐγὼ μὲν οὖν οὐ χαλεπὴν ὑμῖν εἶναι νομίζω τὴν πορείαν, ἀλλὰ παντάπασιν ἀδύνατον. Ἄν δὲ πλέητε, ἔστιν ἐνθὺνδε μὲν εἰς Σινώπην παραπλευσαι, ἐκ Σινώπης δὲ εἰς Ἡρακλείαν· ἐξ Ἡρακλείας δὲ οὔτε πεζῇ, οὔτε κατὰ θάλατταν ἀπορία· πολλὰ γάρ ἐστι πλοῖα ἐν Ἡρακλείᾳ.”

11. Ἐπεὶ δὲ ταῦτα ἔλεξεν, οἱ μὲν ὑπώπτευν φιλίας ἕνεκα τῆς Κορύλα λέγειν, (καὶ γὰρ ἦν πρόξενος αὐτῷ,) οἱ δὲ καὶ ὡς δῶρα ληψόμενον διὰ τὴν συμβουλήν ταύτην· οἱ δ' ὑπώπτευν καὶ τούτου ἕνεκα λέγειν, ὡς μὴ πεζῇ ἰόντες τὴν Σινωπέων χώραν κακὸν τι ἐργάζονται. Οἱ δ' οὖν Ἕλληνες ἐψηφίσαντο κατὰ θάλατταν τὴν πορείαν ποιεῖσθαι. 12. Μετὰ ταῦτα Ξενοφῶν εἶπεν· “ὦ Σινωπεῖς, οἱ μὲν ἄνδρες ἡρῶνται πορείαν, ἣν ὑμεῖς συμβουλευέτε· οὕτω δ' ἔχει· εἰ μὲν μέλλει πλοῖα ἔσεσθαι ἱκανὰ ἀριθμῷ, ὡς ἓνα μὴ καταλείπεσθαι ἐνθάδε, ἡμεῖς δὴ πλείομεν ἂν· εἰ δὲ μελλοίμεν οἱ μὲν καταλείψεσθαι, οἱ δὲ πλεύσεσθαι, οὐκ ἂν ἐμβαίημεν εἰς τὰ πλοῖα. 13. Γινώσκουμεν γάρ, ὅτι, ὅπου μὲν ἂν κρατῶμεν, δυνάμεσθ' ἂν καὶ σώζεσθαι, καὶ τὰ ἐπιτήδεια ἔχειν· εἰ δὲ που ἦττους τῶν πολεμίων ληφθησόμεθα, εὐδελον δὴ, ὅτι ἐν ἀνδραπόδων χώρᾳ ἐσόμεθα.” 14. Ἀκούσαντες ταῦτα οἱ πρέσβεις πέμπειν ἐκέλευον πρέσβεις. Καὶ πέμπουσι Καλλίμαχον Ἀρκάδα, καὶ Ἀρίστων Ἀθηναῖον, καὶ Σαμόλαν Ἀχαιοὺν· καὶ οἱ μὲν ὄχοντο.

15. Ἐν δὲ τούτῳ τῷ χρόνῳ Ξενοφῶντι, ὁρῶντι μὲν πολλοὺς ὀπλίτας τῶν Ἑλλήνων, ὁρῶντι δὲ πολλοὺς πελταστας, πολλοὺς δὲ καὶ τοξότας καὶ σφενδονήτας, καὶ ἱππέας δὲ, καὶ μάλα ἤδη διὰ τὴν τριβὴν ἱκανοὺς ὄντας, ἐν τῷ Πόντῳ (ἐνθα οὐκ ἂν ἀπ' ὀλίγων χρημάτων τοσαύτη δύναμις παρεσκευάσθη,) καλὸν αὐτῷ ἐδόκει εἶναι καὶ χώραν καὶ δύναμιν τῇ Ἑλλάδι προσκτήσασθαι, πόλιν κατοικίσαντας. 16. Καὶ γενέσθαι ἂν ἐδόκει.

αὐτῷ μεγάλῃ, καταλογιζομένῳ τό τε αὐτῶν πλῆθος, καὶ τοὺς περιοικούντας τὸν Πόντον. Καὶ ἐπὶ τούτοις ἐθύετο, πρὶν τινι εἰπεῖν τῶν στρατιωτῶν, Σιλανὸν παρακαλέσας, τὸν Κύρου μάντιν γενόμενον, τὸν Ἀμβρακιώτην. 17. Ὁ δὲ Σιλανὸς, δεδιὼς μὴ γένοιτο ταῦτα, καὶ καταμείνειέ που ἡ στρατιὰ, ἐκφέρει εἰς τὸ στράτευμα λόγον, ὅτι Ξενοφῶν βούλεται καταμείναι τὴν στρατιάν, καὶ πόλιν οἰκίσαι, καὶ ἑαυτῷ ὄνομα καὶ δύναμιν περιποιήσασθαι. 18. Αὐτὸς δὲ ὁ Σιλανὸς ἐβούλετο ὅτι τάχιστα εἰς τὴν Ἑλλάδα ἀφικέσθαι· οὐς γὰρ παρὰ Κύρου ἔλαβε τρισχιλίους δαρεικοὺς, ὅτε τὰς δέκα ἡμέρας ἡλήθευσε θυόμενος Κύρῳ, διεσεσώκει. 19. Τῶν δὲ στρατιωτῶν, ἐπεὶ ἤκουσαν, τοῖς μὲν ἐδόκει βέλτιστον εἶναι καταμείναι, τοῖς δὲ πολλοῖς οὐ. Τιμασίῳν δὲ ὁ Δαρδανεὺς, καὶ Θώραξ ὁ Βοιώτιος, πρὸς ἐμπόρους τινὰς παρόντας τῶν Ἑρακλεωτῶν καὶ Σινωπέων λέγουσιν, ὅτι, εἰ μὴ ἐκποριοῦσι τῇ στρατιᾷ μισθόν, ὥστε ἔχειν τὰ ἐπιτήδεια ἐκπλέοντας, ὅτι κινδυνεύσει μέναι τοσαύτη δύναμις ἐν τῷ Πόντῳ· “βουλεύεται γὰρ Ξενοφῶν, καὶ ἡμᾶς παρακαλεῖ, ἐπειδὴν ἔλθῃ τὰ πλοῖα, τότε εἰπεῖν ἐξαίφνης τῇ στρατιᾷ. 20. Ἄνδρες, νῦν μὲν ὁρῶμεν ἡμᾶς ἀπόρους ὄντας, καὶ ἐν τῷ ἀπόπλῳ ἔχειν τὰ ἐπιτήδεια, καὶ οἴκαδε ἀπελθόντας ὀνήσαι τι τοὺς οἴκοι. Εἰ δὲ βούλεσθε, τῆς κύκλῳ χώρας περὶ τὸν Πόντον οἰκουμένης ἐκλεξάμενοι, ὅπῃ ἂν βούλησθε, κατασχεῖν, καὶ τὸν μὲν θέλοντα ἀπιέναι οἴκαδε, τὸν δὲ ἐθέλοντα μένειν αὐτοῦ· πλοῖα δὲ ὑμῖν πάρεστιν, ὥστε, ὅπῃ ἂν βούλησθε, ἐξαίφνης ἂν ἐπιπέσοιτε.”

21. Ἀκούσαντες ταῦτα οἱ ἔμποροι ἀπήγγελλον ταῖς πόλεσι· συνέπεμψε δ' αὐτοῖς Τιμασίῳν ὁ Δαρδανεὺς Ἐρύμαχόν τε τὸν Δαρδανέα, καὶ Θώρακα τὸν Βοιώτιον, τὰ αὐτὰ ταῦτα ἐρούντας. Σινωπεῖς δὲ καὶ Ἑρακλεῶται, ταῦτα ἀκούσαντες, πέμπουσι πρὸς Τιμασίῳνα, καὶ κελεύουσι προστατεῦσαι λαβόντα χρήματα, ὅπως ἐκπλεύσῃ ἡ στρατιὰ. 22. Ὁ δὲ, ἄσμενος ἀκούσας, ἐν συλλόγῳ τῶν στρατιωτῶν ὄντων, λέγει τάδε· “Οὐ δεῖ προσέχειν μοιῇ, ὦ ἄνδρες, οὐδὲ τῆς Ἑλλάδος οὐδὲν περὶ πλείονος ποιεῖσθαι. Ἀκούω δὲ τινὰς θύεσθαι ἐπὶ τούτῳ, οὐδ' ὑμῖν λέγοντας. 23. Ὑπὸ τῆς ἐπιτοῆς δὲ ὑμῖν,

ἐὰν ἐκπλέητε, ἀπὸ νουμηνίας μισθοφορὰν παρέξειν ὑμῖν Κυζικηνὸν ἐκάστῳ τοῦ μηνός· καὶ ἄξω ὑμᾶς εἰς τὴν Τρωάδα, ἔνθεν καὶ εἰμι φυγᾶς· καὶ ὑπάρξει ὑμῖν ἢ ἐμὴ πόλις· ἐκόντες γὰρ με δέξονται. 24. Ἠγήσομαι δὲ αὐτὸς ἐγὼ, ἔνθεν πολλὰ χρήματα λήψεσθε. Ἐμπειρος δὲ εἰμι τῆς Αἰολίδος, καὶ τῆς Φρυγίας, καὶ τῆς Τρωάδος, καὶ τῆς Φαρναβάζου ἀρχῆς πάσης· τῆς μὲν διὰ τὸ ἐκεῖθεν εἶναι, τῆς δὲ διὰ τὸ ἐστρατεῦσθαι ἐν αὐτῇ σὺν Κλεάρχῳ τε καὶ Δερκυλλίδα.”

25. Ἀναστὰς δ' εὐθὺς Θώραξ ὁ Βοιώτιος, (ὃς αἰεὶ περὶ στρατηγίας Ξενοφῶντι ἐμάχετο,) ἔφη, εἰ ἐξέλθοιεν ἐκ τοῦ Πόντου, ἔσεσθαι αὐτοῖς Χερρόνησον, χώραν καλὴν καὶ εὐδαίμονα· ὥστε τῷ βουλομένῳ ἐνοικεῖν, τῷ δὲ μὴ βουλομένῳ ἀπιέναι οἴκαδε· γελοῖον δ' εἶναι, ἐν τῇ Ἑλλάδι οὔσης χώρας πολλῆς καὶ ἀφθόνου, ἐν τῇ βαρβάρων μαστεύειν. 26. “Ἔστε δ' ἂν,” ἔφη, “ἐκεῖ γένησθε, καὶ ἐγὼ, καθάπερ Τιμασίῳν, ὑπισχνοῦμαι ὑμῖν τὴν μισθοφορὰν.” Ταῦτα δ' ἔλεγεν, εἰδὼς, ἃ Τιμασίῳνι οἱ Ἡρακλεῶται καὶ οἱ Σινωπεῖς ἐπαγγέλοιτο, ὥστε ἐκπλεῖν. 27. Ὁ δὲ Ξενοφὼν ἐν τούτῳ ἐσίγα. Ἀναστὰς δὲ Φιλήσιος καὶ Λύκων, οἱ Ἀχαιοὶ, ἔλεγον, ὡς δεινὸν εἶη, ἰδία μὲν Ξενοφῶντα πείθειν τε καταμένειν, καὶ θύεσθαι ὑπὲρ τῆς μονῆς, μὴ κοινούμενον τῇ στρατιᾷ· εἰς δὲ τὸ κοινὸν μηδὲν ἀγορεύειν περὶ τούτων· ὥστε ἠναγκάσθη ὁ Ξενοφὼν ἀναστῆναι, καὶ εἰπεῖν τάδε·

28. “Ἐγὼ, ὦ ἄνδρες, θύομαι μὲν, (ὡς ὁράτε) ὅποσα δύναμαι, καὶ ὑπὲρ ὑμῶν καὶ ὑπὲρ ἐμαντοῦ, ὅπως ταῦτα τυγχάνω καὶ λέγων καὶ νοῶν καὶ πράττων, ὅποια μέλλει τε ὑμῖν κάλλιστα καὶ ἄριστα ἔσεσθαι, καὶ ἐμοί. Καὶ νῦν ἐθυόμην περὶ αὐτοῦ τούτου, εἰ ἄμεινον εἶη ἄρχεσθαι λέγειν εἰς ὑμᾶς καὶ πράττειν περὶ τούτων, ἢ παντάπασι μηδ' ἄπτεσθαι τοῦ πράγματος. 29. Σιλανὸς δὲ μοι ὁ μάντις ἀπεκρίνατο, τὸ μὲν μέγιστον, τὰ ἱερὰ καλὰ εἶναι· (ἥδει γὰρ καὶ ἐμὲ οὐκ ἄπειρον ὄντα, διὰ τὸ αἰεὶ παρεῖναι τοῖς ἱεροῖς·) ἔλεξε δὲ, ὅτι ἐν τοῖς ἱεροῖς φαίνοιτό τις δόλος καὶ ἐπιβουλὴ ἐμοί, ὡς ἄρα γυγνώσκων, ὅτι αὐτὸς ἐπεβούλευε διαβάλλειν με πρὸς ὑμᾶς. Ἐξήνεγκε γὰρ τὸν λόγον, ὡς ἐγὼ πράττειν ταῦτα διανοοίμην ἤδη, οὐ πείσας ὑμᾶς. 30. Ἐγὼ δὲ,

εἰ μὲν ἀποροῦντας ὑμᾶς ἑώρων, τοῦτ' ἂν ἐσκόπουν, ἀφ' οὗ ἂν γένοιτο, ὥστε λαβόντας ὑμᾶς πόλιν, τὸν μὲν βουλόμενον, ἀποπλεῖν ἤδη, τὸν δὲ μὴ βουλόμενον, ἐπεὶ κτήσαιοτο ἱκανὰ, ὥστε καὶ τοὺς ἑαυτοῦ οἰκείους ὠφελήσαι τι. 31. Ἐπεὶ δ' ὁρῶ ὑμῖν καὶ τὰ πλοῖα πέμποντας Ἡρακλεῶτας καὶ Σινωπεῖς, ὥστε ἐκπλεῖν, καὶ μισθὸν ὑπισχνουμένους ὑμῖν ἄνδρας ἀπὸ νουμηνίας, καλὸν μοι δοκεῖ εἶναι, σωζομένους, ἔνθα βουλόμεθα, μισθὸν τῆς σωτηρίας λαμβάνειν· καὶ αὐτὸς τε ἀναπαύομαι ἐκείνης τῆς διανοίας, καὶ ὅποσοι πρὸς με προσήεσαν, λέγοντες, ὡς χρή ταῦτα πράττειν, ἀναπαύσασθαι φημι χρῆναι. 32. Οὕτω γὰρ γινώσκω· ὁμοῦ μὲν ὄντες πολλοὶ, ὥσπερ νυνὶ, δοκεῖτε ἂν μοι καὶ ἔντιμοι εἶναι, καὶ ἔχειν τὰ ἐπιτήδεια· (ἐν γὰρ τῷ κρατεῖν ἔστι καὶ τὸ λαμβάνειν τὰ τῶν ἡττωμένων)· διασπασθέντες δὲ, καὶ κατὰ μικρὰ γενομένης τῆς δυνάμεως, οὗτ' ἂν τροφήν δύναισθε λαμβάνειν, οὔτε χαίροντες ἂν ἀπαλλάξαίτε. 33. Δοκεῖ οὖν μοι, ἅπερ ὑμῖν, ἐκπορεύεσθαι εἰς τὴν Ἑλλάδα· καὶ ἂν τις μέλη, ἢ ἀπολιπὼν τινα ληφθῇ, πρὶν ἐν ἀσφαλεῖ εἶναι πᾶν τὸ στράτευμα, κρίνεσθαι αὐτὸν ὡς ἀδικοῦντα. Καὶ ὅτῳ δοκεῖ," ἔφη, "ταῦτα, ἀράτω τὴν χεῖρα." Ἀνέτειναν πάντες.

34. Ὁ δὲ Σιλανὸς ἐβόα, καὶ ἐπεχείρει λέγειν, ὡς δίκαιον εἶη ἀπιέναι τὸν βουλόμενον. Οἱ δὲ στρατιῶται οὐκ ἠνείχοντο, ἀλλ' ἠπεῖλουν αὐτῷ, εἰ λήψονται ἀποδιδράσκοντα, ὅτι τὴν δίκην ἐπιθήσοιεν. 35. Ἐντεῦθεν, ἐπεὶ ἔγνωσαν οἱ Ἡρακλεῶται, ὅτι ἐκπλεῖν δεδογμένον εἶη, καὶ Ξενοφῶν αὐτοὺς ἐπεψηφικῶς εἶη, τὰ μὲν πλοῖα πέμπουσι, τὰ δὲ χρήματα, ἃ ὑπέσχοντο Τιμασίῳ καὶ Θῶρακι, ἔψευσμένοι ἦσαν τῆς μισθοφορᾶς. 36. Ἐνταῦθα ἐκπεπληγμένοι ἦσαν, καὶ ἐδεδίεσαν τὴν στρατιάν, οἱ τὴν μισθοφορὰν ὑπεσχημένοι. Καὶ παραλαβόντες οὗτοι καὶ τοὺς ἄλλους στρατηγούς, οἷς ἀνεκεκοίνωντο, ἃ πρόσθεν ἔπραττον, (ἅπαντες δ' ἦσαν, πλὴν Νέωνος τοῦ Ἀσιναίου, δὲ Χειρισόφῳ ὑπεστρατήγει· Χειρισόφος δὲ οὐπω παρῆν·) ἔρχονται πρὸς Ξενοφῶντα, καὶ λέγουσιν, ὅτι μεταμέλοι αὐτοῖς, καὶ δοκοῖη κράτιστον εἶναι πλεῖν εἰς Φάσιν, ἐπεὶ πλοῖα ἐκεῖ ἔστι, καὶ κατασχεῖν τὴν Φασιανῶν χώραν. 37. Αἰήτου δ' υἱὸς ἐτύχανε

βασιλεύων αὐτῶν. Ξενοφῶν δ' ἀπεκρίνατο, ὅτι οὐδὲν ἂν τούτων εἴποι εἰς τὴν στρατιάν· “ὕμεῖς δὲ συλλέξα-
ντες,” ἔφη, “εἰ βούλεσθε, λέγετε.” Ἐνταῦθα ἀποδεικ-
νυται Τιμασίῳ ὁ Δαρδανεὺς γνώμην, μὴ ἐκκλησιάζειν,
ἀλλὰ τοὺς ἑαυτοῦ ἕκαστον λοχαγοὺς πρῶτους πειρᾶσ-
θαι πείσαι. Καὶ ἀπελθόντες ταῦτα ἐποιοῦν.

CHAP. VII.

Neon spreads a false report of Xenophon's intending to lead the army back to Phasis. — A mutiny is on the point of breaking out. — Xenophon convenes an assembly of the soldiers, and refutes the charge. — He then speaks of the cruel and impious conduct of Clearetus in attacking a tribe of friendly barbarians in the neighbourhood of Cerasus; the murder, in that city, of three aged deputies from them; the treatment of Zelarchus; the consequent alarm of the Cerasuntians; and the effect all this would produce on their present comfort, and future character. — A decree is passed that disobedience to orders shall be punishable with death, and that the generals shall have their conduct investigated from the time that Cyrus fell. — The captains appointed Dicasts. — The army is purified.

1. Οἱ δὲ στρατιῶται ἀνεπύθοντο ταῦτα πραττόμενα. Καὶ ὁ Νέων λέγει, ὡς Ξενοφῶν, ἀναπεπεικῶς τοὺς ἄλλους στρατηγούς, διανοεῖται ἄγειν, ἐξαπατήσας τοὺς στρατιώτας, πάλιν εἰς Φάσιν. 2. Ἀκούσαντες δὲ οἱ στρατιῶται χαλεπῶς ἔφερον· καὶ σύλλογοι ἐγίνοντο, καὶ κύκλοι συνίσταντο· καὶ μάλα φοβεροὶ ἦσαν, μὴ ποιήσειαν, οἷα καὶ τοὺς τῶν Κόλχων κήρυκας ἐποίησαν, καὶ τοὺς ἀγορανόμους· ὅσοι γὰρ μὴ εἰς τὴν θάλατταν κατέφυγον, κατελεύσθησαν. 3. Ἐπεὶ δὲ ἦσθάνετο ὁ Ξενοφῶν, ἔδοξεν αὐτῷ ὡς τάχιστα συναγαγεῖν αὐτῶν ἀγοράν, καὶ μὴ ἑᾶσαι συλλεγῆναι αὐτομάτους· καὶ ἐκέλευσε τὸν κήρυκα συλλέξαι ἀγοράν. 4. Οἱ δ', ἐπεὶ τοῦ κήρυκος ἤκουσαν, συνέδραμον καὶ μάλα ἐτοιμῶς. Ἐνταῦθα Ξενοφῶν τῶν μὲν στρατηγῶν οὐ κατηγόρει, ὅτι ἦλθον πρὸς αὐτὸν, λέγει δὲ ὧδε·

5, “Ἀκούω τιγὰ διαβάλλειν, ὧ ἄνδρες, ἐμὲ, ὡς ἐγὼ

ἄρα ἐξαπατήσας ὑμᾶς μέλλω ἄγειν εἰς Φάσιν. Ἄκουσατε οὖν ἐμοῦ, πρὸς θεῶν· καὶ ἐὰν μὲν ἐγὼ φαίνωμαι ἀδικῶν, οὐ χρή με ἐνθένδε ἀπελθεῖν, πρὶν ἂν δῶ τὴν δίκην· ἂν δ' ὑμῶν φαίνωνται ἀδικοῦντες οἱ ἐμὲ διαβάλλοντες, οὕτως αὐτοῖς χρήσθε, ὥσπερ ἄξιον. 6. Ὑμεῖς δὲ ἐπίστασθε δήπου, ὁπόθεν ὁ ἥλιος ἀνίσχει, καὶ ὅποι δύεται· καὶ ὅτι, ἐὰν μὲν τις εἰς τὴν Ἑλλάδα μέλλῃ ἵεναι, πρὸς ἑσπέραν δεῖ πορεύεσθαι· ἐὰν δὲ τις βουληται εἰς τοὺς βαρβάρους, τοῦμπαλιν πρὸς ἔω. Ἔστιν οὖν, ὅστις τοῦτο δύναιτ' ἂν ὑμᾶς ἐξαπατήσαι, ὡς ὁ ἥλιος ἐνθα μὲν ἀνίσχει, δύεται δ' ἐνταῦθα· ἐνθεν δὲ δύεται, ἀνίσχει δ' ἐντεῦθεν; 7. Ἀλλὰ μὴν καὶ τοῦτό γε ἐπίστασθε, ὅτι ὁ Βορέας μὲν ἔξω τοῦ Πόντου εἰς τὴν Ἑλλάδα φέρει, Νότος δὲ εἰς Φάσιν· καὶ λέγετε, ὅταν ὁ Βορρᾶς πνέῃ, ὡς καλοὶ πλοῖ εἰσιν εἰς τὴν Ἑλλάδα. Τοῦτο οὖν ἔστιν ὅπως τις ἂν ὑμᾶς ἐξαπατήσαι, ὥστ' ἐμβαλεῖν, ὁπόταν Νότος πνέῃ; 8. Ἀλλὰ γὰρ ὑμᾶς, ὁπόταν γαλήνῃ ἢ, ἐμβιβῶ. Οὐκοῦν ἐγὼ μὲν ἐν ἐνὶ πλοῖω πλευσοῦμαι, ὑμεῖς δὲ τοῦλάχιστον ἐν ἑκατόν. Πῶς ἂν οὖν ὑμᾶς ἐγὼ ἢ βιασαίμην σὺν ἐμοὶ πλεῖν μὴ βουλομένους, ἢ ἐξαπατήσας ἄγοιμι; 9. Ποιῶ δ' ὑμᾶς ἐξαπατηθέντας καὶ καταγοητευθέντας ὑπ' ἐμοῦ ἡκεῖν εἰς Φάσιν· καὶ δὴ καὶ ἀποβαίνομεν εἰς τὴν χώραν· γινώσσεσθε δήπου, ὅτι οὐκ ἐν τῇ Ἑλλάδι ἐστέ· καὶ ἐγὼ μὲν ἔσομαι ὁ ἐξηπατηκὼς εἰς ὑμᾶς, ὑμεῖς δὲ οἱ ἐξηπατημένοι ἐγγὺς μυρίων, ἔχοντες ὅπλα. Πῶς ἂν οὖν εἰς ἀνὴρ μᾶλλον δολῇ δίκην, ἢ οὕτω περὶ αὐτοῦ τε καὶ ὑμῶν βουλευόμενος; 10. Ἀλλ' οὗτοί εἰσιν οἱ λόγοι ἀνδρῶν ἡλιθίων, καὶ ἐμοὶ φθονούντων, ὅτι ἐγὼ ὑφ' ὑμῶν τιμῶμαι. Καίτοι οὐ δικαίως γ' ἂν μοι φθονοῖεν. Τίνα γὰρ αὐτῶν ἐγὼ κωλύω ἢ λέγειν, εἴ τίς τι δύναται ἀγαθὸν ἐν ὑμῖν, ἢ μάχεσθαι, εἴ τις ἐθέλει, ὑπὲρ ὑμῶν τε καὶ ἑαυτοῦ, ἢ ἐργηγορέναι περὶ τῆς ὑμετέρας ἀσφαλείας ἐπιμελόμενον; Τί γάρ; ἄρχοντας αἰρουμένων ὑμῶν, ἐγὼ τινι ἐμποδῶν εἰμι; Παρίημι· ἀρχέτω· μόνον ἀγαθόν τι ποιῶν ὑμᾶς φαινέσθω. 11. Ἀλλὰ γὰρ ἐμοὶ μὲν ἀρκεῖ περὶ τούτων τὰ εἰρημένα· εἰ δὲ τις ὑμῶν ἢ αὐτὸς ἂν ἐξαπατηθῆναι οἶται ταῦτα, ἢ ἄλλον ἐξαπατήσαι ταῦτα, λέγων διδασκέτω. 12. Ὅταν δὲ τούτων ἄλλοι

ἔχητε, μὴ ἀπέλθητε, πρὶν ἂν ἀκούσητε, οἷον ὁρῶ ἐν τῇ στρατιᾷ ἀρχόμενον πρᾶγμα· ὃ εἰ ἔπεισι, καὶ ἔσται, οἷον ὑποδείκνυσιν, ὥρα ἡμῖν βουλεύεσθαι περὶ ἡμῶν αὐτῶν, μὴ κακιστοί τε καὶ αἰσχιστοὶ ἄνδρες φανώμεν καὶ πρὸς θεῶν, καὶ πρὸς ἀνθρώπων καὶ φίλων καὶ πολεμίων, καὶ καταφρονηθῶμεν.” 13. Ἀκούσαντες ταῦτα οἱ στρατιῶται, ἐθαύμασάν τε, τί εἶη, καὶ λέγειν ἐκέλευον. Ἐκ τούτου ἄρχεται πάλιν· “Ἐπίστασθέ μου, ὅτι χωρία ἦν ἐν τοῖς ὅρεσι τοῖς βαρβαρικοῖς φίλια τοῖς Κερασούντιοις, ὅθεν κατιόντες τινὲς καὶ ἱερεῖα ἐπώλουν ἡμῖν, καὶ ἄλλα, ὧν εἶχον. Δοκοῦσι δέ μοι καὶ ὑμῶν τινες, εἰς τὸ ἐγγυτάτω χωρίον τούτων ἐλθόντες, ἀγοράσαντές τι, πάλιν ἐλθεῖν. 14. Τοῦτο καταμαθὼν Κλεάρετος ὁ λοχαγὸς, ὅτι καὶ μικρὸν εἶη, καὶ ἀφύλακτον, διὰ τὸ φίλιον νομίζειν εἶναι, ἔρχεται ἐπὶ αὐτοὺς τῆς νυκτὸς, ὡς πορθήσων, οὐδενὶ ἡμῶν εἰπών. 15. Διενε- νόητο δὲ, εἰ λάβοι τὸ χωρίον, εἰς μὲν τὸ στράτευμα μηκέτι ἐλθεῖν, ἐμβὰς δ’ εἰς τὸ πλοῖον, ἐν ᾧ ἐτύγχανον οἱ σύσκηνοι αὐτοῦ παραπλέοντες, καὶ ἐνθέμενος, εἴ τι λάβοι, ἀποπλέων οἴχεσθαι ἔξω τοῦ Πόντου. Καὶ ταῦτα συνωμολόγησαν αὐτῷ οἱ ἐν τῷ πλοίῳ σύσκηνοι, ὡς ἐγὼ νῦν αἰσθάνομαι. 16. Παρακαλέσας οὖν, ὁπό- σους ἔπειθεν, ἤγεν ἐπὶ τὸ χωρίον. Πορευόμενον δὲ αὐτὸν φθάνει ἡμέρα γενομένη, καὶ συστάντες οἱ ἀνθρω- ποι, ἀπὸ ἰσχυρῶν τόπων βάλλοντες καὶ παίοντες, τὸν τε Κλεάρετον ἀποκτείνουσι καὶ τῶν ἄλλων συχνοὺς· οἱ δὲ τινες καὶ εἰς Κερασούντα αὐτῶν ἀποχωροῦσι. 17. Ταῦτα δ’ ἦν ἐν τῇ ἡμέρᾳ, ἣ ἡμεῖς δεῦρο ἐξωρμῶμεν πεζῇ. Τῶν δὲ παραπλεόντων ἔτι τινὲς ἦσαν ἐν Κερα- σοῦντι, οὐπω ἀνηγμένοι. Μετὰ τοῦτο, ὡς οἱ Κερα- σοῦντιοὶ λέγουσιν, ἀφικνούνται τῶν ἐκ τοῦ χωρίου τρεῖς ἄνδρες τῶν γεραιτέρων, πρὸς τὸ κοινὸν τὸ ἡμέτερον χρήζοντες ἐλθεῖν. 18. Ἐπεὶ δὲ ἡμᾶς οὐ κατέλαβον, πρὸς τοὺς Κερασουντίους ἔλεγον, ὅτι θαυμάζοιεν, τί ἡμῖν δόξειεν ἐλθεῖν ἐπὶ αὐτοὺς. Ἐπεὶ μέντοι [σφᾶς λέγειν] ἔφασαν, ὅτι οὐκ ἀπὸ κοινοῦ γένοιτο τὸ πρᾶγμα, ἥδεσθαί τε αὐτοὺς καὶ μέλλειν πλεῖν δεῦρο, ὡς ἡμῖν λέξαι τὰ γενόμενα, καὶ τοὺς νεκροὺς θάπτειν αὐτοὺς καλεῦειν λαβόντας τοὺς τούτου δεομένους. 19. Τῶν δ’

ἀποφυγόντων τινὲς Ἕλληνες ἔτυχον ἔτι ὄντες ἐν Κερασούντι· αἰσθόμενοι δὲ τοὺς βαρβάρους, ὅποιοι ἴοιεν, αὐτοὶ τε ἐτόλμησαν βάλλειν τοῖς λίθοις, καὶ τοῖς ἄλλοις παρεκελεύοντο. Καὶ οἱ ἄνδρες ἀποθνήσκουσι τρεῖς ὄντες, οἱ πρέσβεις, καταλευσθέντες. 20. Ἐπεὶ δὲ τοῦτο ἐγένετο, ἔρχονται πρὸς ἡμᾶς οἱ Κερασούντιοι, καὶ λέγουσι τὸ πρᾶγμα· καὶ ἡμεῖς οἱ στρατηγοὶ ἀκούσαντες ἠχθόμεθα τοῖς γεγενημένοις, καὶ ἐβουλευόμεθα σὺν τοῖς Κερασούντιοις, πῶς ἂν ταφείησαν οἱ τῶν Ἑλλήνων νεκροί. 21. Συγκαθήμενοι δ' ἐξῶθεν τῶν ὅπλων, ἐξαίφνης ἀκούομεν θορύβου πολλοῦ, Παῖε, Παῖε, Βάλλε, Βάλλε. Καὶ τάχα δὴ ὀρώμεν πολλοὺς προσθέοντας, λίθους δ' ἔχοντας ἐν ταῖς χερσὶ, τοὺς δὲ καὶ ἀναιρουμένους. 22. Καὶ οἱ μὲν Κερασούντιοι, ὡς ἂν καὶ ἑωρακότες τὸ παρ' ἑαυτοῖς πρᾶγμα, δείσαντες ἀποχωροῦσι πρὸς τὰ πλοῖα. Ἦσαν δὲ, νῆ Δία, οἱ καὶ ἡμῶν ἔδεισαν. 23. Ἐγώ γε μὴν ἦλθον πρὸς αὐτοὺς, καὶ ἡρώτων, ὃ τι ἐστὶ τὸ πρᾶγμα. Τῶν δ' ἦσαν μὲν, οἱ οὐδὲν ᾔδεσαν, ὅμως δὲ λίθους εἶχον ἐν ταῖς χερσίν. Ἐπεὶ δὲ καὶ εἰδότες τινὶ ἐνέτυχον, λέγει μοι, ὅτι οἱ ἀγορανόμοι δεινότεα ποιοῦσι τὸ στράτευμα. 24. Καὶ ἐν τούτῳ τις ὄρα τὸν ἀγορανόμον Ζήλαρχον, πρὸς τὴν θάλατταν ἀποχωροῦντα, καὶ ἀνέκραγεν· οἱ δ', ὡς ἤκουσαν, ὥσπερ ἡ σὺς ἀγρίου ἢ ἐλάφου φανέντος, ἵενται ἐπ' αὐτόν. 25. Οἱ δ' αὖ Κερασούντιοι, ὡς εἶδον ὁρμώοντας καθ' ἑαυτοὺς, νομίσαντες ἐπὶ σφᾶς ἴσθαι, φεύγουσι δρόμῳ, καὶ ἐμπίπτουσιν εἰς τὴν θάλατταν. Συνεισέπεσον δὲ καὶ ἡμῶν αὐτῶν τινες, καὶ ἐπνίγετο, ὅστις μὴ ἐτύγγανεν ἐπιστάμενος νεῖν. 26. Καὶ τούτους τί δοκεῖτε; ἡδίκουν μὲν οὐδὲν, ἔδεισαν δὲ μὴ λύσσα τις, ὥσπερ κυσὶν, ἡμῖν ἐμπεπτώκοι. Εἰ οὖν ταῦτα τοιαῦτα ἔσται, θεάσασθε, οἷα κατὰστασις ἡμῖν ἔσται τῆς στρατιᾶς. 27. Ἦμεῖς μὲν οἱ πάντες οὐκ ἔσεσθε κύριοι οὐτ' ἀνελεσθαι πόλεμον, ᾧ ἂν βούλησθε, οὔτε καταλύσαι· ἰδία δὲ ὁ βουλόμενος ἄξει στράτευμα, ἐφ' ὃ τι ἂν ἐθέλῃ. Καὶ τινες πρὸς ὑμᾶς ἴωσι πρέσβεις, ἢ εἰρήνης δεόμενοι, ἢ ἄλλου τινὸς, κατακαίνοντες τούτους οἱ βουλόμενοι ποιήσουσιν ὑμᾶς τῶν λόγων μὴ ἀκοῦσαι τῶν πρὸς ὑμᾶς ἰόντων. 28. Ἐπειτα δὲ, οὓς μὲν ἂν ὑμεῖς ἅπαντες

ἔλθοιτε ἄρχοντας, ἐν οὐδεμιᾷ χώρᾳ ἔσονται· ὅστις δ' ἂν ἑαυτὸν ἔλῃται στρατηγὸν, καὶ ἐθέλῃ λέγειν, Βάλλε, Βάλλε, οὗτος ἔσται ἱκανὸς καὶ ἄρχοντα κατακαίνειν καὶ ἰδιώτην ὑμῶν, ὃν ἂν ἐθέλῃ, ἄκριτον, ἂν ὧσιν οἱ πεισόμενοι αὐτῷ, ὥσπερ καὶ νῦν ἐγένετο. 29. Οἶα δ' ὑμῖν καὶ διαπεπράχασιν οἱ αὐθαίρετοι οὗτοι στρατηγοί, σκέψασθε. Ζήλαρχος μὲν γὰρ ὁ ἀγορανόμος, εἰ μὲν ἀδικεῖ ὑμᾶς, οἷχεται ἀποπλέων, οὐ δοὺς ὑμῖν δίκην· εἰ δὲ μὴ ἀδικεῖ, φεύγει ἐκ τοῦ στρατεύματος, δείσας μὴ ἀδίκως ἄκριτος ἀποθάνῃ. 30. Οἱ δὲ καταλεύσαντες τοὺς πρέσβεις διεπράξαντο, ὑμῖν μόνοις μὲν τῶν Ἑλλήνων εἰς Κερασοῦντα μὴ ἀσφαλὲς εἶναι, ἐὰν μὴ σὺν ἰσχυρί, ἀφικνεῖσθαι· τοὺς δὲ νεκροὺς, οὓς πρόσθεν αὐτοὶ οἱ κατακαίνοντες ἐκέλευον θάπτειν, τούτους διεπράξαντο μηδὲ σὺν κηρυκίῳ ἔτι ἀσφαλὲς εἶναι ἀνελεῖσθαι. Τίς γὰρ ἐβελήσῃ κήρυξ ἰέναι, κήρυκας ἀπεκτονῶς; 31. Ἄλλ' ἡμεῖς Κερασουντίων θάψαι αὐτοὺς ἐδεήθημεν. Εἰ μὲν οὖν καλῶς ἔχει ταῦτα, δοξάτω ὑμῖν· ἵνα, ὥς τοιούτων ἔσομένων, καὶ φυλακὴν ἰδίᾳ ποιήσῃ τις, καὶ τὰ ἐρυμνὰ ὑπερδέξια πειράτῃ ἐχων σκηνοῦν. 32. Εἰ μέντοι δοκεῖ ὑμῖν θηρίων, ἀλλὰ μὴ ἀνθρώπων, εἶναι τὰ τοιαῦτα ἔργα, σκοπεῖτε παῦλάν τινα αὐτῶν· εἰ δὲ μὴ, πρὸς Διὸς, πῶς ἢ θεοῖς θύσομεν ἡδέως, ποιοῦντες ἔργα ἀσεβῆ, ἢ τοῖς πολεμίοις πῶς μαχούμεθα, ἢν ἀλλήλους κατακαινῶμεν; 33. Πόλις δὲ φιλία τίς ἡμᾶς δέξεται, ἥτις ἂν ὁρᾷ τοσαύτην ἀνομίαν ἐν ἡμῖν; Ἀγορὰν δὲ τις ἄξει θαρρῶν, ἣν περὶ τὰ μέγιστα τοιαῦτα ἐξαμαρτάνοντες φαίνώμεθα; Οὐ δὲ δὴ πάντων οἴομεθα τεύξεσθαι ἐπαίνου, τις ἂν ἡμᾶς τοιούτους ὄντας ἐπαινέσειεν; ἡμεῖς μὲν γὰρ οἶδ' ὅτι ποιηροὺς ἂν φαίμεν εἶναι τοὺς τὰ τοιαῦτα ποιοῦντας."

34. Ἐκ τούτου ἀνιστάμενοι πάντες ἔλεγον, τοὺς μὲν τούτων ἄρξαντας δοῦναι δίκην, τοῦ δὲ λοιποῦ μηκέτι ἐξεῖναι ἀνομίας ἄρξαι· ἐὰν δὲ τις ἄρξῃ, ἀγεσθαι αὐτοὺς ἐπὶ θανάτῳ· τοὺς δὲ στρατηγοὺς εἰς δίκας πάντα καταστήσαι· εἶναι δὲ δίκας, καὶ εἴ τι ἄλλο τις ἠδίκητο, ἐξ οὗ Κῦρος ἀπέθανε· δικαστὰς δὲ τοὺς λοχαγοὺς ἐποίησαντο. 35. Παραινοῦντος δὲ Ξενοφῶντος, καὶ τῶν μάντεων συμβουλευόντων, ἔδοξε καὶ καθῆραι τὸ στράτευμα. Καὶ ἐγένετο καθαρμός.

CHAP. VIII.

The Generals brought to trial. — Philesius and Xanthicles fined twenty, and Sophænetus ten, minæ. — A suit is, also, instituted against Xenophon, for striking some soldiers. — He shows that he struck one man for trying to bury a sick comrade, while yet alive; and others, to drive them on, so that they might not perish by cold or the enemy. — His remarks on Boiscus. — He wonders that no one mentions his kind actions. — Hereupon some do so, and he is acquitted.

1. ἘΔΟΞΕ δὲ καὶ τοὺς στρατηγοὺς δίκην ὑποσχεῖν τοῦ παρεληλυθότος χρόνου. Καὶ διδόντων, Φιλῆσιος μὲν ὥφλε καὶ Ξανθικλῆς τῆς φυλακῆς τῶν γαυλικῶν χρημάτων τὸ μείωμα, εἴκοσι μνᾶς · Σοφαίνετος δὲ, ὅτι ἀρχῶν αἰρεθεὶς κατημέλει, δέκα μνᾶς. Ξενοφῶντος δὲ κατηγόρησάν τινες, φάσκοντες παῖεσθαι ὑπ' αὐτοῦ, καὶ ὥς ὑβρίζοντος τὴν κατηγορίαν ἐποιοῦντο. 2. Καὶ ὁ Ξενοφῶν ἀναστὰς ἐκέλευσεν εἰπεῖν τὸν πρῶτον, πρῶτον λέξαντα, ποῦ καὶ ἐπλήγη. Ὁ δὲ ἀποκρίνεται · “Ὅπου καὶ τῷ ῥίγει ἀπωλλύμεθα, καὶ χιῶν πλείστη ἦν.” 3. Ὁ δ' εἶπεν · “Ἀλλὰ μὴν καὶ χειμῶνός γε ὄντος, οἴου λέγεις, σίτου δὲ ἐπιλελουπότος, οἴνου δὲ μηδ' ὀσφραίνεσθαι παρόντος, ὑπὸ δὲ πόνων πολλῶν ἀπαγορευόντων, πολεμίων δὲ ἐπομένων, εἰ ἐν τοιοῦτῳ καιρῷ ὑβρίζον, ὁμολογῶ καὶ τῶν ὄνων ὑβριστότερος εἶναι · οἷς φασὶν ὑπὸ τῆς ὑβρεως κόπον οὐκ ἐγγίγνεσθαι. 4. Ὅμως δὲ καὶ λέξον,” ἔφη, “ἐκ τίνος ἐπλήγης. Πότερον ἦτον τί σε, καὶ, ἐπεὶ οὐκ ἐδίδως, ἔπαιον; ἀλλ' ἀπήτην; ἀλλὰ περὶ παιδικῶν μαχόμενος, ἀλλὰ μεθύων ἐπαρώνησα;” 5. Ἐπεὶ δὲ τούτων οὐδὲν ἔφησεν, ἐπήρετο αὐτὸν, εἰ ὀπλιτεύοι · Οὐκ ἔφη · πάλιν, εἰ πελτάζοι · Οὐδὲ τούτ' ἔφη · “ἀλλ' ἡμίονον ἤλαυνον, ταχθεὶς ὑπὸ τῶν συσκήνων, ἐλεύθερος ὢν.” 6. Ἐνταῦθα δὲ ἀναγιγνώσκει τε αὐτὸν, καὶ ἤρετο · “Ἡ σὺν εἰ ὁ τὸν κάμνοντα ἀπάγων;” “Ναὶ μὰ Δί,” ἔφη · “σὺ γὰρ ἠνάγκαζες · τὰ δὲ τῶν ἐμῶν συσκήνων σκευὴ διεῖρρίψας.” 7. “Ἀλλ' ἡ μὲν διάρρριψις,” ἔφη ὁ Ξενοφῶν, “τοιαύτη τις ἐγένετο · Δίδωκα ἄλλοις ἄγειν, καὶ ἐκέλευσα πρὸς ἐμὲ ἀπάγειν · καὶ ἀπολαβὼν ἀπαντα σῶα, ἀπέδωκά σοι, ἐπεὶ καὶ σὺ

ἔμοι ἀπέδειξας τὸν ἄνδρα. Οἷον δὲ τὸ πρᾶγμα ἐγένετο, ἀκούσατε,” ἔφη· “καὶ γὰρ ἄξιον.”

8. “Ἀνὴρ κατελείπετο, διὰ τὸ μηκέτι δύνασθαι πορεύεσθαι. Καὶ ἐγὼ τὸν μὲν ἄνδρα τοσοῦτον ἐγίνωσκον, ὅτι εἰς ἡμῶν εἴη· ἠνάγκασα δέ σε τοῦτον ἄγειν, ὥς μὴ ἀπόλοιτο· καὶ γὰρ, ὥς ἐγὼ οἶμαι, πολέμιοι ἐφείποντο.” Συνέφη τοῦτο ὁ ἄνθρωπος. 9. “Οὐκοῦν,” ἔφη ὁ Ξενοφῶν, “ἐπεὶ προῦπεμψά σε, καταλαμβάνω αὐτίς, σὺν τοῖς ὀπισθοφύλαξι προσίων, βόθρου ὀρύττοντα, ὥς κατορύξοντα τὸν ἄνθρωπον· καὶ ἐπιστὰς ἐπήνουν σε. 10. Ἐπεὶ δὲ, παρεστηκότων ἡμῶν, συνέκαμψε τὸ σκέλος ὁ ἀνὴρ, ἀνέκραγον οἱ παρόντες, ὅτι ζῇ ὁ ἀνὴρ· σὺ δ’ εἶπες· ‘Ὅποσα γε βούλεται· ὥς ἔγωγε αὐτὸν οὐκ ἄξω. Ἐνταῦθα ἔπαισά σε· ἀληθῆ λέγεις· ἔδοξας γὰρ μοι εἰδότε ἐοικέναι, ὅτι ἔζη.” 11. “Τί οὖν;” ἔφη, “ἥττον τι ἀπέθανεν, ἐπεὶ ἐγὼ σοι ἀπέδειξα αὐτόν;” “Καὶ γὰρ καὶ ἡμεῖς,” ἔφη ὁ Ξενοφῶν, “πάντες ἀποθανούμεθα· τοῦτον οὖν ἕνεκα ζῶντας ἡμᾶς δεῖ κατορυχθῆναι;” 12. Τοῦτον μὲν ἀνέκραγον πάντες ὥς ὀλγας παίσειεν· ἄλλους δὲ ἐκέλευε λέγειν, διὰ τί ἕκαστος ἐπλήγη. Ἐπεὶ δ’ οὐκ ἀνίσταντο, αὐτὸς ἔλεγεν·

13. “Ἐγὼ, ὦ ἄνδρες, ὁμολογῶ παῖσαι δὴ ἄνδρας πολλοὺς ἕνεκα ἀταξίας· οἷς σώζεσθαι μὲν ἤρκει δι’ ὑμᾶς, ἐν τάξει τε ἰόντων καὶ μαχομένων, ὅπου δέοι· αὐτοὶ δὲ λιπόντες τὰς τάξεις, προθέοντες ἀρπάζειν ἤθελον, καὶ ὑμῶν πλεονεκτεῖν. Εἰ δὲ τοῦτο πάντες ἐποιούμεν, ἅπαντες ἂν ἀπωλόμεθα. 14. Ἦδη δὲ καὶ μαλακίζομενόν τινα, καὶ οὐκ ἐθέλοντα ἀνίστασθαι, ἀλλὰ προέμενον ἑαυτὸν τοῖς πολεμίοις, καὶ ἔπαισα, καὶ ἐβιασάμην πορεύεσθαι. Ἐν γὰρ τῷ ἰσχυρῷ χειμῶνι καὶ αὐτὸς ποτε ἀναμένων τινὰς συσκευαζομένους, καθεζόμενος συχνὸν χρόνον, κατέμαθεν ἀναστὰς μόγισ, καὶ τὰ σκέλη μόγισ ἐκτείνας. 15. Ἐν ἑμαυτῷ οὖν πείραν λαβὼν, ἐκ τούτου καὶ ἄλλον, ὅποτε ἴδοιμι καθήμενον καὶ βλακεύοντα, ἤλαυνον· τὸ γὰρ κινεῖσθαι καὶ ἀνδρίζεσθαι παρεῖχε θερμασίαν τινὰ καὶ ὑγρότητα· τὸ δὲ καθῆσθαι καὶ ἡσυχίαν ἔχειν ἐώρων ὑπουργὸν ὃν τῷ τε ἀποσπῆγνυσθαι τὸ αἷμα, καὶ τῷ ἀποσῆπεςθαι τοὺς τῶν ποδῶν δακτύλους·

ἅπερ πολλοὺς καὶ ὑμεῖς ἴστε παθόντας. 16. Ἄλλον δέ γε ἴσως ὑπολειπόμενον που διὰ ῥαστώνης, καὶ κωλύοντα καὶ ὑμᾶς τοὺς πρόσθεν καὶ ἡμᾶς τοὺς ὀπισθεν πορεύεσθαι, ἔπαισα πύξ, ὅπως μὴ λόγχῃ ὑπὸ τῶν πολεμίων παίοιτο. 17. Καὶ γὰρ οὖν νῦν ἔξεστιν αὐτοῖς σωθεῖσιν, εἴ τι ὑπ' ἐμοῦ ἔπαθον παρὰ τὸ δίκαιον, δίκην λαβεῖν. Εἰ δ' ἐπὶ τοῖς πολεμίοις ἐγένοντο, τί μέγα ἂν οὕτως ἔπαθον, ὅτου δίκην ἂν ἡξίουں λαμβάνειν; Ἀπλοῦς μοι," ἔφη, "ὁ λόγος. 18. Ἐγὼ γὰρ, εἰ μὲν ἐπ' ἀγαθῷ ἐκόλασά τινα, ἀξιώ ὑπέχειν δίκην, οἷαν καὶ γονεῖς υἱοῖς, καὶ διδάσκαλοι παισὶ. Καὶ γὰρ καὶ οἱ ἱατροὶ τέμνουσι καὶ καίουσιν ἐπ' ἀγαθῷ. 19. Εἰ δὲ ὕβρει νομίζετε με ταῦτα πράττειν, ἐνθυμήθητε, ὅτι νῦν ἐγὼ θαρρῶ σὺν τοῖς θεοῖς μᾶλλον ἢ τότε, καὶ θρασύτερός εἰμι νῦν ἢ τότε, καὶ οἶνον πλείω πίνω· ἀλλ' ὅμως οὐδένα παίω· ἐν εὐδία γὰρ ὀρώ ὑμᾶς. 20. Ὅταν δὲ χειμῶν ᾗ, καὶ θάλαττα μεγάλη ἐπιφέρηται, οὐχ ὁράτε, ὅτι καὶ νεύματος μόνου ἔνεκα χαλεπαίνει μὲν πρῶρεὺς τοῖς ἐν πρῶρα, χαλεπαίνει δὲ κυβερνήτης τοῖς ἐν πρύμνῃ; Ἰκανὰ γὰρ ἐν τῷ τοιούτῳ καὶ μικρὰ ἀμαρτηθέντα πάντα συνεπιτρίψαι. 21. Ὅτι δὲ δικαίως ἔπαιον αὐτοὺς, καὶ ὑμεῖς κατεδικάσατε τότε· ἔχοντες γὰρ οὐ ψήφους, ἀλλ' ὅπλα, παρεισθήκετε, καὶ ἐξήν ὑμῖν ἐπικουρεῖν αὐτοῖς, εἰ ἐβούλεσθε. Ἀλλὰ μὰ Δία οὔτε τούτοις ἐπεκουρεῖτε, οὔτε σὺν ἐμοὶ τὸν ἀτακτοῦντα ἔπαίετε. 22. Τσιγαροῦν ἐξουσίαν ἐποίησατε τοῖς κακοῖς αὐτῶν, ὕβριζεν ἑῶντες αὐτούς. Οἶμαι γὰρ, εἰ ἐθέλετε σκοπεῖν, τοὺς αὐτοὺς εὐρήσεσθαι τότε κακίστους, καὶ νῦν ὕβριστοτάτους. 23. Βοῖσκοις μὲν οὖν ὁ πύκτης ὁ Θετταλὸς τότε μὲν διμάχετο, ὡς κάμνων, ἀσπίδα μὴ φέρειν· νῦν δ', ὡς ἐγὼ ἀκούω, Κοτυωριτῶν πολλοὺς ἀποδεδύκεν. 24. Ἄν οὖν σωφρονήτε, τούτῳ τάναντία ποιήσετε, ἢ τοὺς κύνας ποιοῦσι· τοὺς μὲν γὰρ κύνας τοὺς χαλεποὺς τὰς μὲν ἡμέρας διδέασι, τὰς δὲ νύκτας ἀφιάσι· τοῦτον δὲ, ἂν σωφρονήτε, τὴν νύκτα μὲν δῆσετε, τὴν δὲ ἡμέραν ἀφήσετε. 25. Ἀλλὰ γὰρ, ἔφη, θαυμάζω, ὅτι, εἰ μὲν τινι ὑμῶν ἀπηχθόμην, μέμνησθε, καὶ οὐ σιωπάτε· εἰ δὲ τῷ ἢ χειμῶνα ἐπεκούρησα, ἢ πολέμιον ἀπήρυξα, ἢ ἀσθενοῦντι ἢ ἀποροῦντι συνεξεπόρισά τι, τούτων οὐδεὶς

μέμνηται· οὐδ' εἴ τινα καλῶς τι ποιοῦντα ἐπήνεσα, οὐδ' εἴ τιν' ἄνδρα ἀγαθὸν ὄντα ἐτίμησα, ὥς ἐδυνάμην, οὐδὲ τούτων μέμνησθε. 26. Ἀλλὰ μὴν καλόν γε καὶ δίκαιον, καὶ ὅσιον καὶ ἥδιον, τῶν ἀγαθῶν μᾶλλον ἢ τῶν κακῶν μεμνῆσθαι.”

Ἐκ τούτου μὲν δὴ ἀνίσταντο καὶ ἀνεμύμνησκον· καὶ περιεγένετο, ὥστε καλῶς ἔχειν.

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ἈΝΑΒΑΣΕΩΣ 5'.

BOOK VI.

CHAP. I.

Ambassadors come from the Paphlagonians, and are hospitably entertained. — Several dances described. — Treaty between the Greeks and the Paphlagonians. — The Greeks sail from Cotyora, and arrive at Harmene. — The command of the whole army is offered to Xenophon. — He declines it. — Reasons for so doing. — Cheirisophus appointed commander-in-chief.

1. Ἐκ τούτου δὲ ἐν τῇ διατριβῇ οἱ μὲν ἀπὸ τῆς ἀγορᾶς ἔζων, οἱ δὲ ληϊζόμενοι ἐκ τῆς Παφλαγονίας. Ἐκλώπευον δὲ καὶ οἱ Παφλαγόνες εὖ μάλα τοὺς ἀποσκεδανυμένους, καὶ τῆς νυκτὸς δὲ τοὺς πρόσω σκηνοῦντας ἐπειρῶντο κακουργεῖν· καὶ πολεμικώτερον πρὸς ἀλλήλους εἶχον ἐκ τούτων. 2. Ὁ δὲ Κορύλας, ὃς ἐτύγχανε τότε Παφλαγονίας ἄρχων, πέμπει παρὰ τοὺς Ἕλληνας πρέσβεις, ἔχοντας ἵππους καὶ στολὰς καλὰς, λέγοντας, ὅτι Κορύλας ἑτοιμος εἴη, τοὺς Ἕλληνας μὴτ' ἀδικεῖν αὐτὸς, μὴτ' ἀδικεῖσθαι. 3. Οἱ δὲ στρατηγοὶ ἀπεκρίναντο, ὅτι περὶ μὲν τούτων σὺν τῇ στρατιᾷ βουλευσούντο, ἐπὶ ξενίᾳ δὲ ἐδέχοντο αὐτούς· παρεκάλεσαν δὲ καὶ τῶν ἄλλων ἀνδρῶν, οὓς ἐδόκει δικαιοτάτον εἶναι. 4. Θύσαντες δὲ βούς τῶν αἰχμαλώτων καὶ ἄλλα ἱερεῖα, εὐωχίαν μὲν ἀρκοῦσαν παρεῖχον, κατακείμενοι δὲ ἐν

στιβάσιν ἐδείπνουν, καὶ ἔπινον ἐκ κερατιῶν ποτηρίων, οἷς ἐνετύγγανον ἐν τῇ χώρᾳ.

5. Ἐπεὶ δὲ αἱ σπονδαί τ' ἐγένοντο καὶ ἐπαιώνισαν, ἀνέστησαν πρῶτον Θυράκες, καὶ πρὸς αὐτὸν ὠρχοῦντο σὺν τοῖς ὅπλοις, καὶ ἤλλοντο ὑψηλά τε καὶ κούφως, καὶ ταῖς μαχαίραις ἐχρῶντο· τέλος δὲ ὁ ἕτερος τὸν ἕτερον παίει, ὥς πᾶσι δοκεῖν πεπληγέναι τὸν ἄνδρα· ὁ δ' ἔπεσε τεχνικῶς πως. 6. Καὶ ἀνέκραγον οἱ Παφλαγόνες. Καὶ ὁ μὲν, σκυλεύσας τὰ ὅπλα τοῦ ἑτέρου, ἐξήει ἄδων Σιτάλκαν· ἄλλοι δὲ τῶν Θυράκων τὸν ἕτερον ἐξέφερον ὥς τεθνεῶτα· ἦν δὲ οὐδὲν πεπονθὼς. 7. Μετὰ τοῦτο Αἰνιᾶνες καὶ Μάγνητες ἀνέστησαν, οἱ ὠρχοῦντο τὴν καρπαίαν καλουμένην ἐν τοῖς ὅπλοις. 8. Ὁ δὲ τρόπος τῆς ὀρχήσεως ἦν ὅδε· Ὁ μὲν παραθέμενος τὰ ὅπλα σπείρει καὶ ζευγηλατεῖ, πυκνὰ μεταστρεφόμενος, ὥς φοβούμενος· ληστής δὲ προσέρχεται· ὁ δ', ἐπειδὴν προΐδηται, ἀπαντᾷ ἀρπάσας τὰ ὅπλα, καὶ μάχεται πρὸ τοῦ ζεύγους· (καὶ οὗτοι ταῦτ' ἐποιοῦν ἐν ῥυθμῷ πρὸς τὸν αὐτὸν) καὶ τέλος ὁ ληστής δήσας τὸν ἄνδρα καὶ τὸ ζεῦγος ἀπάγει· ἐνίστε δὲ καὶ ὁ ζευγηλάτης τὸν ληστήν· εἶτα παρὰ τοὺς βούς ζεύξας, ὀπίσω τῷ χεῖρι δεδεμένον ἐλαύνει.

9. Μετὰ τοῦτο Μυσὸς εἰσῆλθεν, ἐν ἑκατέρᾳ τῇ χειρὶ ἔχων πέλτην· καὶ τότε μὲν ὥς δύο ἀντιταττομένων μιμούμενος ὠρχεῖτο, τότε δὲ ὥς πρὸς ἓνα ἐχρήτο ταῖς πέλταις, τότε δὲ ἐδινεῖτο καὶ ἐξεκυβίστα, ἔχων τὰς πέλτας· ὥστε ὄψιν [ἔχων] καλὴν φαίνεσθαι. 10. Τέλος δὲ τὸ Περσικὸν ὠρχεῖτο, κροτῶν τὰς πέλτας· καὶ ὠκλαζε, καὶ ἀνίστατο· καὶ ταῦτα πάντα ἐν ῥυθμῷ πρὸς τὸν αὐτὸν ἐποίει. 11. Ἐπὶ δὲ τούτῳ ἐπιόντες οἱ Μαντινεῖς, καὶ ἄλλοι τινὲς τῶν Ἀρκάδων ἀναστάντες, ἐξοπλισάμενοι ὥς ἐδύναντο κάλλιστα, ἦσαν τε ἐν ῥυθμῷ, πρὸς τὸν ἐνόπλιον ῥυθμὸν αὐλούμενοι, καὶ ἐπαιώνισαν, καὶ ὠρχήσαντο, ὥσπερ ἐν ταῖς πρὸς τοὺς θεοὺς προσόδοις. Ὁρῶντες δὲ οἱ Παφλαγόνες δεινὰ ἐποιοῦντο, πάσας τὰς ὀρχήσεις ἐν ὅπλοις εἶναι. 12. Ἐπὶ τούτῳ ὁρῶν ὁ Μυσὸς ἐκπεπληγμένους αὐτοὺς, πείσας τῶν Ἀρκάδων τινὰ, πεπαμένον ὀρχηστρίδα, εἰσάγει, σκευάσας ὥς ἐδύνατο κάλλιστα, καὶ ἀσπίδα δούς κούφην

αὐτῇ. 13. Ἡ δὲ ὠρχήσατο Πυρρίχην ελαφρῶς. Ἐν-
ταῦθα κρότος ἦν πολὺς· καὶ οἱ Παφλαγῶνες ἡρώτων, εἰ
καὶ γυναῖκες συνεμάχοντο αὐτοῖς. Οἱ δ' ἔλεγον, ὅτι
αὗται καὶ αἱ τρεψάμεναι εἰεν βασιλέα ἐκ τοῦ στρατο-
πέδου. Τῇ μὲν οὖν νυκτὶ ταύτῃ τοῦτο τὸ τέλος ἐγένετο.

14. Τῇ δ' ὑστεραία προσήγον αὐτοὺς εἰς τὸ στρα-
τευμα· καὶ ἔδοξε τοῖς στρατιώταις, μήτε ἀδικεῖν Πα-
φλαγῶνας, μήτε ἀδικεῖσθαι. Μετὰ τοῦτο οἱ μὲν πρέσ-
βεις ὄρχοντο· οἱ δ' Ἕλληνες, ἐπειδὴ πλοῖα ἱκανὰ ἐδόκει
παρεῖναι, ἀναβάντες ἔπλεον ἡμέραν καὶ νύκτα πνεύματι
καλῷ, ἐν ἀριστερᾷ ἔχοντες τὴν Παφλαγονίαν. 15. Τῇ
δ' ἄλλη ἀφικνοῦνται εἰς Σινώπην, καὶ ὠρμίσαντο εἰς
Ἀρμήνην τῆς Σινώπης. Σινωπεῖς δὲ οἰκοῦσι μὲν ἐν τῇ
Παφλαγονικῇ, Μιλησίῳ δ' ἄποικοι εἰσίν. Οὗτοι ξένια
πέμπουσι τοῖς Ἕλλησιν, ἀλφίτων μὲν μεδίμνους τρισ-
χιλίους, οἴνου δὲ κερύμια χίλια καὶ πεντακόσια.
16. Καὶ Χειρίσοφος ἐνταῦθα ἦλθε τριήρεις ἔχων. Καὶ
οἱ μὲν στρατιῶται προσεδόκων, ἄγοντά τι σφίσιν ἦκειν·
ὁ δὲ ἦγε μὲν οὐδὲν, ἀπήγγελλε δὲ, ὅτι ἐπαινοίη αὐτοὺς
καὶ Ἀναξίβιος ὁ ναύαρχος καὶ οἱ ἄλλοι, καὶ ὅτι ὑπισ-
χνεῖτο Ἀναξίβιος, εἰ ἀφικνοῦντο ἔξω τοῦ Πόντου, μισθο-
φορὴν αὐτοῖς ἔσσεσθαι.

17. Καὶ ἐν ταύτῃ τῇ Ἀρμένῃ ἔμειναν οἱ στρατιῶται
ἡμέρας πέντε. Ὡς δὲ τῆς Ἑλλάδος ἐδόκουν ἐγγὺς γίγ-
νεσθαι, ἤδη μᾶλλον ἢ πρόσθεν εἰσῆει αὐτοὺς, ὅπως ἂν
καὶ ἔχοντές τι οἴκαδε ἀφίκωνται. 18. Ἠγήσαντο οὖν,
εἰ ἓνα ἔλοιντο ἄρχοντα, μᾶλλον ἂν, ἢ πολυαρχίας οὔσης,
δύνασθαι τὸν ἓνα χρῆσθαι τῷ στρατεύματι καὶ νυκτὸς
καὶ ἡμέρας· καὶ εἰ τι δέοι λανθάνειν, μᾶλλον ἂν καὶ
κρύπτεσθαι· καὶ εἰ τι αὐτῷ δέοι φθάνειν, ἦττον ἂν ὑστε-
ρίζειν· οὐ γὰρ ἂν λόγων δεῖν πρὸς ἀλλήλους, ἀλλὰ τὸ
δόξαν τῷ ἐνὶ περαίνεσθαι ἂν· τὸν δὲ πρόσθεν χρό-
νον ἐκ τῆς νικώσης ἔπραττον πάντα οἱ στρατηγοί.
19. Ὡς δὲ ταῦτα διενοοῦντο, ἐτρέποντο ἐπὶ τὸν Ξενο-
φῶντα· καὶ οἱ λοχαγοὶ ἔλεγον προσιώντες αὐτῷ, ὅτι ἡ
στρατιὰ οὕτω γινώσκει· καὶ εὐνοίαν ἐνδείκνυμενος ἕκασ-
τός τις ἐπειθεν αὐτὸν ὑποστῆναι τὴν ἀρχήν. 20. Ὁ δὲ
Ξενοφῶν τῇ μὲν ἐβούλετο ταῦτα, νομίζων καὶ τὴν τιμὴν
οὕτως ἑαυτῷ γίγνεσθαι, καὶ πρὸς τοὺς φίλους

καὶ εἰς τὴν πόλιν τοῦνομα μεῖζον ἀφίξεσθαι αὐτοῦ·
τυχὸν δὲ καὶ ἀγαθοῦ τινος ἂν αἴτιος τῇ στρατιᾷ
γενέσθαι.

21. Τὰ μὲν δὴ τοιαῦτα ἐνθυμήματα ἐπῆρεν αὐτὸν
ἐπιθυμεῖν αὐτοκράτορα γενέσθαι ἄρχοντα. Ὅποτε δ'
αὐ ἐνθυμοίτο, ὅτι ἄδηλον μὲν παντὶ ἀνθρώπῳ, ὅπῃ τὸ
μέλλον ἔξει, διὰ τοῦτο δὲ καὶ κίνδυνος εἴη, μὴ καὶ τὴν
προειργασμένην δόξαν ἀποβάλῃ, ἡπορεῖτο. 22. Ἀπο-
ρουμένῳ δὲ αὐτῷ διακρίναι ἔδοξε κράτιστον εἶναι τοῖς
θεοῖς ἀνακοινῶσαι· καὶ, παραστησάμενος δύο ἱερεῖα,
ἐθύετο τῷ Διὶ τῷ Βασιλεῖ, ὅσπερ αὐτῷ μαντευτὸς ἦν ἐκ
Δελφῶν· καὶ τὸ ὄναρ δὴ ἀπὸ τούτου τοῦ θεοῦ ἐνόμιζεν
ἐκρακεῖναι, ὃ εἶδεν, ὅτε ἤρχετο ἐπὶ τὸ συνεπιμελεῖσθαι
τῆς στρατιᾶς καθίστασθαι. 23. Καὶ ὅτε ἐξ Ἐφέσου
δὲ ὤρματο, Κύρῳ συσταθησόμενος, αἰετὸν ἀνεμιμνή-
σκετο αὐτῷ δεξιὸν φθεγγόμενον, καθήμενον μέντοι,
ὃν περ ὁ μάντις προπέμπων αὐτὸν ἔλεγεν, ὅτι μέγας μὲν
οἰωνὸς εἴη καὶ οὐκ ἰδιωτικὸς, καὶ εὐδοξος, ἐπίπονός μὲν-
τοι· καὶ γὰρ τὰ ὄρνεα μάλιστα ἐπιτίθεσθαι τῷ αἰετῷ
καθημένῳ· οὐ μέντοι χρηματιστικὸν εἶναι τὸν οἰωνόν·
τὸν γὰρ αἰετὸν περιπετόμενον μᾶλλον λαμβάνειν τὰ
ἐπιτήδεια. 24. Οὕτω δὲ θυομένῳ αὐτῷ διαφανῶς ὁ
θεὸς σημαίνει, μήτε προσδεῖσθαι τῆς ἀρχῆς, μήτ', εἰ
αἰροῦντο, ἀποδέχεσθαι. Τοῦτο μὲν δὴ οὕτως ἐγένετο.
25. Ἡ δὲ στρατιὰ συνήλθε, καὶ πάντες ἔλεγον ἓνα αἰ-
ρεῖσθαι· καὶ ἐπεὶ τοῦτο ἔδοξε, προεβάλλοντο αὐτὸν.
Ἐπειδὴ δὲ ἔδοκει δῆλον εἶναι, ὅτι αἰρήσονται αὐτὸν, εἴ
τις ἐπιψηφίζοι, ἀνέστη, καὶ ἔλεξε τάδε·

26. “Ἐγὼ, ὦ ἄνδρες, ἡδομαι μὲν ὑπὸ ὑμῶν τιμώμε-
νος, εἴπερ ἄνθρωπός εἰμι, καὶ χάριν ἔχω, καὶ εὐχομαι
δοῦναι μοι τοὺς θεοὺς αἰτίον τινος ὑμῖν ἀγαθοῦ γενέσ-
θαι· τὸ μέντοι ἐμὲ προκριθῆναι ὑφ' ὑμῶν ἄρχοντα,
Λακεδαιμονίου ἀνδρὸς παρόντος, οὐθ' ὑμῖν οὐτ' ἐμοὶ
δοκεῖ συμφέρον εἶναι, ἀλλ' ἦττον ἂν διὰ τοῦτο τυγχά-
ναι, εἴ τι δέοισθε, παρ' αὐτῶν· ἐμοὶ δ' αὖ οὐ πάνυ τι
νομίζω τοῦτο ἀσφαλὲς εἶναι. 27. Ὅρῳ γὰρ, ὅτι καὶ
τῇ πατρίδι μου οὐ πρόσθεν ἐπαύσαντο πολεμοῦντες,
πρὶν ἐποίησαν πᾶσαν τὴν πόλιν ὁμολογεῖν, Λακεδαί-
μονιους καὶ αὐτῶν ἡγεμόνας εἶναι. 28. Ἐπεὶ δὲ τοῦτο

ὁμολόγησαν, εὐθὺς ἐπαύσαντο πολεμοῦντες, καὶ οὐκέτι πέρα ἐπολιόρκησαν τὴν πόλιν. Εἰ οὖν ταῦτα ἐγὼ ὀρώων δοκοίην, ὅπου δυναίμην, ἐνταῦθ' ἄκυρον ποιεῖν τὸ ἐκείνων ἀξίωμα, ἐκεῖνο ἐννοῶ, μὴ λίαν [ἀν] ταχὺ σωφρονισθείην. 29. Ὁ δ' ὑμεῖς ἐννοεῖτε, ὅτι ἦττον ἂν στάσις εἴη ἐνὸς ἄρχοντος, ἢ πολλῶν, εὖ ἴστε, ὅτι ἄλλον μὲν ἐλόμενοι οὐχ εὐρήσετε με στασιάζοντα· νομίζω γὰρ, ὅστις ἐν πολέμῳ ὦν στασιάζει πρὸς ἄρχοντα, τοῦτον πρὸς τὴν ἑαυτοῦ σωτηρίαν στασιάζειν· ἂν δ' ἐμὲ ἔλησθε, οὐκ ἂν θαυμάσαιμι, εἴ τινα εὐροίτε καὶ ὑμῖν καὶ ἐμοὶ ἀχθόμενον.”

30. Ἐπεὶ δὲ ταῦτ' εἶπε, πολὺ πλείους ἐξανίσταντο, λέγοντες, ὥς δέοι αὐτὸν ἄρχειν. Ἀγασίας δὲ ὁ Στυμφάλιος εἶπεν, ὅτι γελοῖον εἴη, εἰ οὕτως ἔχοι· “ὥς ὀργιῶνται Λακεδαιμόνιοι, καὶ ἐὰν σύνδειπνοι συνελθόντες μὴ Λακεδαιμόνιον συμποσίταρχον αἰρῶνται· ἐπεὶ εἰ οὕτω γε τοῦτ' ἔχει,” ἔφη, “οὐδὲ λοχαγεῖν ἡμῖν ἔξεστιν, ὥς ἔοικεν, ὅτι Ἀρκάδες ἐσμέν.” Ἐνταῦθα δὴ, ὥς εὖ εἰπόντος τοῦ Ἀγασίου, ἀνεθορύβησαν.

31. Καὶ ὁ Ξενοφῶν, ἐπειδὴ ἐώρα πλείονος ἐνδέον, παρελθὼν εἶπεν· “Ἄλλ', ὦ ἄνδρες,” ἔφη, “ὥς πάνυ εἰδῆτε, ὁμνῶ ὑμῖν θεοὺς πάντας καὶ πάσας, ἢ μὴν ἐγὼ, ἐπεὶ τὴν ὑμετέραν γνῶμην ἤσθανόμην, ἐθυόμην, εἰ βέλτιον εἴη ὑμῖν τε ἐμοὶ ἐπιτρέφαι ταύτην τὴν ἀρχὴν, καὶ ἐμοὶ ὑποστῆναι· καὶ ἐμοὶ οἱ θεοὶ οὕτως ἐν τοῖς ἱεροῖς ἐσήμεναν, ὥς καὶ ἰδιώτην ἂν γινῶναι, ὅτι ταύτης τῆς μοναρχίας ἀπέχεσθαι με δεῖ.” 32. Οὕτω δὴ Χειρίσοφον αἰροῦνται. Χειρίσοφος δ' ἐπεὶ ἤρέθη, παρελθὼν εἶπεν· “Ἄλλ',” ἔφη, “ὦ ἄνδρες, τοῦτο μὲν ἴστε, ὅτι οὐκ ἂν ἔγωγε ἐστασιάζον, εἰ ἄλλον εἴλεσθε. Ξενοφῶντα μέντοι,” ἔφη, “ὠνήσατε, οὐχὶ ἐλόμενοι· ὥς καὶ νῦν Δέξιππος ἤδη διέβαλλεν αὐτὸν πρὸς Ἀναξίβιον, ὃ τι ἐδύνατο, καὶ μάλα ἐμοῦ αὐτὸν σιγάζοντος. Ὁ δὲ ἔφη νομίζειν, αὐτὸν Τιμασίῳ μᾶλλον συνάρχειν ἐβελῆσαι, Δαρδανεῖ ὄντι, τοῦ Κλεάρχου στρατεύματος, ἢ ἑαυτῷ Λάκωνι ὄντι. 33. Ἐπεὶ μέντοι ἐμὲ εἴλεσθε,” ἔφη, “καὶ ἐγὼ πειράσομαι, ὃ τι ἂν δύνωμαι, ὑμᾶς ἀγαθὸν ποιεῖν. Καὶ ὑμεῖς οὕτω παρασκευάζεσθε, ὥς αὔριον, ἐὰν πλοῦς ᾖ, ἀναξόμενοι· ὃ δὲ πλοῦς ἔσται εἰς Ἡράκλειαν· ἅπαντας οὖν

δεῖ ἐκεῖσε πειρᾶσθαι ἤκειν· τὰ δὲ ἄλλα, ἐπειδὴν ἐκεῖσε ἔλθωμεν, βουλευσόμεθα.”

CHAP. II.

The whole army arrives at Heraclea. — Here it is divided into three parts. — The first consists of Achæans and Arcadians, under ten generals; the second of Cheirisophus's division; the third of the men under Xenophon.

1. ἘΝΤΕΤΘΕΝ τῇ ὑστεραίᾳ ἀναγόμενοι πνεύματι καλῶ ἔπλεον ἡμέρας δύο παρὰ τὴν γῆν. Καὶ [παραπλέοντες ἐθεώρουν τὴν τ' Ἰασονίαν ἀκτὴν, ἔνθα ἡ Ἀργὼ λέγεται ὀρμίσασθαι, καὶ τῶν ποταμῶν τὰ στόματα· πρῶτον μὲν τοῦ Θερμώδοντος, ἔπειτα δὲ τοῦ Ἰριος, ἔπειτα δὲ τοῦ Ἄλως, μετὰ δὲ τοῦτον τοῦ Παρθενίου· τοῦτον δὲ] παραπλεύσαντες, ἀφίκοντο εἰς Ἡράκλειαν, πόλιν Ἑλληνίδα, Μεγαρέων ἀποικον, οὔσαν δ' ἐν τῇ Μαριανδυνῶν χώρᾳ. 2. Καὶ ὠρμίσαντο παρὰ τῇ Ἀχερουσιᾷ Χερρόνησφ· ἔνθα λέγεται Ἡρακλῆς ἐπὶ τὸν Κέρβερον κύνα καταβῆναι, οὐ νῦν τὰ σημεῖα δεικνύουσι τῆς καταβάσεως, τὸ βάθος πλέον ἢ ἐπὶ δύο στάδια. 3. Ἐνταῦθα τοῖς Ἑλλησιν οἱ Ἡρακλεῶται ξένια πέμπουσιν, ἀλφίτων μεδίμνους τρισχιλίους, καὶ οἴνου κεράμια δισχίλια, καὶ βοὺς εἴκοσι, καὶ οἷς ἑκατόν. Ἐνταῦθα διὰ τοῦ πεδίου ρεῖ ποταμὸς, Λύκος ὄνομα, εὖρος ὡς δύο πλέθρων.

4. Οἱ δὲ στρατιῶται συλλεγέντες ἐβουλευόντο, τὴν λοιπὴν πορείαν πότερον κατὰ γῆν ἢ κατὰ θάλατταν χρὴ πορεύεσθαι ἐκ τοῦ Πόντου. Ἀναστὰς δὲ Λύκων Ἀχαιὸς εἶπε· “Θαυμάζω μὲν, ὦ ἄνδρες, τῶν στρατηγῶν, ὅτι οὐ πειρῶνται ἡμῖν ἐκπορίζειν σιτηρέσιον· τὰ μὲν γὰρ ξένια οὐ μὴ γένηται τῇ στρατιᾷ τριῶν ἡμερῶν σῖτα· ὁπόθεν δ' ἐπισιτισάμενοι πορευσόμεθα, οὐκ ἔστιν,” ἔφη. “Ἐμοὶ οὖν δοκεῖ, αἰτεῖν τοὺς Ἡρακλεῶτας μὴ ἔλαττον ἢ τρισχιλίους Κυζικηνούς.” 5. Ἄλλος δ' εἶπε, “μηνὸς μισθὸν, μὴ ἔλαττον ἢ μυρίους· καὶ ἐλομένους πρέσβεις αὐτίκα μάλα, ἡμῶν καθημένων, πέμ-

πειν πρὸς τὴν πόλιν, καὶ εἰδέναι, ὃ τι ἂν ἀπαγγελῶσι, καὶ πρὸς ταῦτα βουλευέσθαι." 6. Ἐντεῦθεν προῦβάλλοντο πρέσβεις, πρῶτον μὲν Χειρίσοφον, ὅτι ἄρχων ἦρητο· εἰσὶ δ' οἱ καὶ Ξενοφῶντα· οἱ δ' ἰσχυρῶς ἀπεμάχοντο· ἀμφοῖν γὰρ ταῦτα ἐδόκει, μὴ ἀναγκάζειν πόλιν Ἑλληνίδα καὶ φίλιαν, ὃ τι μὴ αὐτοὶ ἐθέλοντες διδοίεν. 7. Ἐπεὶ δ' οὖν οὗτοι ἐδόκουν ἀπρόθυμοι εἶναι, πέμπουσι Λύκωνα Ἀχαιοὺν, καὶ Καλλίμαχον Παρρῶσιον, καὶ Ἀγασίαν Στυμφάλιον. Οὗτοι ἐλθόντες ἔλεγον τὰ δεδογμένα· τὸν δὲ Λύκωνα ἔφασαν καὶ ἐπαπειλεῖν, εἰ μὴ ποιήσαιεν ταῦτα πάντα. 8. Ἀκούσαντες δ' οἱ Ἡρακλεῶται βουλευέσθαι ἔφασαν· καὶ εὐθὺς τὰ τε χρήματα ἐκ τῶν ἀγρῶν συνῆγον, καὶ τὴν ἀγορὰν εἴσω ἀνεσκεύασαν, καὶ αἱ πύλαι ἐκέκλειντο, καὶ ἐπὶ τῶν τειχῶν ὄπλα ἐφαίνετο.

9. Ἐκ τούτου οἱ ταραξάντες ταῦτα τοὺς στρατηγοὺς ἠτιῶντο διαφθείρειν τὴν πρᾶξιν· καὶ συνίσταντο οἱ Ἀρκάδες καὶ οἱ Ἀχαιοί· προειστήκει δὲ μάλιστα αὐτῶν Καλλίμαχος τε ὁ Παρρῶσιος καὶ Λύκων ὁ Ἀχαιός. 10. Οἱ δὲ λόγοι ἦσαν αὐτοῖς, ὥς αἰσχρὸν εἶη ἄρχειν ἓνα Ἀθηναῖον Πελοποννησίων καὶ Λακεδαιμονίων, μηδεμίαν δύναμιν παρεχόμενον εἰς τὴν στρατίαν· καὶ τοὺς μὲν πόρους σφᾶς ἔχειν, τὰ δὲ κέρδη ἄλλους, καὶ ταῦτα, τὴν σωτηρίαν σφῶν κατειργασμένων· εἶναι γὰρ τοὺς κατειργασμένους Ἀρκάδας καὶ Ἀχαιοὺς· τὸ δ' ἄλλο στράτευμα οὐδὲν εἶναι· (καὶ ἦν δὲ τῇ ἀληθείᾳ ὑπερήμισυ τοῦ ἄλλου στρατεύματος Ἀρκάδες καὶ Ἀχαιοί·) 11. εἰ οὖν σωφρονοῖεν οὗτοι, συστάντες, καὶ στρατηγοὺς ἐλόμενοι ἑαυτῶν, καθ' ἑαυτούς τε ἂν τὴν πορείαν ποιοῖντο, καὶ πειρῶντο ἀγαθὸν τι λαμβάνειν. 12. Ταῦτα ἔδοξε· καὶ ἀπολυπόντες Χειρίσοφον, εἴ τινες ἦσαν παρ' αὐτῷ Ἀρκάδες ἢ Ἀχαιοί, καὶ Ξενοφῶντα, συνέστησαν· καὶ στρατηγοὺς αἰροῦνται ἑαυτῶν δέκα· τούτους δ' ἐψηφίσαντο ἐκ τῆς νικώσης, ὃ τι δοκοίη, τοῦτο ποιεῖν. Ἡ μὲν οὖν τοῦ παντὸς ἀρχὴ Χειρισόφῳ ἐνταῦθα κατελύθη ἡμέρᾳ ἕκτη ἢ ἐβδόμῃ, ἀφ' ἧς ἤρεθ.

13. Ξενοφῶν μέντοι ἐβούλετο κοινῇ μετ' αὐτῶν τὴν ὁρίαν ποιέσθαι, νομίζων οὕτως ἀσφαλεστέραν εἶναι,

ἡ ἰδία ἑκαστον στέλλεσθαι· ἀλλὰ Νέων ἔπειθεν αὐτὸν καθ' ἑαυτὸν πορεύεσθαι, ἀκούσας τοῦ Χειρισόφου, ὅτι Κλέανδρος ὁ ἐν Βυζαντίῳ ἄρμοστής φαίη τριήρεις ἔχων ἤξειν εἰς Κάλπης λιμένα· 14. ὅπως οὖν μηδεὶς μετὰσχοι, ἀλλ' αὐτοὶ καὶ οἱ αὐτῶν στρατιῶται ἐκπλεύσειαν ἐπὶ τῶν τριήρων, διὰ ταῦτα συνεβούλευε. Καὶ Χειρίσοφος, ἅμα μὲν ἀθυμῶν τοῖς γεγενημένοις, ἅμα δὲ μισῶν ἐκ τούτου τὸ στράτευμα, ἐπιτρέπει αὐτῷ ποιεῖν, ὃ τι βούλεται. 15. Ξενοφῶν δὲ ἔτι μὲν ἐπεχείρησεν ἀπαλλαγεῖς τῆς στρατιᾶς ἐκπλεύσαι· θυομένῳ δὲ αὐτῷ τῷ Ἡγεμόνι Ἡρακλεῖ, καὶ κοινουμένῳ, πότερα λῶν καὶ ἄμεινον εἴη στρατεύεσθαι, ἔχοντι τοὺς παραμείναντας τῶν στρατιωτῶν, ἢ ἀπαλλάττεσθαι, ἐσήμηνεν ὁ θεὸς τοῖς ἱεροῖς συστρατεύεσθαι. 16. Οὕτω γίνεται τὸ στράτευμα τριχῇ· Ἀρκάδες μὲν καὶ Ἀχαιοὶ πλείους ἢ τετρακισχίλιοι καὶ πεντακόσιοι, ὀπλῖται πάντες· Χειρισόφῳ δὲ ὀπλῖται μὲν εἰς τετρακοσίους καὶ χιλίους, πελτασταὶ δὲ εἰς ἑπτακοσίους, οἱ Κλεάρχου Θράκες· Ξενοφῶντι δὲ ὀπλῖται μὲν εἰς ἑπτακοσίους καὶ χιλίους, πελτασταὶ δὲ εἰς τριακοσίους· ἵππικὸν δὲ μόνος οὗτος εἶχεν, ἀμφὶ τοὺς τετταράκοντα ἵππεας.

17. Καὶ οἱ μὲν Ἀρκαδες, διαπραξάμενοι πλοῖα παρὰ τῶν Ἡρακλεωτῶν, πρῶτοι πλέουσιν, ὅπως, ἐξαίφνης ἐπιπεσόντες τοῖς Βιθυνοῖς, λάβοιεν ὅτι πλεῖστα· καὶ ἀποβαίνουσιν εἰς Κάλπης λιμένα, κατὰ μέσον πῶς τῆς Θράκης. 18. Χειρίσοφος δ' εὐθὺς ἀπὸ τῆς πόλεως τῶν Ἡρακλεωτῶν ἀρξάμενος, πεζῇ ἐπορεύετο διὰ τῆς χώρας· ἐπεὶ δ' εἰς τὴν Θράκην ἐνέβαλε, παρὰ τὴν θάλατταν ἐπορεύετο· καὶ γὰρ ἤδη ἦσθένει· Ξενοφῶν δὲ, πλοῖα λαβὼν, ἀποβαίνει ἐπὶ τὰ ὄρια τῆς Θράκης καὶ τῆς Ἡρακλεωτίδος, καὶ διὰ μεσογαίας ἐπορεύετο.

CHAP. III.

The Arcadian division, arriving at Calpe, attacks some Thracian villages. — The Thracians gather their forces, and surrounding their invaders, who post themselves on a hill, inflict great injury upon them, and reduce them to extremities. — Xenophon is informed of their situation. — He proceeds to their rescue. — The Thracians, alarmed at his approach, decamp in the night. — Reaching the place where they had been hemmed in, Xenophon finds the Arcadians had departed. — Both divisions meet subsequently at Calpe, where Cheiriosophus had previously arrived.

1. ὍΝ μὲν οὖν τρόπον ἣ τε Χειρισόφου ἀρχὴ τοῦ παντὸς κατελύθη, καὶ τῶν Ἑλλήνων τὸ στράτευμα ἐσχίσθη, ἐν τοῖς ἐπάνω εἴρηται. 2. Ἐπραξαν δ' αὐτῶν ἕκαστοι τάδε· Οἱ μὲν Ἀρκάδες, ὡς ἀπέβησαν νυκτὸς εἰς Κάλπης λιμένα, πορεύονται εἰς τὰς πρώτας κώμας, στάδια ἀπὸ θαλάττης ὡς πεντήκοντα. Ἐπεὶ δὲ φῶς ἐγένετο, ἦγεν ἕκαστος στρατηγὸς τὸ αὐτοῦ λαχὸς ἐπὶ κώμην· ὅποια δὲ μείζων κώμη ἐδόκει εἶναι, σύνδου λόχους ἦγον οἱ στρατηγοί. 3. Συνεβάλλοντο δὲ καὶ Λόφον, εἰς ὃν δέοι πάντας ἀλίσσεται· καὶ, ἅτε ἐξαίφνης ἐπιπесοντες, ἀνδράποδά τε πολλὰ ἔλαβον, καὶ πρόβατα πολλὰ περιεβάλλοντο.

4. Οἱ δὲ Θράκες ἠθροίζοντο οἱ διαφυγόντες· πολλοὶ δὲ διέφυγον, πελτασταὶ ὄντες, ὅπλιτας, ἐξ αὐτῶν τῶν χειρῶν. Ἐπεὶ δὲ συνελέγησαν, πρῶτον μὲν τῷ Σμίκρητος λόχῳ, ἐνὸς τῶν Ἀρκάδων στρατηγῶν, ἀπιόντι ἤδη εἰς τὸ συγκείμενον, καὶ πολλὰ χρήματα ἄγοντι, ἐπιτίθενται. 5. Καὶ τέως μὲν ἐμάχοντο ἅμα πορευόμενοι οἱ Ἕλληνες· ἐπὶ δὲ διαβάσει χαράδρας τρέπονται αὐτούς· καὶ αὐτὸν μὲν τὸν Σμίκρητα ἀποκτινύουσι, καὶ τοὺς ἄλλους πάντας· ἄλλου δὲ λόχου τῶν δέκα στρατηγῶν, τοῦ Ἡγήσανδρου, ὁκτὼ μόνους κατέλιπον· καὶ αὐτὸς Ἡγήσανδρος ἐσώθη. 6. Καὶ οἱ ἄλλοι μὲν λοχαγοὶ συνήλθον, οἱ μὲν σὺν πράγμασιν, οἱ δ' ἄνευ πραγμάτων, οἱ δὲ Θράκες, ἐπεὶ εὐτύχησαν τοῦτο τὸ εὐτύχημα, συνεβόων τε ἀλλήλους, καὶ συνελέγοντο ἐρρωμένως τῆς νυκτὸς. Καὶ ἅμα τῇ ἡμέρᾳ κύκλῳ περὶ

τὸν λόφον, ἔνθα οἱ Ἕλληνες ἐστρατοπεδεύσαντο, ἐτάττοντο καὶ ἵππεῖς πολλοὶ καὶ πελτασταί, καὶ αἰεὶ πλείονες συνέρρεον· 7. καὶ προσέβαλλον πρὸς τοὺς ὀπλίτας ἀσφαλῶς· οἱ μὲν γὰρ Ἕλληνες οὔτε τοξότην εἶχον, οὔτε ἀκοντιστήν, οὔτε ἵππεά· οἱ δὲ προσθέοντες καὶ προσελαύνοντες ἠκόντιζον· ὁπότε δ' αὐτοῖς ἐπίοιεν, ῥαδίως ἀπέφευγον· ἄλλοι δὲ ἄλλη ἐπετίθεντο. 8. Καὶ τῶν μὲν πολλοὶ ἐτιτρώσκοντο, τῶν δὲ οὐδεὶς· ὥστε κινήθηναι οὐκ ἐδύναντο ἐκ τοῦ χωρίου, ἀλλὰ τελευτῶντες καὶ ἀπὸ τοῦ ὕδατος εἶργον αὐτοὺς οἱ Θρᾶκες. 9. Ἐπεὶ δ' ἀπορία πολλή ἦν, διελέγοντο περὶ σπονδῶν· καὶ τὰ μὲν ἄλλα ὁμολόγητο αὐτοῖς, ὁμήρους δ' οὐκ ἐδίδουσιν οἱ Θρᾶκες, αἰτούντων τῶν Ἑλλήνων· ἀλλ' ἐν τούτῳ ἴσχετο. Τὰ μὲν δὴ τῶν Ἀρκάδων οὕτως εἶχε.

10. Χειρίσοφος δὲ, ἀσφαλῶς πορευόμενος παρὰ θάλατταν, ἀφικνέεται εἰς Κάλπης λιμένα. Ξενοφῶντι δὲ, διὰ τῆς μεσογαίας πορευομένῳ, οἱ ἵππεῖς προκαταθέοντες ἐντυγχάνουσι πρεσβύταις πορευομένοις ποι. Καὶ ἐπειδὴ ἤχθησαν πρὸς Ξενοφῶντα, ἐρωτᾷ αὐτοὺς, εἴ που ἦσθηνται ἄλλου στρατεύματος ὄντος Ἑλληνικοῦ. 11. Οἱ δ' ἔλεγον πάντα τὰ γεγενημένα, καὶ νῦν ὅτι πολιορκοῦνται ἐπὶ λόφου, οἱ δὲ Θρᾶκες πάντες περικυκλωμένοι εἰεν αὐτοὺς. Ἐνταῦθα τοὺς μὲν ἀνθρώπους τούτους ἐφύλαττεν ἰσχυρῶς, ὅπως ἡγεμόνες εἰεν, ὅπῃ δέοι. σκοποὺς δὲ καταστήσας δέκα, συνελεξε τοὺς στρατιώτας, καὶ ἔλεξεν·

12. “Ἄνδρες στρατιῶται, τῶν Ἀρκάδων οἱ μὲν τεθνήσκουσιν, οἱ δὲ λοιποὶ ἐπὶ λόφου τινὸς πολιορκοῦνται. Νομίζω δ' ἔγωγε, εἰ καὶ ἐκεῖνοι ἀπολούνται, οὐδ' ἡμῖν εἶναι οὐδεμίαν σωτηρίαν, οὕτω μὲν πολλῶν ὄντων πολέμων, οὕτω δὲ τεθαρσηκότων. 13. Κράτιστον οὖν ἡμῖν ὥς τάχιστα βοηθεῖν τοῖς ἀνδράσιν, ὅπως, εἰ ἔτι εἰςὶ σῶσι, σὺν ἐκείνοις μαχώμεθα, καὶ μὴ, μόνοι λειφθέντες, μόνοι καὶ κινδυνεύσωμεν. 14. Νῦν μὲν οὖν στρατοπεδεύόμεθα, προελθόντες, ὅσον ἂν δοκῇ καιρὸς εἶναι εἰς τὸ δειπνοποιεῖσθαι· ἕως δ' ἂν πορευώμεθα. Τιμασίῳν, ἔχων τοὺς ἵππεας, προελαννέτω, ἐφορῶν ἡμᾶς, καὶ σκοπεῖτω τὰ ἔμπροσθεν, ὥς μηδὲν ἡμᾶς λάθῃ.” 15. Παρέπεμψε δὲ καὶ τῶν γυμνήτων ἀνθρώπους εὐζώνους εἰς

τὰ πλάγια καὶ εἰς τὰ ἄκρα, ὅπως, εἴ ποῦ τί ποθεν καθορῶεν, σημαίνουσιν· ἐκέλευε δὲ καίειν ἅπαντα, ὅτῳ ἐντυγχάνουσιν καυσίμῳ· 16. “Ἡμεῖς μὲν γὰρ ἀποδραιομεν ἂν οὐδαμοῦ ἐνθὲνδε· πολλή μὲν γὰρ,” ἔφη, “εἰς Ἡράκλειαν πάλιν ἀπιέναι, πολλή δὲ εἰς Χρυσόπολιν διελθεῖν· οἱ δὲ πολέμιοι πλησίον· εἰς Κάλπης δὲ λιμένα, ἔνθα Χειρίσοφον εἰκάζομεν εἶναι, εἰ σέσωσται, ἐλαχίστη ὁδός. Ἀλλὰ δὴ ἐκεῖ μὲν οὔτε πλοιά ἐστιν, οἷς ἀποπλευσούμεθα· μένουσι δὲ αὐτοῦ οὐδὲ μῖα ἡμέρας ἐστὶ τὰ ἐπιτήδεια. 17. Τῶν δὲ πολιορκουμένων ἀπολομένων, σὺν τοῖς Χειρισόφου μόνοις κἀκίον ἐστὶ διακινδυνεύειν, ἢ, σωθέντων, πάντας εἰς ταῦτόν ἐλθόντας κοινῇ τῆς σωτηρίας ἔχεσθαι. Ἀλλὰ χρὴ παρασκευασμένους τὴν γνώμην πορεύεσθαι, ὡς νῦν ἡ εὐκλεῶς τελευτήσαί ἐστιν, ἢ κάλλιστον ἔργον ἐργάσασθαι,” Ἕλληνας τοσούτους σώσαντας. 18. Καὶ ὁ θεὸς ἴσως ἄγει οὕτως, ὅς τοὺς μεγαληγορήσαντας, ὡς πλεῖον φρονούντας, ταπεινώσας βούλεται· ἡμᾶς δὲ, τοὺς ἀπὸ τῶν θεῶν ἀρχομένους, ἐντιμότερους ἐκείνων καταστήσαι. Ἀλλ’ ἐπεσθαι χρὴ, καὶ προσέχειν τὸν νοῦν, ὡς ἂν τὸ παραγγελλόμενον δύνησθε ποιεῖν.”

19. Ταῦτ’ εἰπὼν ἡγεῖτο. Οἱ δ’ ἵππεῖς, διασπειρόμενοι ἐφ’ ὅσον καλῶς εἶχεν, ἔκαιον, ἢ ἐβάδιζον. Καὶ οἱ πελτασταί, ἐπιπαριόντες κατὰ τὰ ἄκρα, ἔκαιον πάντα, ὅσα καύσιμα ἑώρων· καὶ ἡ στρατιὰ δὲ, εἴ τιτι παραλειπομένῳ ἐντυγχάνουσιν· ὥστε πᾶσα ἡ χώρα αἰθεσθαι ἐδόκει, καὶ τὸ στράτευμα πολὺ εἶναι. 20. Ἐπεὶ δ’ ὥρα ἦν, κατεστρατοπεδεύσαντο ἐπὶ λόφον ἐκβάντες, καὶ τὰ τε τῶν πολεμίων πυρὰ ἑώρων, (ἀπείχον γὰρ ὡς τεττάρακοντα στάδια,) καὶ αὐτοὶ ὡς ἐδύναντο πλεῖστα πυρὰ ἔκαιον. 21. Ἐπεὶ δ’ ἐδείπνησαν τάχιστα, παρηγγέλθη τὰ πυρὰ κατασβεννύναι πάντα. Καὶ τὴν μὲν νύκτα φυλακὰς ποιησάμενοι ἐκάθευδον· ἅμα δὲ τῇ ἡμέρᾳ προσευξάμενοι τοῖς θεοῖς, καὶ συνταξάμενοι ὡς εἰς μάχην, ἐπορεύοντο ἢ ἐδύναντο τάχιστα. 22. Τιμασίῳ δὲ καὶ οἱ ἵππεῖς, ἔχοντες τοὺς ἡγεμόνας, καὶ προελάνοντες, ἔλαβον αὐτοὺς ἐπὶ τῷ λόφῳ γενόμενοι, ἔνθα ἐπολιορκούντο οἱ Ἕλληνες. Καὶ οὐχ ὁρώσιν οὔτε τὸ φίλιον στράτευμα, οὔτε τὸν πολέμιον· (καὶ ταῦτα παραγγελ-

λουσι πρὸς τὸν Ξενοφῶντα καὶ τὸ στράτευμα·) γραῖδια δὲ, καὶ γερόντια, καὶ προβάτια ὀλίγα, καὶ βοῦς καταλελειμμένους. 23. Καὶ τὸ μὲν πρῶτον θαῦμα ἦν, τί εἴη τὸ γεγενημένον· ἔπειτα δὲ καὶ τῶν καταλελειμμένων ἐπυνθάνοντο, ὅτι οἱ μὲν Θρᾷκες εὐθὺς ἀφ' ἐσπέρας ᾤχοντο ἀπιόντες· ἔωθεν δὲ καὶ τοὺς Ἕλληνας ἔφασαν οἵχεσθαι· ὅπου δὲ, οὐκ εἰδέναι.

24. Ταῦτα ἀκούσαντες οἱ ἀμφὶ Ξενοφῶντα, ἐπεὶ ἡρίστησαν, συσκευασάμενοι ἐπορεύοντο, βουλόμενοι ὥς τάχιστα συμμῖξαι τοῖς ἄλλοις εἰς Κάλπης λιμένα. Καὶ πορευόμενοι ἑώρων τὸν στίβον τῶν Ἀρκάδων καὶ Ἀχαιῶν κατὰ τὴν ἐπὶ Κάλπης ὁδόν. Ἐπεὶ δ' ἀφίκοντο εἰς τὸ αὐτὸ, ἄσμενοί τε εἶδον ἀλλήλους, καὶ ἡσπάζοντο ὥσπερ ἀδελφούς. 25. Καὶ ἐπυνθάνοντο οἱ Ἀρκάδες τῶν περὶ Ξενοφῶντα, τί τὰ πυρὰ κατασβέσειαν· “ἡμεῖς μὲν γὰρ,” ἔφασαν, “ῥόμεθα ὑμᾶς, τὸ μὲν πρῶτον, ἐπειδὴ τὰ πυρὰ οὐχ ἑωρῶμεν, τῆς νυκτὸς ἥξειν ἐπὶ τοὺς πολεμίους· (καὶ οἱ πολέμιοι δὲ, ὥς γ' ἡμῖν ἐδόκουν, τοῦτο δείσαντες ἀπῆλθον· σχεδὸν γὰρ ἀμφὶ τοῦτον τὸν χρόνον ἀπήεσαν.) 26. Ἐπεὶ δ' οὐκ ἀφίκεσθε, ὁ δὲ χρόνος ἐξῆκεν, ῥόμεθ' ὑμᾶς, πυθομένους τὰ παρ' ἡμῖν, φοβηθέντας οἵχεσθαι ἀποδράντας ἐπὶ θάλατταν· καὶ ἐδόκει ἡμῖν, μὴ ἀπολιπέσθαι ὑμῶν. Οὕτως οὖν καὶ ἡμεῖς δεῦρο ἐπορεύθημεν.”

CHAP. IV.

Situation and description of Calpe. — The Greeks encamp on the sea shore. — They bury those, who had fallen by the Thracians, in as honourable a manner as they are able. — It is decreed that every proposition for dividing the army shall henceforth constitute a capital offence. — Death of Cheirisophus. — Great distress from failure of supplies. — Xenophon is blamed. — He is called to lead out the army on an expedition, but refuses as long as the omens are unfavourable. — Neon puts himself at the head of about 2000 men, who, scattering themselves in quest of plunder, are attacked by the cavalry of Pharnabazus, who kill 500 of them. — The rest take refuge on a mountain. — Xenophon comes to their rescue, and takes them off to the camp. — The Bythinians come in the evening by stealth to surprise them.

1. ΤΑΥΤΗΝ μὲν οὖν τὴν ἡμέραν αὐτοῦ ἠυλίζοντο ἐπὶ τοῦ αἰγιαλοῦ πρὸς τῷ λιμένι. Τὸ δὲ χωρίον τοῦτο, δὲ καλεῖται Κάλπη λιμὴν, ἔστι μὲν ἐν τῇ Θράκῃ τῇ ἐν τῇ Ἀσίᾳ· ἀρξαμένη δὲ ἡ Θράκη αὕτη ἐστὶν ἀπὸ τοῦ στόματος τοῦ Πόντου μέχρις Ἡρακλείας, ἐπὶ δεξιὰ εἰς τὸν Πόντον εἰσπλέοντι. 2. Καὶ τριήρει μὲν ἐστὶν εἰς Ἡράκλειαν ἐκ Βυζαντίου κώπαις ἡμέρας μάλα μακρὰς πλοῦς· ἐν δὲ τῷ μέσῳ ἄλλη μὲν πόλις οὐδεμία, οὔτε φιλία, οὔτε Ἑλληνίς, ἀλλ' ἡ Θρᾶκες οἱ Βιθυνοί· καὶ οὓς ἂν λάβωσι τῶν Ἑλλήνων, ἢ ἐκπίπτοντας ἢ ἄλλως πως, δεινὰ ὑβρίζειν λέγονται τοὺς Ἕλληνας. 3. Ὁ δὲ Κάλπη λιμὴν ἐν μέσῳ μὲν κεῖται ἐκατέρωθεν πλεόντων ἐξ Ἡρακλείας καὶ Βυζαντίου· ἔστι δ' ἐν τῇ θαλάττῃ προκειμένον χωρίον· τὸ μὲν εἰς τὴν θάλατταν καθήκον αὐτοῦ πέτρα ἀπορρώξ, ὕψος, ὅπη ἐλάχιστον, οὐ μείον εἴκοσιν ὀργυιῶν· ὁ δὲ αὐχὴν, ὁ εἰς τὴν γῆν ἀνέκων τοῦ χωρίου, μάλιστα τεττάρων πλέθρων τὸ εὖρος· τὸ δ' ἐν τὸς τοῦ αὐχένος χωρίον ἱκανὸν μυρίοις ἀνθρώποις οἰκῆσαι. 4. Λιμὴν δ' ὑπ' αὐτῇ τῇ πέτρᾳ, τὸ πρὸς ἐσπέραν αἰγιαλὸν ἔχων. Κρήνη δὲ ἡδέος ὕδατος καὶ ἀφθόνου ῥέουσα ἐπ' αὐτῇ τῇ θαλάττῃ, ὑπὸ τῇ ἐπικρατείᾳ τοῦ χωρίου. Ξύλα δὲ πολλὰ μὲν καὶ ἄλλα, πάννυ δὲ πολλὰ καὶ καλὰ ναυπηγήσιμα ἐπ' αὐτῇ τῇ θαλάττῃ. 5. Τὸ δὲ ὄρος τὸ ἐν τῷ λιμένι εἰς μεσόγαιαν μὲν ἀνέκει

ὅσον ἐπὶ εἴκοσι σταδίους, καὶ τοῦτο γεῶδες καὶ ἄλιθον· τὸ δὲ παρὰ θάλατταν, πλέον ἢ ἐπὶ εἴκοσι σταδίους, δασὺ πολλοῖς καὶ παντοδαποῖς καὶ μεγάλοις ξύλοις. 6. Ἡ δ' ἄλλη χώρα καλὴ καὶ πολλή· καὶ κῶμαι ἐν αὐτῇ εἰσι πολλαὶ καὶ εὖ οἰκούμεναι· φέρει γὰρ ἡ γῆ καὶ κριθᾶς, καὶ πυροῦς, καὶ ὕσπρια πάντα, καὶ μελίνας, καὶ σήσαμον, καὶ σῦκα ἄρκουντα, καὶ ἀμπέλους πολλὰς καὶ ἡδυοῖνους, καὶ τᾶλλα πάντα, πλὴν ἐλαιῶν. Ἡ μὲν χώρα ἦν τοιαύτη.

7. Ἐσκήνουν δὲ ἐν τῷ ἀνγιαλῷ ἐπὶ τῇ θαλάττῃ· εἰς δὲ τὸ πόλισμα ἂν γενόμενον οὐκ ἐβούλυντο στρατοπεδεύεσθαι· ἀλλὰ ἐδόκει καὶ τὸ ἐλθεῖν ἐνταῦθα ἐξ ἐπιβουλῆς εἶναι, βουλομένων τινῶν κατοικίσαι πόλιν. 8. Τῶν γὰρ στρατιωτῶν οἱ πλείστοι ἦσαν οὐ σπάνει βίου ἐκπεπλευκότες ἐπὶ ταύτην τὴν μισθοφορὰν, ἀλλὰ τὴν Κύρου ἀρετὴν ἀκούοντες, οἱ μὲν καὶ ἄνδρας ἄγοντες, οἱ δὲ καὶ προσανηλωκότες χρήματα, καὶ τούτων ἕτεροι ἀποδεδρακότες πατέρας καὶ μητέρας, οἱ δὲ καὶ τέκνα καταλιπόντες, ὥς, χρήματα αὐτοῖς κτησάμενοι, ἤξοντες πάλιν, ἀκούοντες καὶ τοὺς ἄλλους τοὺς παρὰ Κύρῳ πολλὰ καὶ ἀγαθὰ πράττειν. Τοιοῦτοι οὖν ὄντες ἐπεθύμουν εἰς τὴν Ἑλλάδα σῶζεσθαι.

9. Ἐπειδὴ δὲ ὑστεραίᾳ ἡμέρᾳ ἐγένετο τῆς εἰς ταῦτὸ συνόδου, ἐπ' ἐξόδῳ ἐθύετο Ξενοφῶν· ἀνάγκη γὰρ ἦν ἐπὶ τὰ ἐπιτήδεια ἐξάγειν· ἐπενόει δὲ καὶ τοὺς νεκροὺς θάψαι. Ἐπεὶ δὲ τὰ ἱερὰ ἐγένετο, εἶποντο καὶ οἱ Ἀρκάδες, καὶ τοὺς νεκροὺς, τοὺς μὲν πλείστους ἐνθαπερ ἔπεσον, ἐκάστους ἔθαψαν· (ἤδη γὰρ ἦσαν πεμπταῖοι, καὶ οὐχ οἷον τε ἀναιρεῖν ἔτι ἦν·) ἐνίοις δὲ τοὺς ἐκ τῶν ὁδῶν συνενεγκόντες ἔθαψαν ἐκ τῶν ὑπαρχόντων, ὥς ἐδύναντο κάλλιστα· οὐς δὲ μὴ εὔρισκον, κενοτάφιον αὐτοῖς ἐποίησαν μέγα, [καὶ πυρὰν μεγάλην], καὶ στεφάνους ἐπέθεσαν. 10. Ταῦτα δὲ ποιήσαντες ἀνεχώρησαν ἐπὶ τὸ στρατόπεδον. Καὶ τότε μὲν δειπνήσαντες ἐκοιμήθησαν· τῇ δ' ὑστεραίᾳ συνῆλθον οἱ στρατιῶται πάντες, (συνήγον δὲ αὐτοὺς μάλιστα Ἀγασίας Στυμφάλιος ὁ λοχαγός, καὶ Ἰερώνυμος Ἡλείος λοχαγός, καὶ ἄλλοι πρεσβύτεροι τῶν Ἀρκάδων)· 11. καὶ δόγμα ἐποιήσαντο, εἴαν τις τοῦ λοιποῦ μνησθῇ δίχα τὸ στράτευμα ποιεῖν, θανάτῳ

αὐτὸν ζημιοῦσθαι· καὶ κατὰ χώραν ἀπιέναι, ἥπερ πρόσθεν εἶχε τὸ στράτευμα, καὶ ἄρχειν τοὺς πρόσθεν στρατηγούς. Καὶ Χειρίσοφος μὲν ἤδη τετελευτήκει, φάρμακον πίων, πυρέττων· τὰ δ' ἐκείνου Νέων ὁ Ἀσιναῖος παρέλαβε.

• 12. Μετὰ δὲ ταῦτα ἐξαναστὰς εἶπε Ξενοφῶν· “ὦ ἄνδρες στρατιῶται, τὴν μὲν πορείαν, ὥς ἔοικε, δηλονότι περὶ ποιητέον, οὐ γὰρ ἔστι πλοῖα· ἀνάγκη δὲ πορεύεσθαι ἤδη, οὐ γὰρ ἔστι μένουσι τὰ ἐπιτήδεια. Ἡμεῖς μὲν οὖν,” ἔφη, “θυσόμεθα· ὑμᾶς δὲ δεῖ παρασκευάζεσθαι ὡς μαχουμένους, εἴ ποτε καὶ ἄλλοτε· οἱ γὰρ πολέμιοι ἀνατεθαρσήκασιν.” 13. Ἐκ τούτου ἐθύοντο οἱ στρατηγοὶ, μάντις δὲ παρὴν Ἀρηξίων Ἀρκάς· ὁ δὲ Σιλανὸς ὁ Ἀμβρακιώτης ἤδη ἀποδεδράκει, πλοῖον μισθωσάμενος, ἐξ Ἡρακλείας. 14. Θυομένοις δὲ ἐπὶ τῇ ἀφόδῳ οὐκ ἐγίνετο τὰ ἱερά. Ταύτην μὲν οὖν τὴν ἡμέραν ἐπαύσαντο. Καὶ τινες ἐτόλμων λέγειν, ὥς ὁ Ξενοφῶν, βουλόμενος τὸ χωρίον οἰκίσαι, πέπεικε τὸν μάντιν λέγειν, ὥς τὰ ἱερά οὐ γίνετο ἐπὶ ἀφόδῳ. 15. Ἐντεῦθεν κηρύξας Ξενοφῶν τῇ αὐρίον παρεῖναι ἐπὶ τὴν θυσίαν τὸν βουλόμενον, καὶ, μάντις εἴ τις εἶη, παραγγείλας παρεῖναι, ὥς συνθεασόμενον τὰ ἱερά, ἔθυε· 16. καὶ ἐν ταῦθα παρήσαν πολλοί. Θυομένων δὲ πάλιν εἰς τρεῖς ἐπὶ τῇ ἀφόδῳ, οὐκ ἐγίνετο τὰ ἱερά. Ἐκ τούτου χαλεπῶς εἶχον οἱ στρατιῶται· καὶ γὰρ τὰ ἐπιτήδεια ἐπέλιπεν, ἃ ἔχοντες ἦλθον, καὶ ἀγορὰ οὐδεμία παρῆν.

17. Ἐκ τούτου συνελθόντων, εἶπε πάλιν Ξενοφῶν· “ὦ ἄνδρες, ἐπὶ μὲν τῇ πορείᾳ, ὥς ὁρᾶτε, τὰ ἱερά οὐπω γίνετο· τῶν δ' ἐπιτηδείων ὁρῶ ὑμᾶς δεομένους· ἀνάγκη οὖν μοι δοκεῖ εἶναι θέσθαι περὶ αὐτοῦ τούτου.” 18. Ἀναστὰς δέ τις εἶπε· “Καὶ εἰκότως ἄρα ἡμῖν οὐ γίνετο τὰ ἱερά· καὶ γὰρ ἐγὼ, ἀπὸ τοῦ αὐτομάτου χθὲς ἡκοντος πλοίου, ἤκουσά τινος, ὅτι Κλέανδρος ἐκ Βυζαντίου ἀρμοστής μέλλει ἥξειν, πλοῖα ἔχων καὶ τριήρεις.”

19. Ἐκ τούτου δὲ ἀναμένειν μὲν πᾶσιν ἐδόκει· ἐπὶ δὲ τὰ ἐπιτήδεια ἀναγκαῖον ἦν ἐξιέναι· καὶ ἐπὶ τούτῳ πάλιν ἐθύετο εἰς τρεῖς, καὶ οὐκ ἐγίνετο τὰ ἱερά· καὶ ἤδη καὶ ἐπὶ σκηπὴν ἰόντες τὴν Ξενοφώντος ἔλεγον, ὅτι οὐκ

ἔχοιεν τὰ ἐπιτήδεια. Ὁ δ' οὐκ ἂν ἔφη ἔξαγαγεῖν, μὴ γυγνομένων τῶν ἱερῶν.

20. Καὶ πάλιν τῇ ὑστεραίᾳ ἐθύετο, καὶ σχεδόν τι πᾶσα ἡ στρατιὰ, διὰ τὸ μέλειν πᾶσιν, ἐκυκλοῦτο περὶ τὰ ἱερά· τὰ δὲ θύματα ἐπελελοίπει. Οἱ δὲ στρατηγοὶ ἐξῆγον μὲν οὐ, συνεκάλεσαν δέ. 21. Εἶπεν οὖν ὁ Ξενοφῶν· “Ἴσως οἱ πολέμιοι συνειλεγμένοι εἰσὶ, καὶ ἀνάγκη μάχεσθαι· εἰ οὖν, καταλιπόντες τὰ σκεύη ἐν τῷ ἐρυμνῷ χωρίῳ, ὥς εἰς μάχην παρεσκευασμένοι ἴοιμεν, ἴσως ἂν τὰ ἱερά μᾶλλον προχωροῖ ἡμῖν.” 22. Ἀκούσαντες δὲ οἱ στρατιῶται ἀνέκραγον, ὥς οὐδὲν δέον εἰς τὸ χωρίον ἄγειν, ἀλλὰ θύειν ὥς τάχιστα. Καὶ πρόβατα μὲν οὐκέτι ἦν, βοῦν δὲ ὑφ' ἀμάξης πριάμενοι ἐθύοντο· καὶ Ξενοφῶν Κλεάνορος ἐδεήθη τοῦ Ἀρκάδος προθυμεῖσθαι, εἴ τι ἐν τούτῳ εἴη. Ἄλλ' οὐδ' ὥς ἐγένετο τὰ ἱερά.

23. Νέων δὲ ἦν μὲν στρατηγὸς κατὰ τὸ Χειρισόφου μέρος· ἐπεὶ δὲ ἑώρα τοὺς ἀνθρώπους, ὥς εἶχον δεινῶς τῇ ἐνδείᾳ, βουλόμενος αὐτοῖς χαρίσασθαι, εὐρών τινα ἀνθρωπον Ἡρακλεώτην, ὃς ἔφη κώμας ἐγγὺς εἰδέναι, ὅθεν εἴη λαβεῖν τὰ ἐπιτήδεια, ἐκήρυξε, τὸν βουλόμενον ἵεναι ἐπὶ τὰ ἐπιτήδεια, ὥς ἡγεμόνος ἐσομένου. Ἐξέρχονται δὴ σὺν δορατίοις, καὶ ἄσκοις, καὶ θυλάκοις, καὶ ἄλλοις ἀγγείοις, εἰς δισχιλίους ἀνθρώπους. 24. Ἐπεὶ δὲ ἦσαν ἐν ταῖς κώμαις, καὶ διεσπείροντο ὥς ἐπὶ τὸ λαμβάνειν, ἐπιπίπτουσιν αὐτοῖς οἱ Φαρναβάζου ἱππεῖς πρῶτοι, (βεβηθηκότες γὰρ ἦσαν τοῖς Βιθυνοῖς) βουλόμενοι σὺν τοῖς Βιθυνοῖς, εἰ δύναιτο, ἀποκωλύσαι τοὺς Ἕλληνας μὴ ἔλθειν εἰς τὴν Φρυγίαν. Οὗτοι οἱ ἱππεῖς ἀποκτείνουσι τῶν Ἑλλήνων οὐ μείον ἢ πεντακοσίους· οἱ δὲ λοιποὶ ἐπὶ τὸ ὄρος ἀνέφυγον.

25. Ἐκ τούτου ἀπαγγέλλει τις ταῦτα τῶν ἀποσπεφυγόντων εἰς τὸ στρατόπεδον. Καὶ Ξενοφῶν, ἐπειδὴ οὐκ ἐγεγένητο τὰ ἱερά ταύτῃ τῇ ἡμέρᾳ, λαβὼν βοῦν ὑπὸ ἀμάξης, (οὐ γὰρ ἦν ἄλλα ἱερεῖα) σφαγιασάμενος ἐβοήθει, καὶ οἱ ἄλλοι οἱ μέχρι τριάκοντα ἐτῶν πάντες· 26. καὶ, ἀναλαβόντες τοὺς λοιποὺς ἀνδρας, ἐς τὸ στρατόπεδον ἀφικνούνται. Καὶ ἤδη μὲν ἀμφὶ ἡλίου δυσμὰς ἦν, καὶ οἱ Ἕλληνες, μάλα ἀθύμως ἔχοντες, ἐδειπνοποιοῦντο. Καὶ ἐξαπίνης, διὰ τῶν λασίων, τῶν

Βιθυνῶν τινες ἐπιγενόμενοι τοῖς προφύλαξι τοὺς μὲν κατέκανον, τοὺς δὲ ἐδίωξαν μέχρις εἰς τὸ στρατόπεδον. 27. Καὶ κραυγῆς γενομένης, εἰς τὰ ὄπλα πάντες συνέδραμον οἱ Ἕλληνες· καὶ διώκειν μὲν, καὶ κινεῖν τὸ στρατόπεδον νυκτὸς, οὐκ ἀσφαλὲς ἐδόκει εἶναι· δασέα γὰρ ἦν τὰ χωρία· ἐν δὲ τοῖς ὅπλοις ἐνυκτέρευον, φυλαττόμενοι ἱκανοῖς φύλαξι.

CHAP. V.

Warned by their late perils, the Greeks fortify their camp. — The auspices being favourable, Xenophon leads forth a part of the army, leaving Neon and his men behind. — Some of these, however, follow the others. — The Greeks find, and bury, the slain. — The enemy appear in sight, on some high grounds. — As they advance against them, the Greeks come to a halt at a ravine. — At the advice of Xenophon they cross it. — The enemy are completely routed.

1. ΤΗ'Ν μὲν νύκτα οὕτω διήγαγον· ἅμα δὲ τῇ ἡμέρᾳ οἱ στρατηγοὶ εἰς τὸ ἐρυμνὸν χωρίον ἤγουντο· οἱ δὲ εἶποντο, ἀναλαβόντες τὰ ὄπλα καὶ σκεύη. Πρὶν δὲ ἀρίστου ὥραν εἶναι, ἀπετάφρυσαν, ἥ ἡ εἰσοδος ἦν εἰς τὸ χωρίον, καὶ ἀπεσταύρωσαν ἅπαντα, καταλιπόντες τρεῖς πύλας. Καὶ πλοῖον ἐξ Ἡρακλείας ἤκεν, ἄλφιτα ἄγον, καὶ ἱερεῖα, καὶ οἶνον. 2. Πρῶτ' ὁ ἀναστὰς Ξενοφῶν ἐθύετο ἐπ' ἐξόδῳ, καὶ γίγνεται τὰ ἱερὰ ἐπὶ τοῦ πρώτου ἱεροῦ. Καὶ ἤδη τέλος ἔχόντων τῶν ἱερῶν, ὁρᾷ αἰετὸν αἴσιον ὁ μάντις Ἀρηξίων Παρράσιος, καὶ ἡγεῖσθαι κελεύει τὸν Ξενοφῶντα. 3. Καὶ διαβάντες τὴν τάφρου τὰ ὄπλα τίθενται, καὶ ἐκήρυξαν, ἀριστήσαντας ἐξίναί τοὺς στρατιώτας σὺν τοῖς ὅπλοις, τὸν δὲ ὄχλον καὶ τὰ ἀνδράποδα αὐτοῦ καταλιπεῖν. 4. Οἱ μὲν δὴ ἄλλοι πάντες ἐξήεσαν, Νέων δὲ οὐ· ἐδόκει γὰρ κάλλιστον εἶναι τοῦτον φύλακα καταλιπεῖν τῶν ἐπὶ τῷ στρατοπέδῳ. Ἐπειδὴ δὲ οἱ λοχαγοὶ καὶ οἱ στρατιῶται ἀπέλιπον αὐτοὺς, αἰσχυρόμενοι μὴ ἔπεσθαι, τῶν ἄλλων ἐξιόντων, κατέλιπον αὐτοῦ τοὺς ὑπὲρ πέντε καὶ τετταράκοντα ἔτη. Καὶ οὗτοι μὲν ἔμενον· οἱ δ' ἄλλοι ἐπο-

ρεύοντο. 5. Πρὶν δὲ πέντε καὶ δέκα στάδια διεληλυθέναι, ἐνέτυχον ἤδη νεκροῖς· καὶ τὴν οὐρὰν τοῦ κέρατος ποιησάμενοι κατὰ τοὺς πρώτους φανέντας νεκροὺς ἔθαπτον πάντας, ὁπόσους ἐπελάμβανε τὸ κέρας.

6. Ἐπεὶ δὲ τοὺς πρώτους ἔθαψαν, προαγαγόντες, καὶ τὴν οὐρὰν αὖθις ποιησάμενοι κατὰ τοὺς πρώτους τῶν ἀτάφων, ἔθαπτον τὸν αὐτὸν τρόπον, ὁπόσους ἐπελάμβανεν ἡ στρατιά. Ἐπεὶ δὲ εἰς τὴν ὁδὸν ἦκον τὴν ἐκ τῶν κωμῶν, ἔνθα ἔκειντο ἀθρόοι, συνενεγκόντες αὐτοὺς ἔθαψαν.

7. Ἦδη δὲ πέρα μεσοῦσης τῆς ἡμέρας, προαγαγόντες τὸ στρατεύμα ἔξω τῶν κωμῶν ἐλάμβανον τὰ ἐπιτηδεῖα, ὅ τι τις ὁρῶν ἐντὸς τῆς φάλαγγος. Καὶ ἐξαίφνης ὁρῶσι τοὺς πολεμίους ὑπερβάλλοντας κατὰ λόφους τινὰς ἐκ τοῦ ἐναντίου, τεταγμένους ἐπὶ φάλαγγος, ἱππέας τε πολλοὺς καὶ πεζοὺς· καὶ γὰρ Σπιθριδάτης καὶ Ῥαθίνης ἦκον παρὰ Φαρναβάζου ἔχοντες δύναμιν. 8. Ἐπεὶ δὲ κατεῖδον τοὺς Ἕλληνας οἱ πολέμιοι, ἔστησαν ἀπέχοντες αὐτῶν ὅσον πεντεκαίδεκα σταδίου. Ἐκ τούτου εὐθὺς Ἀρηξίων ὁ μάντις τῶν Ελλήνων σφαγιάζεται, καὶ ἐγένετο ἐπὶ τοῦ πρώτου καλὰ τὰ σφάγια. 9. Ἐνταῦθα ὁ Ξενοφὼν λέγει· “Δοκεῖ μοι, ὦ ἄνδρες στρατηγοί, ἐπιτάξασθαι τῇ φάλαγγι λόχους φύλακας, ἵνα, ἣν πού δέη, ὥσιν οἱ ἐπιβοηθήσουντες τῇ φάλαγγι, καὶ οἱ πολέμιοι τεταραγμένοι ἐμπίπτωσιν εἰς τεταγμένους καὶ ἀκεραίους.” 10. Συνεδόκει ταῦτα πᾶσιν. “Ὅτι μὲν τοῖνυν,” ἔφη, “προηγείσθε τὴν πρὸς τοὺς ἐναντίους, ὥς μὴ ἐσθήκωμεν, ἐπεὶ ὥφθημεν καὶ εἶδομεν τοὺς πολεμίους· ἐγὼ δὲ ἤξω, τοὺς τελευταίους λόχους καταχωρίσας, ἥπερ ὑμῖν δοκεῖ.”

11. Ἐκ τούτου οἱ μὲν ἡσύχως προῆγον· ὁ δὲ, τρεῖς ἀφελὼν τὰς τελευταίας τάξεις, ἀνὰ διακοσίους ἄνδρας, τὴν μὲν ἐπὶ τὸ δεξιὸν ἐπέτρεψεν ἐφέπεσθαι, ἀπολιπόντας ὡς πλέθρον· Σαμόλας Ἀχαιοὺς ταύτης ἤρχε τῆς τάξεως· τὴν δ' ἐπὶ τῷ μέσῳ ἐχωρίσειεν ἐπεσθαι· Πυρίας Ἀρκὰς ταύτης ἤρχε· τὴν δὲ μίαν ἐπὶ τῷ εὐωνύμῳ· Φρασίας Ἀθηναῖος ταύτῃ ἐφειστήκει. 12. Προΐόντες δὲ, ἐπεὶ ἐγένοντο οἱ ἡγούμενοι ἐπὶ νάπαι μεγάλῃ καὶ δυσπόρῳ, ἔστησαν, ἀγνοοῦντες, εἰ διαβατέον εἴη τὸ

νάποι· καὶ παρεγγυῶσι στρατηγούς καὶ λοχαγούς παρίεναι ἐπὶ τὸ ἡγούμενον. 13. Καὶ ὁ Ξενοφῶν, θαυμάσας ὅ τι τὸ ἴσχον εἶη τὴν πορείαν, καὶ τάχα ἀκούων τὴν παρεγγυήν, ἐλαύνει ἢ ἐδύνατο τάχιστα. Ἐπεὶ δὲ συνήλθον, λέγει Σοφαίνετος, πρεσβύτατος ὢν τῶν στρατηγῶν, ὅτι οὐκ ἄξιον εἶη διαβαίνειν τοιοῦτον ὄν τὸ νάπος.

14. Καὶ ὁ Ξενοφῶν σπουδῇ ὑπολαβὼν ἔλεξεν· “ Ἀλλ’ ἵστε μὲν με, ὦ ἄνδρες, οὐδένα πω κίνδυνον προξενήσαντα ὑμῖν ἐθελούσιον· οὐ γὰρ δόξης ὀρῶ δεομένους ὑμᾶς εἰς ἀνδρείότητα, ἀλλὰ σωτηρίας. 15. Νῦν δὲ οὕτως ἔχει· ἀμαχεὶ μὲν ἐνθένδε οὐκ ἔστιν ἀπελθεῖν· ἦν γὰρ μὴ ἡμεῖς ἴωμεν ἐπὶ τοὺς πολεμίους, οὗτοι ἡμῖν, ὅταν ἀπίωμεν, ἔψονται καὶ ἐπιπεσοῦνται. 16. Ὅρατε δὴ, πότερον κρεῖττον ἵεναι ἐπὶ τοὺς ἄνδρας, προβαλλομένους τὰ ὄπλα, ἢ μεταβαλλομένους, ὅπισθεν ἡμῶν ἐπιόντας τοὺς πολεμίους θεάσασθαι. 17. Ἴστε γε μέντοι, ὅτι τὸ μὲν ἀπιέναι ἀπὸ πολεμίων οὐδενὶ καλῶ ἔοικε· τὸ δὲ ἐφέπεσθαι καὶ τοῖς κακίοσι θάρρος ἐμποιεῖ. Ἐγὼ οὖν ἥδιον ἂν σὺν ἡμίσεσιν ἐποίμην, ἢ σὺν διπλασίοις ἀποχωροίην. Καὶ τούτους οἶδ’ ὅτι, ἐπιόντων μὲν ἡμῶν, οὐδ’ ὑμεῖς ἐλπίζετε δέξασθαι ἡμᾶς· ἀπιόντων δὲ, πάντες ἐπιστάμεθα, ὅτι τολμήσουσιν ἐφέπεσθαι. 18. Τὸ δὲ διαβάντας ὅπισθεν νάπος χαλεπὸν ποιήσασθαι, μέλλοντας μάχεσθαι, ἂρ’ οὐχὶ καὶ ἀρπάσαι ἄξιον; Τοῖς μὲν γὰρ πολεμίοις ἔγωγε βουλοίμην ἂν εὐπορα πάντα φαίνεσθαι, ὥστε ἀποχωρεῖν· ἡμᾶς δὲ καὶ ὑπὸ τοῦ χωρίου δεῖ διδάσκεσθαι, ὅτι οὐκ ἔστι μὴ νικῶσι σωτηρία. 19. Θαυμάζω δ’ ἔγωγε καὶ τὸ νάπος τοῦτο εἴ τις μᾶλλον φοβερὸν νομίζει εἶναι τῶν ἄλλων, ὢν διαπεπορεύεμεθα χωρίων. Πῶς μὲν γὰρ διαβατὸν τὸ πεδίον, εἰ μὴ νικήσομεν τοὺς ἱππέας; πῶς δὲ ἂ διελθ-
λύθαμεν ὄρη, ἣν πελτασταὶ τοσοῦδε ἐφέπωνται; 20. Ἦν δὲ δὴ καὶ σωθῶμεν ἐπὶ θάλατταν, πόσον τι νάπος ὁ Πόντος; ἔνθα οὔτε πλοῖά ἐστι τὰ ἀπάξοντα, οὔτε σῖτος, ὧ θρεψόμεθα μένοντες· δέησει δὲ, ἂν θάττον ἐκεῖ γενώμεθα, θάττον ἐξίεναι πάλιν ἐπὶ τὰ ἐπιτήδεια. 21. Οὐκ οὖν νῦν κρεῖττον ἡρισθηκότας μάχεσθαι, ἢ αὔριον ἀναρίστους. Ἄνδρες, τά τε ἱερὰ ἡμῖν καλὰ, οἳ τε οἶκον

αἷσιοι, τά τε σφάγια κάλλιστα. Ἰώμεν ἐπὶ τοὺς ἄνδρας. Οὐ δεῖ ἔτι τούτους, ἐπεὶ ἡμᾶς πάντα εἶδον, ἡδέως δειπνήσαι, οὐδ' ὅπου ἂν ἐθέλωσι, σκηνῆσαι."

22. Ἐντεῦθεν οἱ λοχαγοὶ ἡγεῖσθαι ἐκέλευον, καὶ οὐδεις ἀντέλεγε. Καὶ ὃς ἡγεῖτο, παραγγειλας διαβαίνειν, ἢ ἕκαστος ἐτύγγανε τοῦ νάπους ὦν· θάττον γὰρ ἂν ἀθρόον ἐδόκει οὕτω πέραν γενέσθαι τὸ στράτευμα, ἢ εἰ κατὰ τὴν γέφυραν, ἢ ἐπὶ τῷ νάπει ἦν, ἐξεμηρύοντο.

23. Ἐπεὶ δὲ διέβησαν, παριὼν παρὰ τὴν φάλαγγα, ἔλεγεν· "Ἄνδρες, ἀναμιμνήσκεσθε, ὅσας δὴ μάχας σὺν τοῖς θεοῖς ὁμόσε ἰόντες νενικήκατε, καὶ οἷα πάσχουσιν οἱ πολεμίους φεύγοντες· καὶ τοῦτ' ἐννοήσατε, ὅτι ἐπὶ ταῖς θύραις τῆς Ἑλλάδος ἐσμέν. 24. Ἄλλ' ἔπεσθε Ἠγεμόνι τῷ Ἡρακλεῖ, καὶ ἀλλήλους παρακαλεῖτε ὀνομαστί. Ἢδύ τοι, ἀνδρεῖόν τι καὶ καλὸν νῦν εἰπόντα καὶ ποιήσαντα, μνήμην, ἐν οἷς ἐθέλει, παρέχειν ἑαυτοῦ."

25. Ταῦτα παρελαύνων ἔλεγε, καὶ ἅμα ὑφηγεῖτο ἐπὶ φάλαγγος, καὶ τοὺς πελταστὰς ἐκατέρωθεν ποιησάμενοι ἐπορεύοντο ἐπὶ τοὺς πολεμίους. Παρηγγέλλετο δὲ, τὰ μὲν δόρατα ἐπὶ τὸν δεξιὸν ὦμον ἔχειν, ἕως σημαίνει τῇ σάλπιγγι· ἔπειτα δὲ εἰς προβολὴν καθέντας ἔπεσθαι βάδην, καὶ μηδένα δρόμῳ διώκειν. Ἐκ τούτου σύνθημα παρήει, ΖΕΥΣ ΣΩΤΗΡ, ΗΡΑΚΛΗΣ ΗΓΕΜΩΝ.

26. Οἱ δὲ πολέμιοι ὑπέμενον, νομίζοντες καλὸν ἔχειν τὸ χωρίον. Ἐπεὶ δὲ ἐπλησίαζον, ἀλαλάξαντες οἱ Ἕλληνες πελτασταὶ ἔθεον ἐπὶ τοὺς πολεμίους, πρὶν τινα κελεύειν· οἱ δὲ πολέμιοι ἀντίοι ὥρμησαν, οἳ τε ἱππεῖς καὶ τὸ στίφος τῶν Βιθυνῶν· καὶ τρέπονται τοὺς πελταστὰς. 27. Ἄλλ' ἐπεὶ ὑπηντίαζεν ἡ φάλαγξ τῶν ὀπλιτῶν ταχὺ πορευομένη, καὶ ἅμα ἡ σάλπιγξ ἐφθέγγετο, καὶ ἐπαιάνιζον, καὶ μετὰ ταῦτα ἠλάλαζον, καὶ ἅμα τὰ δόρατα καθίεσαν, ἐνταῦθα οὐκέτι ἐδέξαντο οἱ πολέμιοι, ἀλλ' ἔφευγον. 28. Καὶ Τιμασίῳ μὲν ἔχων τοὺς ἱππέας ἐφείπετο, καὶ ἀπεκτίνυσαν, ὅσους περ ἐδύναντο, ὡς ὀλίγοι ὄντες. Τῶν δὲ πολεμίων τὸ μὲν εὐώνυμον εὐθὺς διεσπάρη, καθ' ὃ οἱ Ἕλληνες ἱππεῖς ἦσαν· τὸ δὲ δεξιὸν, ἅτε οὐ σφόδρα διωκόμενον, ἐπὶ λόφου συνέστη. 29. Ἐπεὶ δὲ εἶδον οἱ Ἕλληνες ὑπομένουτας αὐτοὺς, ἐδόκει ῥᾶστόν τε καὶ ἀκινδυνότατον εἶναι

ἵεναι ἤδη ἐπ' αὐτοὺς. Παιανίσαντες οὖν εὐθὺς ἐπέκειντο· οἱ δὲ οὐχ ὑπέμειναν. Καὶ ἐνταῦθα οἱ πελτασταὶ ἐδίωκον, μέχρι τὸ δεξιὸν αὐ διεσπάρη· ἀπέθανον δ' ὀλίγοι· τὸ γὰρ ἵππικὸν φόβον παρεῖχε, τὸ τῶν πολεμίων, πολὺ ὄν. 30. Ἐπεὶ δὲ εἶδον οἱ Ἕλληνες τὸ τε Φαρναβάζου ἵππικὸν ἔτι συνεστηκὸς, καὶ τοὺς Βιθυνοὺς ἱππέας πρὸς τούτους συναθροισμένους, καὶ ἀπὸ λόφου τινὸς καταθεωμένους τὰ γυγνόμενα, ἀπειρήκεσαν μὲν, ὅμως δ' ἐδόκει καὶ ἐπὶ τούτους ἰτέον εἶναι οὕτως, ὅπως δύναιντο, ὥς μὴ τεθαρρῆκότες ἀναπαύσαιντο. Συναξαμένοι δὴ πορεύονται. 31. Ἐντεῦθεν οἱ πολέμιοι ἱππεῖς φεύγουσι κατὰ τοῦ πρανοῦς, ὁμοίως ὥσπερ ὑπὸ ἱππέων διωκόμενοι· νάπος γὰρ αὐτοὺς ὑπεδέχετο· ὃ οὐκ ᾔδεισαν οἱ Ἕλληνες, ἀλλὰ προαπετράποντο διώκοντες· ὃ φέ γὰρ ἦν. 32. Ἐπανελθόντες δὲ, ἐνθα δὴ ἡ πρώτη συμβολὴ ἐγένετο, στησάμενοι τρόπαιον, ἀπῆσαν ἐπὶ θάλατταν περὶ ἡλίου δυσμὰς· στάδιοι γὰρ ἦσαν ὥς ἐξήκοντα ἐπὶ τὸ στρατόπεδον.

CHAP. VI.

Bithynia is plundered.—Cleander, the Spartan Harmost, arrives with two triremes, but no transports.—Dexippus appears again, and his conduct is nearly productive of a most serious quarrel between Cleander and the army.—No harm, however, results beyond a temporary misunderstanding.—The command is offered to Cleander.—The auspices do not allow him to accept it.—Under its former generals the army passes through Bithynia, and arrives at Chrysopolis.

1. ἘΝΤΕΤΘΕΝ οἱ μὲν πολέμιοι εἶχον ἀμφὶ τὰ ἑαυτῶν, καὶ ἀπῆγοντο καὶ τοὺς οἰκέτας καὶ τὰ χρήματα, ὅπη ἐδύναντο προσωτάτω· οἱ δὲ Ἕλληνες ἀνέμενον μὲν Κλέανδρον, καὶ τὰς τριήρεις, καὶ τὰ πλοῖα, ὥς ἤξοντα· ἐξιόντες δὲ ἐκάστης ἡμέρας σὺν τοῖς ὑποζυγίοις καὶ τοῖς ἀνδραπόδοις, ἐφέροντο ἀδεῶς ἤδη πυροὺς, κριθὰς, οἶνον, ὄσπρια, μελίνας, σῦκα· πάντα γὰρ εἶχεν ἡ χώρα, πλὴν ἐλαίου. 2. Καὶ ὁπότε μὲν καταμένοι τὸ στράτευμα παύομενον, ἐξῆν ἐπὶ λείαν ἵεναι· καὶ ἐλάμβανον οἱ

ἐξιόντες· ὁπότε δ' ἐξίοι πᾶν τὸ στράτευμα, εἴ τις χωρὶς ἀπελθὼν λάβοι τι, δημόσιον ἔδοξεν εἶναι. 3. Ἦδη δὲ ἦν πολλή πάντων ἀφθονία· καὶ γὰρ ἀγοραὶ πάντοθεν ἀφικνούντο ἐκ τῶν Ἑλληνίδων πόλεων, καὶ οἱ παραπλέοντες ἄσμενοι κατήγγον, ἀκούοντες, ὥς οἰκίζοιτο πόλεις, καὶ λιμὴν εἶη. 4. Ἐπεμبون δὲ καὶ οἱ πολέμιοι, οὐ πλησίον ὥκουν, πρὸς Ξενοφῶντα, ἀκούοντες, ὅτι οὗτος πολίζει τὸ χωρίον, ἐρωτώντες, ὃ τι δέοι ποιούντας φίλους εἶναι. Ὁ δ' ἐπεδείκνυεν αὐτοὺς τοῖς στρατιώταις. 5. Κᾶν τούτῳ Κλέανδρος ἀφικνεῖται, δύο τριήρεις ἔχων, πλοῖον δ' οὐδέν. Ἐτίγχανε δὲ τὸ στράτευμα ἔξω ὄν, ὅτε ἀφίκετο, καὶ ἐπὶ λαίαν τινὰς οἰχόμενοι, ἄλλοι εἰς τὸ ὄρος· καὶ εἰλήφεσαν πρόβατα πολλά. ὀκνοῦντες δὲ μὴ ἀφαιρεθεῖν, τῷ Δεξιππῳ λέγουσιν, (ὃς ἀπέδρα τὴν πεντηκόντορον ἔχων ἐκ Τραπεζούντος,) καὶ κελεύουσι διασώσαντα τὰ πρόβατα, τὰ μὲν αὐτὸν λαβεῖν, τὰ δὲ σφίσιν αὐτοῖς ἀποδοῦναι.

6. Εὐθύς δ' ἐκεῖνος ἀπελαύνει τοὺς περιστῶντας τῶν στρατιωτῶν, καὶ λέγοντας, ὅτι δημόσια ταῦτ' εἶη· καὶ τῷ Κλεάνδρῳ εὐθύς ἐλθὼν λέγει, ὅτι ἀρπάζειν ἐπιχειροῦσιν. Ὁ δὲ κελεύει τὸν ἀρπάζοντα ἄγειν πρὸς αὐτόν.

7. Καὶ ὁ μὲν λαβὼν ἄγει τινά· περιτυχὼν δ' Ἀγασίας ἀφαιρεῖται· καὶ γὰρ ἦν αὐτῷ ὁ ἀγόμενος λοχίτης. Οἱ δὲ ἄλλοι οἱ παρόντες τῶν στρατιωτῶν ἐπιχειροῦσι βάλλειν τὸν Δεξιππον, ἀνακαλοῦντες τὸν προδότην. Ἐδεισαν δὲ καὶ τῶν τριηριτῶν πολλοὶ, καὶ ἔφευγον εἰς τὴν θάλατταν· καὶ Κλέανδρος δ' ἔφευγε. 8. Ξενοφῶν δὲ καὶ οἱ ἄλλοι στρατηγοὶ κατεκώλυνόν τε, καὶ τῷ Κλεάνδρῳ ἔλεγον, ὅτι οὐδὲν εἶη πρᾶγμα, ἀλλὰ τὸ δόγμα· εἶη αἴτιον, τὸ τοῦ στρατεύματος, ταῦτα γενέσθαι. 9. Ὁ δὲ Κλέανδρος, ὑπὸ τοῦ Δεξιππου τε ἀναρεθιζόμενος, καὶ αὐτὸς ἀχθεσθεὶς, ὅτι ἐφοβήθη, ἀποπλευσεῖσθαι ἔφη καὶ κηρύξειν, μηδεμίαν πόλιν δέχεσθαι αὐτοὺς, ὥς πολέμιους. Ἦρχον δὲ τότε πάντων τῶν Ἑλλήνων οἱ Λακεδαιμόνιοι.

10. Ἐνταῦθα πονηρὸν ἐδόκει τὸ πρᾶγμα [ἐκεῖνο] εἶναι τοῖς Ἑλλήσι, καὶ ἐδέοντο μὴ ποιεῖν ταῦτα. Ὁ δ' οὐκ ἂν ἄλλως ἔφη γενέσθαι, εἰ μὴ τις ἐκδώσει τὸν ἄρξαντα βάλλειν καὶ τὸν ἀφελόμενον. 11. Ἦν δὲ, ὅν

ἐξήτει, Ἀγασίας, διὰ τέλους φίλος τῷ Ξενοφῶντι· ἐξ οὗ καὶ διέβαλεν αὐτὸν ὁ Δέξιππος. Καὶ ἐντεῦθεν, ἐπειδὴ ἀπορία ἦν, συνήγαγον τὸ στράτευμα οἱ ἄρχοντες· καὶ ἔνιοι μὲν αὐτῶν παρ' ὀλίγον ἐποιοῦντο τὸν Κλέανδρον· τῷ δὲ Ξενοφῶντι οὐκ ἐδόκει φαῦλον εἶναι τὸ πρᾶγμα, ἀλλ' ἀναστὰς ἔλεξεν·

12. “ὦ ἄνδρες στρατιῶται, ἐμοὶ δ' οὐ φαῦλον δοκεῖ εἶναι τὸ πρᾶγμα, εἰ ἡμῖν οὕτως ἔχων τὴν γνώμην Κλέανδρος ἀπεισιν, ὥσπερ λέγει. Εἰσὶ μὲν γὰρ [ἤδη] ἐγγὺς αἱ Ἑλληνίδες πόλεις· τῆς δ' Ἑλλάδος Λακεδαιμόνιοι προεστήκασιν· ἱκανοὶ δὲ εἰσι καὶ εἰς ἕκαστος Λακεδαιμονίων ἐν ταῖς πόλεσιν, ὅ τι βούλονται, διαπράττεσθαι. 13. Εἰ οὖν οὗτος πρῶτον μὲν ἡμᾶς Βυζαντίου ἀποκλείσει, ἔπειτα δὲ τοῖς ἄλλοις ἀρμοσταῖς παραγγελεῖ εἰς τὰς πόλεις μὴ δέχεσθαι, ὥς ἀπιστοῦντας Λακεδαιμονίοις καὶ ἀνόμους ὄντας· ἔτι δὲ πρὸς Ἀναξίβιον τὸν ναυαρχον οὗτος ὁ λόγος περὶ ἡμῶν ἤξει· χαλεπὸν ἐστὶ καὶ μένειν καὶ ἀποσπλεῖν· καὶ γὰρ ἐν τῇ γῇ ἄρχουσι Λακεδαιμόνιοι, καὶ ἐν τῇ θαλάττῃ, τὸν νῦν χρόνον. 14. Οὐκ οὐν δεῖ οὔτε ἐνὸς ἀνδρὸς ἕνεκα, οὔτε δυοῖν, ἡμᾶς τοὺς ἄλλους τῆς Ἑλλάδος ἀποσχέσθαι, ἀλλὰ πειστέον, ὅ τι ἂν κελεύωσι· καὶ γὰρ αἱ πόλεις ἡμῶν, ὅθεν ἐσμὲν, πείθονται αὐτοῖς. 15. Ἐγὼ μὲν οὖν, (καὶ γὰρ ἀκούω, Δέξιππον λέγειν πρὸς Κλέανδρον, ὥς οὐκ ἂν ἐποίησεν Ἀγασίας ταῦτα, εἰ μὴ ἐγὼ αὐτὸν ἐκέλευσα,) ἐγὼ οὖν ἀπολύω καὶ ὑμᾶς τῆς αἰτίας, καὶ Ἀγασίαν, ἂν αὐτὸς Ἀγασίας φήσῃ, ἐμέ τινος τούτων αἰτίον εἶναι, καὶ καταδικάζω ἑμαυτοῦ, εἰ ἐγὼ πετροβολίας ἢ ἄλλου τινὸς βιαιῶν ἐξάρχω, τῆς ἐσχάτης δίκης ἄξιος εἶναι, καὶ ὑφέξω τὴν δίκην. 16. Φημὶ δὲ, καὶ εἴ τινα ἄλλον αἰτιάται, ἑαυτὸν χρῆναι παρασχεῖν Κλεάνδρῳ κρῖναι· οὕτω γὰρ ἂν ὑμεῖς ἀπολελυμένοι τῆς αἰτίας εἴητε. Ὡς δὲ νῦν ἔχει, χαλεπὸν, εἰ, οἰόμενοι ἐν τῇ Ἑλλάδι καὶ ἐπαίνου καὶ τιμῆς τεύξεσθαι, ἀντὶ τούτων μὴδ' ὅμοιοι τοῖς ἄλλοις ἐσόμεθα, ἀλλ' εἰρξόμεθα ἐκ τῶν Ἑλληνίδων πόλεων.”

17. Μετὰ ταῦτα ἀναστὰς Ἀγασίας εἶπεν· “Ἐγὼ, ὦ ἄνδρες, ὁμνυμι θεοὺς καὶ θεὰς, ἢ μὴν μῆτε ἐμὲ Ξενοφῶντα κελεύσαι ἀφελέσθαι τὸν ἄνδρα, μῆτε ὑμῶν ἄλ-

λον μηδένα · ἰδόντι δέ μοι ἄνδρα ἀγαθὸν ἀγόμενον τῶν ἑμῶν λοχιτῶν ὑπὸ Δεξιππου, (ὃν ὑμεῖς ἐπίστασθε ὑμᾶς προδόντα,) δεινὸν ἔδοξεν εἶναι · καὶ ἀφειλόμην, ὁμολογῶ.
 18. Καὶ ὑμεῖς μὲν μὴ ἐκδῶτε · ἐγὼ δ' ἑμαυτὸν, ὥσπερ Ξενοφῶν λέγει, παρασχίσω κρίναντι Κλεάνδρῳ, ὃ τι ἂν βούληται, ποιῆσαι · τούτου ἕνεκα μήτε πολεμεῖτε Λακεδαιμονίοις; σῶζοισθέ τε ἀσφαλῶς, ὅπη θέλει ἕκαστος. Συμπέμψατε μέντοι ὑμῶν αὐτῶν ἐλόμενοι πρὸς Κλέανδρον, οἵτινες, ἂν τι ἐγὼ παραλείπω, καὶ λέξουσιν ὑπὲρ ἐμοῦ καὶ πράξουσιν.” 19. Ἐκ τούτου ἔδωκεν ἡ στρατιὰ, οὐστινας βούλοιτο, προελόμενον ἰέναι. Ὁ δὲ προεἴλετο τοὺς στρατηγούς. Μετὰ ταῦτα ἐπορεύοντο πρὸς Κλέανδρον Ἀγασίας καὶ οἱ στρατηγοί, καὶ ὁ ἀφαιρεθεὶς ἀνὴρ ὑπὸ Ἀγασίου · καὶ ἔλεγον οἱ στρατηγοί.

20. “Ἐπεμψεν ἡμᾶς ἡ στρατιὰ πρὸς σε, ὦ Κλέανδρε · καὶ κελεύουσί σε, εἴτε πάντας αἰτιά, κρίναντα σεαυτὸν χρῆσθαι, ὃ τι ἂν βούλη · εἴτε ἓνα τινὰ, ἢ δύο, ἢ καὶ πλείους αἰτιά, τούτους ἀξιουσί' παρασχεῖν σοι ἑαυτοὺς εἰς κρίσιν. Εἴτε οὖν ἡμῶν τινα αἰτιά, πάρεσμέν σοι ἡμεῖς · εἴτε καὶ ἄλλον τινὰ αἰτιά, φράσον · οὐδεὶς γάρ σοι ἀπέσται, ὅστις ἂν ἡμῖν ἐθελήσῃ πείθεσθαι.” 21. Μετὰ ταῦτα παρελθὼν ὁ Ἀγασίας εἶπεν · “Ἐγὼ εἰμι, ὦ Κλέανδρε, ὁ ἀφειλόμενος Δεξιππου ἄγοντος τούτου τὸν ἄνδρα, καὶ παλεῖν κελεύσας Δεξιππον. 22. Τούτου μὲν γὰρ οἶδα ἄνδρα ἀγαθὸν ὄντα · Δεξιππον δὲ αἰρεθέντα οἶδα ὑπὸ τῆς στρατιᾶς ἄρχειν τῆς πεντηκοντόρου, ἧς ἡτησάμεθα παρὰ Τραπεζουντίων, ἐφ' ᾧ τε πλοῖα συλλέγειν, ὥς σωζοίμεθα · καὶ ἀποδράντα Δεξιππον, καὶ προδόντα τοὺς στρατιώτας, μεθ' ὧν ἐσώθη. 23. Καὶ τοὺς τε Τραπεζουντίους ἀπεστερήκαμεν τὴν πεντηκόντορον, καὶ κακοὶ δοκοῦμεν εἶναι διὰ τούτον · αὐτοὶ τε, τὸ ἐπὶ τούτῳ, ἀπολώλαμεν πάντες · Ἦκουε γάρ, ὥσπερ ἡμεῖς, ὡς ἄπορον εἶη, περὶ ἀπιόντας τοὺς ποταμούς τε διαβῆναι, καὶ σωθῆναι εἰς τὴν Ἑλλάδα. Τούτον οὖν τοιοῦτον ὄντα ἀφειλόμην. 24. Εἰ δὲ σὺ ἡγες, ἢ ἄλλος τις τῶν παρὰ σοῦ, καὶ μὴ τῶν παρ' ἡμῶν ἀποδράντων, εὖ ἴσθι, ὅτι οὐδὲν ἂν τούτων ἐποίησα. Νόμιζε δ', ἂν ἐμὲ νῦν ἀποκτείνῃς, δι' ἄνδρα δειλὸν τε καὶ πονηρὸν, ἄνδρα ἀγαθὸν ἀποκτενών.”

25. Ἀκούσας ταῦτα ὁ Κλέανδρος ἔφη, ὅτι Δέξιππον μὲν οὐκ ἐπαινεῖ, εἰ ταῦτα πεποιηκὼς εἴη· οὐ μέντοι ἔφη νομίζειν, “οὐδ’ εἰ παμπόνηρος ἦν Δέξιππος, βίαν χρῆναι πάσχειν αὐτὸν, ἀλλὰ κριθέντα (ὥσπερ καὶ ὑμεῖς νῦν ἀξιούτε) τῆς δίκης τυχεῖν.” 26. Νῦν μὲν οὖν ἄπιτε, καταλιπόντες τοῦτον τὸν ἄνδρα· ὅταν δ’ ἐγὼ κελεύσω, πάρεστε πρὸς τὴν κρίσιν. Αἰτιῶμαι δὲ οὔτε τὴν στρατιὰν, οὔτε ἄλλον οὐδένα· ἐπεὶ γε οὗτος αὐτὸς ὁμολογεῖ ἀφελῆσθαι τὸν ἄνδρα.” 27. Ὁ δ’ ἀφαιρεθεὶς εἶπεν· “Ἐγὼ, ὦ Κλέανδρε, εἰ καὶ οἶμι με ἀδικοῦντά τι ἄγεσθαι, οὐτ’ ἐπαιον οὐδένα, οὐτ’ ἐβαλλον, ἀλλ’ εἶπον, ὅτι δημόσια εἴη τὰ πρόβατα· ἦν γὰρ τῶν στρατιωτῶν δόγμα, εἴ τις, ὅποτε ἡ στρατιὰ ἐξίει, ἰδίᾳ ληΐζοιτο, δημόσια εἶναι τὰ ληφθέντα.” 28. Ταῦτ’ εἶπον· καὶ ἐκ τούτου με λαβὼν οὗτος ἦγεν, ἵνα μὴ φθέγγοιτο μηδεὶς, ἀλλ’ αὐτὸς, λαβὼν τὸ μέρος, διασώσσειε τοῖς λησταῖς παρὰ τὴν ῥήτραν τὰ χρήματα.” Πρὸς ταῦτα ὁ Κλέανδρος εἶπεν· “Ἐπεὶ τοίνυν τοιοῦτος εἴ, κατάμενε, ἵνα καὶ περὶ σοῦ βουλευσώμεθα.”

29. Ἐκ τούτου οἱ μὲν ἄμφι Κλέανδρον ἡρίστων· τὴν δὲ στρατιὰν συνήγε Ξενοφῶν, καὶ συνεβούλευε πέμψαι ἄνδρας πρὸς Κλέανδρον, παραιτησομένους περὶ τῶν ἀνδρῶν. 30. Ἐκ τούτου ἔδοξε αὐτοῖς, πέμψαντας στρατηγούς καὶ λοχαγούς καὶ Δρακόντιον τὸν Σπαρτιάτην, καὶ τῶν ἄλλων οἱ ἐδόκουν ἐπιτήδευοι εἶναι, δεῖσθαι Κλέανδρου κατὰ παντὰ τρόπον ἀφεῖναι τῷ ἄνδρῃ. 31. Ἐλθὼν οὖν Ξενοφῶν λέγει· “Ἐχεις μὲν, ὦ Κλέανδρε, τοὺς ἄνδρας· καὶ ἡ στρατιὰ σοι ἐφεῖτο, ὃ τι ἐβούλουν, ποιῆσαι· καὶ περὶ τούτων, καὶ περὶ ἑαυτῶν ἀπάντων. Νῦν δέ σε αἰτοῦνται καὶ δέονται δοῦναι σφίσι τῷ ἄνδρῃ, καὶ μὴ κατακαίνειν· πολλὰ γὰρ ἐν τῷ πρόσθεν χρόνῳ περὶ τὴν στρατιὰν ἐμοχθησάτην. 32. Ταῦτα δὲ σοῦ τυχόντες, ὑπισχυνοῦνταί σοι ἀντὶ τούτων, ἂν βούλη ἡγείσθαι αὐτῶν, καὶ ἂν οἱ θεοὶ ἴλεω ᾧσιν, ἐπιδείξειν σοι, καὶ ὥς κόσμοι εἰσι, καὶ ὥς ἱκανοὶ, τῷ ἄρχοντι πειθόμενοι, τοὺς πολεμίους σὺν τοῖς θεοῖς μὴ φοβεῖσθαι. 33. Δέονται δέ σου καὶ τοῦτο, παραγενόμενον, καὶ ἄρξαντα ἑαυτῶν, πείραν λαβεῖν καὶ ἄξιππου καὶ σφῶν καὶ τῶν ἄλλων, οἷος ἕκαστός ἐστι,

καὶ τὴν ἀξίαν ἐκάστοις νείμαι.” 34. Ἀκούσας ταῦτα ὁ Κλέανδρος· “ Ἀλλὰ ναὶ μὰ τὸν Σιῶ,” ἔφη, “ ταχύ τοι ὑμῖν ἀποκρινοῦμαι. Καὶ τῷ τε ἄνδρε ὑμῖν δίδωμι, καὶ αὐτὸς παρέσομαι· καὶ ἐὰν οἱ θεοὶ παραδιδῶσί τι, ἐξηγήσομαι εἰς τὴν Ἑλλάδα. Καὶ πολὺ οἱ λόγοι οὗτοι ἀντίοι εἰσὶν, ἢ οὐδ’ ἐγὼ περὶ ὑμῶν ἐνίων ἤκουον, ὥς τὸ στράτευμα ἀφίστατε ἀπὸ Λακεδαιμονίων.”

35. Ἐκ τούτου οἱ μὲν ἐπαινοῦντες ἀπῆλθον, ἔχοντες τὸν ἄνδρα· Κλέανδρος δὲ ἐθύετο ἐπὶ τῇ πορείᾳ, καὶ συνῆν Ξενοφῶντι φιλικῶς, καὶ ξενίαν συνεβάλλοντο. Ἐπεὶ δὲ καὶ ἑώρα αὐτοὺς τὸ παραγγελλόμενον εὐτάκτως ποιοῦντας, καὶ μᾶλλον ἐπεθύμει ἡγεμῶν γενέσθαι αὐτῶν. 36. Ἐπεὶ μέντοι θυομένη αὐτῷ ἐπὶ τρεῖς ἡμέρας οὐκ ἐγύγνετο τὰ ἱερὰ, συγκαλέσας τοὺς στρατηγούς εἶπεν· “ Ἐμοὶ μὲν οὐκ ἐθέλει γενέσθαι τὰ ἱερὰ ἐξάγειν· ὑμεῖς μέντοι μὴ ἀθυμεῖτε τούτου ἕνεκα· ὑμῖν μὲν γὰρ, ὥς ἔοικε, δέδοται ἐκκομίσαι τοὺς ἄνδρας· ἀλλὰ πορεύεσθε. Ἡμεῖς δὲ ὑμᾶς, ἐπειδὴν ἐκεῖσε ἤκητε, δεξόμεθα, ὥς ἂν δυνώμεθα κάλλιστα.”

37. Ἐκ τούτου ἔδοξε τοῖς στρατιώταις δοῦναι αὐτῷ τὰ δημόσια πρόβατα. Ὁ δὲ, δεξάμενος, πάλιν αὐτοῖς ἀπέδωκε· καὶ αὐτὸς μὲν ἀπέπλει. Οἱ δὲ στρατιῶται, διαθέμενοι τὸν σῆτον, ὃν ἦσαν συγκεκομισμένοι, καὶ τᾶλλα, ἃ εἰλήφεσαν, ἐξεπορεύοντο διὰ τῶν Βιθυνῶν. 38. Ἐπεὶ δὲ οὐδενὶ ἐνέτυχον πορευόμενοι τὴν ὀρθὴν ὁδόν, ὥστ’ ἔχοντές τι εἰς τὴν φιλίαν διεξελθεῖν, ἔδοξεν αὐτοῖς, τοῦμπαλιν ὑποστρέψαντας ἐλθεῖν μίαν ἡμέραν καὶ νύκτα. Τοῦτο δὲ ποιήσαντες ἔλαβον πολλὰ καὶ ἀνδράποδα καὶ πρόβατα· καὶ ἀφίκοντο ἐκταῖοι εἰς Χρυσόπολιν τῆς Χαλκηδονίας, καὶ ἐκεῖ ἔμειναν ἡμέρας ἑπτὰ, τὰ λάφυρα πωλοῦντες.

ΞΕΝΟΦΩΝΤΟΣ

ΚΥΡΟΥ ἈΝΑΒΑΣΕΩΣ Ζ΄.

BOOK VII.

CHAP. I.

Anaxibius, the Spartan admiral, at the solicitation of Pharnabazus, induces the army to cross over to Byzantium, under the promise of payment: — He does not keep his word. — He persuades the army to quit the city, under a false pretence. — The gates are closed. — The army breaks them open, and also re-enters by the sea-wall. — Xenophon is entreated to seize the place. — He refuses. — The grounds of his refusal. — The Greeks again leave the city. — Cæratades tries to obtain the command of the army; but, failing in the performance of certain promises, is compelled to relinquish his object.

1. "ΟΣΑ μὲν δὴ ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου ἐπραξαν οἱ Ἕλληνες μέχρι τῆς μάχης, καὶ ὅσα, ἐπεὶ Κύρος ἐτελεύτησεν, ἐν τῇ πορείᾳ, μέχρις εἰς τὸν Πόντον ἀφίκοντο, καὶ ὅσα ἐκ τοῦ Πόντου πεζοὶ ἐξιόντες καὶ πλεοντες ἐποίησαν, μέχρις ἔξω τοῦ στόματος ἐγένοντο ἐν Χρυσοπόλει τῆς Ἀσίας, πάντα ἐν τῷ πρόσθεν λόγῳ δεδήλωται.

2. Ἐκ τούτου δὲ Φαρνάβαζος, φοβούμενος τὸ στράτευμα, μὴ ἐπὶ τὴν αὐτοῦ ἀρχὴν στρατευηται, πέμψας πρὸς Ἀναξίβιον τὸν ναύαρχον, (ὃ δὲ ἔτυχεν ἐν Βυζαντίῳ ὢν,) ἐδεῖτο διαβιβάσαι τὸ στράτευμα ἐκ τῆς Ἀσίας,

καὶ ὑπισχνεῖτο πάντα ποιήσῃν αὐτῷ, ὅσα δέοι. 3. Καὶ Ἀναξίβιος μετεπέμψατο τοὺς στρατηγούς καὶ λοχαγούς τῶν στρατιωτῶν εἰς Βυζάντιον, καὶ ὑπισχνεῖτο, εἰ διαβαίεν, μισθοφορὰν ἔσσεσθαι τοῖς στρατιώταις. 4. Οἱ μὲν δὲ ἄλλοι ἔφασαν βουλευσάμενοι ἀπαγγελεῖν. Ξενοφῶν δὲ εἶπεν αὐτῷ, ὅτι ἀπαλλάξοιτο ἤδη ἀπὸ τῆς στρατιᾶς, καὶ βούλοιντο ἀποπλεῖν. Ὁ δὲ Ἀναξίβιος ἐκέλευσεν αὐτὸν, συνδιαβάντα, ἔπειτα οὕτως ἀπαλλάττεσθαι. Ἐφη οὖν ταῦτα ποιήσῃν.

5. Σεύθης δὲ ὁ Θράξ πέμπει Μηδοσάδην, καὶ κελεύει Ξενοφῶντα συμπροθυμεῖσθαι, ὅπως διαβῇ τὸ στράτευμα, καὶ ἔφη αὐτῷ ταῦτα συμπροθυμηθέντι οὐ μεταμελήσειν. 6. Ὁ δ' εἶπεν. “Ἀλλὰ τὸ μὲν στράτευμα διαβήσεται· τούτου ἕνεκα μὴδὲν τελείτω μήτε ἐμοί, μήτε ἄλλῃ μὴδενί· ἐπειδὰν δὲ διαβῇ, ἐγὼ μὲν ἀπαλλάξομαι· πρὸς δὲ τοὺς διαμένοντας καὶ ἐπικαιρίους ὄντας πρυσφερέσθω, ὡς ἂν αὐτῷ δοκῇ.”

7. Ἐκ τούτου διαβαίνουσι πάντες εἰς Βυζάντιον οἱ στρατιῶται· καὶ μισθὸν μὲν οὐκ ἐδίδου ὁ Ἀναξίβιος· ἐκήρυξε δὲ, λαβόντας τὰ ὅπλα καὶ σκευὴ τοὺς στρατιώτας ἐξιέναι, ὡς ἀποπέμψων τε ἅμα καὶ ἀριθμὸν ποιήσων. Ἐνταῦθα οἱ στρατιῶται ἤχθοντο, ὅτι οὐκ εἶχον ἀργύριον ἐπισιτίζεσθαι εἰς τὴν πορείαν, καὶ ὀκνηρῶς συνεσκευάζοντο.

8. Καὶ ὁ Ξενοφῶν, Κλεάνδρῳ τῷ ἁρμοστῇ ξένος γεγεννημένος, προσελθὼν ἡσπάζετο αὐτὸν, ὡς ἀποπλευρούμενος ἦδη. Ὁ δ' αὐτῷ λέγει. “Μὴ ποιήσης ταῦτα· εἰ δὲ μὴ,” ἔφη, “αἰτίαν ἔξεις· ἐπεὶ καὶ νῦν τινὲς ἤδη σὲ αἰτῶνται, ὅτι οὐ ταχὺ ἐξέρπει τὸ στράτευμα.”

9. Ὁ δ' εἶπεν. “Ἄλλ' αἷτιος μὲν ἔγωγε οὐκ εἰμὶ τούτου, οἱ δὲ στρατιῶται αὐτοὶ, ἐπισιτισμοῦ δεόμενοι, καὶ οὐκ ἔχοντες, διὰ τοῦτο ἄθυμοῦσι πρὸς τὴν ἔξοδον.”

10. “Ἄλλ' ὅμως,” ἔφη, “ἐγὼ σοι συμβουλεύω, ἐξελθεῖν μὲν ὡς πορευσόμενον· ἐπειδὰν δ' ἔξω γένηται τὸ στράτευμα, τότε ἀπαλλάττεσθαι.” “Ταῦτα τοῖνυν,” ἔφη ὁ Ξενοφῶν, “ἐλθόντες πρὸς Ἀναξίβιον διαπραξόμεθα.”

11. Οὕτως ἐλθόντες ἔλεγον ταῦτα. Ὁ δ' ἐκέλευσεν οὕτω ποιεῖν, καὶ τὴν ταχίστην ἐξιέναι συνεσκευασμένους, καὶ προσανειπεῖν, ὅς ἂν μὴ παρῇ εἰς τὴν ἐξέτασιν

καὶ εἰς τὸν ἀριθμὸν, ὅτι αὐτὸς αὐτὸν αἰτιάζεται. 12. Ἐν-
τεῦθεν ἐξῆσαν οἱ τε στρατηγοὶ πρῶτον, καὶ οἱ ἄλλοι.
Καὶ ἄρδην πάντες πλην ὀλίγων ἔξω ἦσαν, καὶ Ἐτεόνικος
εἰστίηκει παρὰ τὰς πύλας, ὡς, ὁπόταν ἔξω γένωνται
πάντες, ἀποκλείσων τὰς πύλας, καὶ τὸν μοχλὸν ἐμβα-
λῶν.

13. Ὁ δὲ Ἀναξίβιος, συγκαλέσας τοὺς στρατηγοὺς
καὶ τοὺς λοχαγοὺς, ἔλεγε· “Τὰ μὲν ἐπιτήδεια,” ἔφη,
“λαμβάνετε ἐκ τῶν Θρακίων κωμῶν· (εἰσὶ δὲ αὐτόθι
πολλαὶ κριθαὶ καὶ πυροί, καὶ τᾶλλα τὰ ἐπιτήδεια·)
λαβόντες δὲ πορεύεσθε εἰς τὴν Χερρόνησον, ἐκεῖ δὲ
Κυνίσκος ὑμῖν μισθοδοτήσει.” 14. Ἐπακούσαντες δὲ
τινες τῶν στρατιωτῶν ταῦτα, ἡ καὶ τῶν λοχαγῶν τις,
διαγγέλλει εἰς τὸ στράτευμα. Καὶ οἱ μὲν στρατηγοὶ
ἐπυνθάνοντο περὶ τοῦ Σεύθου, πότερα πολέμιος εἴη ἢ
φίλος, καὶ πότερα διὰ τοῦ ἱεροῦ ὅρους δέοι πορεύεσθαι,
ἢ κύκλῳ διὰ μέσης τῆς Θράκης.

15. Ἐν ᾧ δὲ οὗτοι ταῦτα διελέγοντο, οἱ στρατιῶται
ἀναρπάσαντες τὰ ὅπλα θέουσι δρόμῳ πρὸς τὰς πύλας,
ὡς πάλιν εἰς τὸ τείχος εἰσιόντες. Ὁ δὲ Ἐτεόνικος καὶ
οἱ σὺν αὐτῷ, ὡς εἶδον προσθέοντας τοὺς ὀπλίτας, συγ-
κλείουσι τὰς πύλας, καὶ τὸν μοχλὸν ἐμβάλλουσιν.
16. Οἱ δὲ στρατιῶται ἔκοπτον τὰς πύλας, καὶ ἔλεγον,
ὅτι ἀδικώτατα πάσχοιεν ἐκβαλλόμενοι εἰς τοὺς πολε-
μίους· καὶ κατασχίσειν τὰς πύλας ἔφασαν, εἰ μὴ
ἐκόντες ἀνοίξουσιν. 17. Ἄλλοι δ' αὐτῶν ἔθεον παρὰ
τὴν θάλατταν, καὶ παρὰ τὴν χηλὴν τοῦ τείχους ὑπερ-
βάλλουσιν εἰς τὴν πόλιν· ἄλλοι δ', οἱ ἐτύγχανον ἔνδον
ὄντες τῶν στρατιωτῶν, ὡς ὀρώσι τὰ ἐπὶ ταῖς πύλαις
πράγματα, διακόψαντες ταῖς ἀξίναις τὰ κλεῖθρα, ἀνα-
πεταννύουσι τὰς πύλας· οἱ δ' εἰσπίπτουσιν.

18. Ὁ δὲ Ξενοφῶν, ὡς εἶδε τὰ γινόμενα, δέισας
μὴ ἐφ' ἀρπαγὴν τράποιτο τὸ στράτευμα, καὶ ἀνήκεστα
κακὰ γένοιτο τῇ πόλει καὶ αὐτῷ καὶ τοῖς στρατιώταις,
ἔθει, καὶ συνεισπίπτει εἰσω τῶν πυλῶν σὺν τῷ ὄχλῳ.
19. Οἱ δὲ Βυζάντιοι, ὡς εἶδον τὸ στράτευμα βίᾳ εἰσ-
πίπτου, φεύγουσιν ἐκ τῆς ἀγορᾶς, οἱ μὲν εἰς τὰ πλοῖα, οἱ
δὲ οἴκαδε· ὅσοι δὲ ἔνδον ἐτύγχανον ὄντες, ἔξω· οἱ δὲ
καθεῖλκον τὰς τριήρεις, ὡς ἐν ταῖς τριήρεσι σώζονται·

πάντες δὲ ὦντο ἀπολωλέναι, ὡς ἑαλωκυίας τῆς πόλεως.
 20. Ὁ δὲ Ἑτεόνικος εἰς τὴν ἄκραν ἀποφεύγει. Ὁ δὲ Ἀναξίβιος, καταδραμὼν ἐπὶ τὴν θάλατταν, ἐν ἁλιευτικῷ πλοίῳ περιεπλεῖ εἰς τὴν ἀκρόπολιν, καὶ εὐθὺς μεταπέμπεται ἐκ Χαλκηδόνος φρουρούς· οὐ γὰρ ἱκανοὶ ἐδόκουν εἶναι οἱ ἐν τῇ ἀκροπόλει σχεῖν τοὺς ἄνδρας.

21. Οἱ δὲ στρατιῶται, ὡς εἶδον τὸν Ξενοφῶντα, προσπίπτουσιν αὐτῷ πολλοὶ, καὶ λέγουσι· “Νῦν σοι ἔξεστιν, ὦ Ξενοφῶν, ἀνδρὶ γενέσθαι. Ἔχεις πόλιν, ἔχεις τριήρεις, ἔχεις χρήματα, ἔχεις ἄνδρας τοσούτους. Νῦν ἂν, εἰ βούλοιο, σύ τε ἡμᾶς ὀνήσαιο, καὶ ἡμεῖς σὲ μέγαν ποιήσαιμεν.” 22. Ὁ δὲ ἀπεκρίνατο· “Ἄλλ’ εὐ τε λέγετε, καὶ ποιήσω ταῦτα· εἰ δὲ τούτων ἐπιθυμεῖτε, θέσθε τὰ ὄπλα ἐν τάξει ὡς τάχιστα.” (Βουλόμενος αὐτοὺς κατηρεμήσαι, καὶ αὐτὸς παρηγγύα ταῦτα, καὶ τοὺς ἄλλους ἐκέλευσε παρεγγυᾶν, καὶ τίθεσθαι τὰ ὄπλα.) 23. Οἱ δὲ, αὐτοὶ ὑφ’ ἑαυτῶν ταπτόμενοι, οἳ τε ὀπλῆται ἐν ὀλίγῳ χρόνῳ εἰς ὀκτὼ ἐγένοντο, καὶ οἱ πελτασταὶ ἐπὶ τὸ κέρας ἑκάτερον παραδεδραμῆκεσαν. 24. Τὸ δὲ χωρίον οἷον κάλλιστον ἐκτάξασθαι ἔστι, τὸ Θράκιον καλούμενον, ἔρημον οἰκιῶν καὶ πεδινόν. Ἐπεὶ δὲ ἔκειτο τὰ ὄπλα, καὶ κατηρεμήθησαν, συγκαλεῖ Ξενοφῶν τὴν στρατιάν, καὶ λέγει τάδε·

25. “Ὅτι μὲν ὀργίζεσθε, ὦ ἄνδρες στρατιῶται, καὶ νομίζετε δεινὰ πάσχειν ἑξαπατῶμενοι, οὐ θαυμάζω. Ἐὰν δὲ τῷ θυμῷ χαριζώμεθα, καὶ Λακεδαιμονίους τε τοὺς παρόντας τῆς ἑξαπάτης τιμωρησώμεθα, καὶ τὴν πόλιν τὴν οὐδὲν αἰτίαν διαρπάσωμεν, ἐνθυμήθητε, ἃ ἔσται ἐντεῦθεν. 26. Πολέμιοι μὲν ἐσόμεθα ἀποδεδευγμένοι Λακεδαιμονίοις τε καὶ τοῖς συμμάχοις· οἷος δ’ ὁ πόλεμος ἂν γένοιτο, εἰκάζειν δὴ πάρεστιν, ἑωρακότας καὶ ἀναμνησθέντας τὰ νῦν δὴ γεγενημένα. 27. Ἡμεῖς γὰρ οἱ Ἀθηναῖοι εἰσῆλθομεν εἰς τὸν πόλεμον τὸν πρὸς τοὺς Λακεδαιμονίους καὶ τοὺς συμμάχους, ἔχοντες τριήρεις, τὰς μὲν ἐν θαλάττῃ, τὰς δ’ ἐν τοῖς νεωρίοις, οὐκ ἐλάττους τριακοσίων, ὑπαρχόντων δὲ πολλῶν χρημάτων ἐν τῇ πόλει, καὶ προσόδου οὐσης κατ’ ἐνιαυτὸν ἀπὸ τε τῶν ἐνδήμων καὶ ἐκ τῆς ὑπερορίας, οὐ μείων χιλίων ταλάντων· ἄρχοντές τε τῶν νήσων ἀπασῶν,

καὶ ἐν τῇ Ἀσίᾳ πόλεις πολλὰς ἔχοντες, καὶ ἐν τῇ Εὐρώπῃ ἄλλας τε πολλὰς, καὶ αὐτὸ τοῦτο τὸ Βυζάντιον, ὅπου νῦν ἐσμέν, ἔχοντες, κατεπολεμήθημεν οὕτως, ὥς πάντες ὑμεῖς ἐπίστασθε. 28. Νῦν δὲ δὴ τί ἂν οἴομεθα παθεῖν, Λακεδαιμονίων μὲν καὶ τῶν Ἀχαιῶν συμμάχων ὑπαρχόντων, Ἀθηναίων δὲ, καὶ ὅσοι ἐκείνοις τότε ἦσαν σύμμαχοι, πάντων προσγεγενημένων, Τισσαφέρνους δὲ, καὶ τῶν ἐπὶ θαλάττῃ ἄλλων βαρβάρων πάντων πολεμίων ἡμῖν ὄντων, πολεμιωτάτου δ' αὐτοῦ τοῦ ἄνω βασιλέως; ὃν ἤλθομεν ἀφαιρησόμενοί τε τὴν ἀρχήν, καὶ ἀποκτενοῦντες, εἰ δυναίμεθα. Τούτων δὲ πάντων ὁμοῦ ὄντων, ἔστι τις οὕτως ἄφρων, ὅστις οἶεται ἂν ἡμᾶς περιγενέσθαι; 29. Μὴ, πρὸς θεῶν, μαινώμεθα, μηδὲ αἰσχροῶς ἀπολώμεθα, πολέμιοι ὄντες καὶ τοῖς πατράσι, καὶ τοῖς ἡμετέροις αὐτῶν φίλοις τε καὶ οἰκείοις. Ἐν γὰρ ταῖς πόλεσιν εἰσι πάντες, ταῖς ἐφ' ἡμᾶς στρατευσομέναις· καὶ δικαίως· εἰ βάρβαρον μὲν πόλιν οὐδεμίαν ἠθελήσαμεν κατασχεῖν, καὶ ταῦτα, κρατοῦντες. Ἑλληνίδα δὲ, εἰς ἣν πρῶτον ἤλθομεν πόλιν, ταύτην ἐξαλαπάξομεν. 30. Ἐγὼ μὲν τοίνυν εὐχομαι, πρὶν ταῦτα ἐπιδεῖν ὑφ' ὑμῶν γενόμενα, μυρίας ἐμέ γε κατὰ τῆς γῆς ὀργυιὰς γενέσθαι. Καὶ ὑμῖν δὲ συμβουλεύσω, Ἑλληνας ὄντας, τοῖς Ἑλλήνων προεστηκόσι πειθομένους, πειρᾶσθαι τῶν δικαίων τυγχάνειν. Ἐὰν δὲ μὴ δύνησθε ταῦτα, ἡμᾶς δεῖ ἀδικουμένους τῆς γοῦν Ἑλλάδος μὴ στέρεσθαι. 31. Καὶ νῦν μοι δοκεῖ, πέμψαντας Ἀναξιβίῳ εἰπεῖν, ὅτι ἡμεῖς οὐδὲν βίαιον ποιήσοντες παρεληλύθαμεν εἰς τὴν πόλιν, ἀλλ' ἦν μὲν δυνώμεθα παρ' ὑμῶν ἀγαθόν τι εὐρίσκεσθαι· εἰ δὲ μὴ, ἀλλὰ δηλώσοντας ὑμῖν, ὅτι οὐκ ἐξαπατῶμενοι, ἀλλὰ πειθόμενοι, ἐξερχόμεθα.”

32. Ταῦτα ἔδοξε· καὶ πέμπουσιν Ἱερώνυμόν τε Ἡλείον, ἐρῶντα ταῦτα, καὶ Εὐρύλοχον Ἀρκάδα, καὶ Φιλήσιον Ἀχαιόν. Οἱ μὲν ταῦτα ὥχοντο ἐρῶντες.

33. Ἐτι δὲ καθημένων τῶν στρατιωτῶν, προσέρχεται Κοιρατάδης Θηβαῖος, ὃς οὐ φεύγων τὴν Ἑλλάδα περιήει, ἀλλὰ στρατηγιῶν, καὶ ἐπαγγελλόμενος, εἰ τις ἢ πόλις ἢ ἔθνος στρατηγοῦ δέοιτο· καὶ τότε προσελθὼν ἔλεγεν, ὅτι ἔτοιμος εἴη ἡγεῖσθαι αὐτοῖς εἰς τὸ Δέλτα καλούμενον

τῆς Θράκης, ἔνθα πολλὰ καὶ ἀγαθὰ λήψοιντο· ἔστε δ' ἂν μόλωσιν, εἰς ἀφθονίαν παρέξειν ἔφη καὶ σῖτα καὶ ποτά.

34. Ἀκούουσι ταῦτα οἱ στρατιῶται, καὶ τὰ παρὰ Ἀναξίβιου ἅμα ἀπαγγελλόμενα· ἀπεκρίνατο γὰρ, ὅτι πειθομένοις αὐτοῖς οὐ μεταμελήσει, ἀλλὰ τοῖς τε οἰκοὶ τέλεσι ταῦτα ἀπαγγελεῖ, καὶ αὐτὸς βουλευόσοιτο περὶ αὐτῶν, ὃ τι δύναίτο ἀγαθόν. 35. Ἐκ τούτου οἱ στρατιῶται τὸν τε Κοιρατάδην δέχονται στρατηγόν, καὶ ἔξω τοῦ τείχους ἀπήλθον. Ὁ δὲ Κοιρατάδης συντίθεται αὐτοῖς εἰς τὴν ὑστεραίαν παρέσεσθαι ἐπὶ τὸ στράτευμα, ἔχων καὶ ἱερεῖα καὶ μάντιν, καὶ σῖτα καὶ ποτὰ τῇ στρατιᾷ. 36. Ἐπεὶ δ' ἐξῆλθον, ὁ Ἀναξίβιος ἔκλεισε τὰς πύλας, καὶ ἐκήρυξεν, ὅτι, ὅστις ἂν ἀλῶ ἔνδον ὧν τῶν στρατιωτῶν, πεπράσεται. 37. Τῇ δ' ὑστεραίᾳ ὁ Κοιρατάδης μὲν ἔχων τὰ ἱερεῖα καὶ τὸν μάντιν ἦκε, καὶ ἄλφιστα φέροντες εἶποντο αὐτῷ εἴκοσιν ἄνδρες, καὶ ἄλλοι οἶνον εἴκοσιν ἄνδρες, καὶ ἐλαιῶν τρεῖς, καὶ σκορόδων εἰς ἀνὴρ, ὅσον ἐδύνατο μέγιστον, φορτίον, καὶ ἄλλος κρομμύων. Ταῦτα δὲ καταθέμενος ὥς ἐπὶ δάσμευσιν ἐθύετο.

38. Ξενοφῶν δὲ, μεταπεμφάμενος Κλέανδρον, ἐκέλευέν οἱ διαπρᾶξαι, ὅπως εἰς τὸ τεῖχός τε εἰσέλθοι, καὶ ἀποπλεύσαι ἐκ Βυζαντίου. 39. Ἐλθὼν δὲ Κλέανδρος, “Μάλα μόλις,” ἔφη, “διαπραξάμενος ἦκω.” λέγειν γὰρ Ἀναξίβιον, ὅτι οὐκ ἐπιτήδειον εἶη, τοὺς μὲν στρατιώτας πλησίον εἶναι τοῦ τείχους, Ξενοφῶντα δὲ ἔνδον· τοὺς Βυζαντίους δὲ στασιάζειν καὶ πονηροὺς εἶναι πρὸς ἀλλήλους· ὁμως δὲ εἰσιέναι, ἔφη, ἐκέλευσεν, εἰ μέλλοι σὺν ἑαυτῷ ἐκπλεῖν. 40. Ὁ μὲν οὖν Ξενοφῶν, ἀσπασάμενος τοὺς στρατιώτας, εἰσω τοῦ τείχους ἀπήει σὺν Κλεάνδρῳ. Ὁ δὲ Κοιρατάδης τῇ μὲν πρώτῃ ἡμέρᾳ οὐκ ἐκαλλιέρει, οὐδὲ διεμέτρησεν οὐδὲν τοῖς στρατιώταις· τῇ δ' ὑστεραίᾳ τὰ μὲν ἱερεῖα εἰστήκει παρὰ τὸν βωμόν, καὶ Κοιρατάδης ἑστεφανωμένος, ὥς θύσων· προσελθὼν δὲ Τιμασίῳν ὁ Δαρδανεύς, καὶ Νέων ὁ Ἀσιναῖος, καὶ Κλεάνωρ ὁ Ὀρχομένιος, ἔλεγον Κοιρατάδῃ, μὴ θύειν, ὥς οὐχ ἡγησόμενον τῇ στρατιᾷ, εἰ μὴ δώσει τὰ ἐπιτήδεια. 41. Ὁ δὲ κελεύει διαμετρεῖσθαι. Ἐπεὶ δὲ

πολλῶν ἐνέδει αὐτῷ, ὥστε ἡμέρας σῆτον ἐκάστω γενέσθαι τῶν στρατιωτῶν, ἀναλαβὼν τὰ ἱερεῖα ἀπήγει, καὶ τὴν στρατηγίαν ἀπειπῶν.

CHAP. II.

The generals differ respecting the route. — Many of the soldiers sell their arms, and depart home : others settle in the country. — Aristarchus, the Harmost of Byzantium, seizes three hundred, and sells them for slaves. — He intrigues against Xenophon. — Xenophon seeks an interview with Seuthes, and arranges the terms, on which the Greeks are to aid him in recovering his paternal dominions.

1. ΝΕ'ΩΝ δὲ ὁ Ἀσιναῖος, καὶ Φρυνίσκος Ἀχαιοὺς, καὶ Φιλῆσιος Ἀχαιοὺς, καὶ Ξανθικλῆς Ἀχαιοὺς, καὶ Τιμασίῳν Δαρδανεὺς, ἐπέμενον τῇ στρατιᾷ, καὶ εἰς κόμας τῶν Θρακῶν προελθόντες, τὰς κατὰ Βυζάντιον, ἑστρατοπεδεύοντο. 2. Καὶ οἱ στρατηγοὶ ἑστασίαζον, Κλεάνωρ μὲν καὶ Φρυνίσκος πρὸς Σεύθην βουλόμενοι ἄγειν· (ἔπειθε γὰρ αὐτοὺς, καὶ ἔδωκε τῷ μὲν ἵππον, τῷ δὲ γυναικα·) Νέων δὲ εἰς Χερρόνησον, οἰόμενος, εἰ ὑπὸ Λακεδαιμονίοις γένοιτο, παντὸς ἂν προεστάναι τοῦ στρατεύματος· Τιμασίῳν δὲ προϋθυμεῖτο πέραν εἰς τὴν Ἀσίαν πάλιν διαβῆναι, οἰόμενος ἂν οἴκαδε κατελθεῖν. Καὶ οἱ στρατιῶται ταῦτ' ἐβούλοντο. 3. Διατριβομένου δὲ τοῦ χρόνου, πολλοὶ τῶν στρατιωτῶν, οἱ μὲν τὰ ὅπλα ἀποδιδόμενοι κατὰ τοὺς χώρους, ἀπέπλεον ὡς ἐδύναντο· οἱ δὲ [καὶ διδόντες τὰ ὅπλα κατὰ τοὺς χώρους] εἰς τὰς πόλεις κατεμίνυντο. 4. Ἀναξίβιος δ' ἔχαιρὲν ἀκούων διαφθειρόμενον τὸ στράτευμα· τούτων γὰρ γιγνομένων, ᾤετο μάλιστα χαρίζεσθαι Φαρναβάζῳ.

5. Ἀποπλέοντι δὲ Ἀναξιβίῳ ἐκ Βυζαντίου συναντᾷ Ἀρίσταρχος ἐν Κυζίκῳ, διάδοχος Κλεάνδρῳ, Βυζαντίου δὲ ἄρμοστής· ἔλεγε δὲ καὶ, ὅτι ναύαρχος διάδοχος Πῶλος ὅσον οὐ παρεῖη ἤδη εἰς Ἑλλήσποντον. 6. Καὶ ὁ Ἀναξίβιος τῷ μὲν Ἀριστάρχῳ ἐπιστέλλει, ὅπως ἂν εὖροι ἐν Βυζαντίῳ τῶν Κύρου στρατιωτῶν ὑπολειμμένους, ἀποδόσθαι· ὁ δὲ Κλεάνδρος οὐδένα ἐπεπράκει,

ἀλλὰ καὶ τοὺς κάμνοντας ἐθεράπευεν, οἰκτείρων, καὶ ἀναγκάζων οἰκία δέχεσθαι. Ἀρίσταρχος δ' ἐπεὶ ἦλθε τάχιστα, οὐκ ἐλάττους τετρακοσίων ἀπέδοτο. 7. Ἀναξίβιος δὲ, παραπλεύσας εἰς Πάριον, πέμπει παρὰ Φαρνάβazon κατὰ τὰ συγκείμενα. Ὁ δ', ἐπεὶ ἦσθετο Ἀρίσταρχόν τε ἤκοντα εἰς Βυζάντιον ἄρμοστήν, καὶ Ἀναξίβιον οὐκέτι ναυαρχοῦντα, Ἀναξιβίου μὲν ἡμέλησε, πρὸς Ἀρίσταρχον δὲ διεπράττετο τὰ αὐτὰ περὶ τοῦ Κυρείου στρατεύματος, ἅπερ καὶ πρὸς Ἀναξίβιον.

8. Ἐκ τούτου δὴ Ἀναξίβιος, καλέσας Ξενοφῶντα, κελεύει πάσῃ τέχνῃ καὶ μηχανῇ πλεῦσαι ἐπὶ τὸ στράτευμα ὥς τάχιστα, καὶ συνέχειν τε τὸ στράτευμα, καὶ συναθροίζειν τῶν διεσπαρμένων ὥς ἂν πλείστους δύνηται, καὶ, παραγαγόντα εἰς Πέρινθον, διαβιβάζειν εἰς τὴν Ἀσίαν ὅτι τάχιστα· καὶ δίδωσιν αὐτῷ τριακόντορον καὶ ἐπιστολὴν, καὶ ἄνδρα συμπέμπει, κελεύοντα τοὺς Περινηθούς ὥς τάχιστα Ξενοφῶντα προπέμψαι τοῖς ἵπποις ἐπὶ τὸ στράτευμα. 9. Καὶ ὁ μὲν Ξενοφῶν διαπλεύσας ἀφικνεῖται ἐπὶ τὸ στράτευμα· οἱ δὲ στρατιῶται ἐδέξαντο ἡδέως, καὶ εὐθὺς εἶποντο ἄσμενοι, ὥς διαβησόμενοι ἐκ τῆς Θράκης εἰς τὴν Ἀσίαν.

10. Ὁ δὲ Σεύθης, ἀκούσας ἤκοντα πάλιν Ξενοφῶντα, πέμψας πρὸς αὐτὸν κατὰ θάλατταν Μηδοσάδην, ἐδεῖτο τὴν στρατιὰν ἄγειν πρὸς ἑαυτόν· ὑπισχνούμενος αὐτῷ, ὅ τι ᾤετο λέγων πείσειν. Ὁ δ' ἀπεκρίνατο αὐτῷ, ὅτι οὐδὲν οἷόν τε εἶη τούτων γενέσθαι. 11. Καὶ ὁ μὲν ταῦτα ἀκούσας ᾤχετο. Οἱ δ' Ἕλληνες ἐπεὶ ἀφίκοντο εἰς Πέρινθον, Νέων μὲν, ἀποσπάσας, ἐστρατοπεδεύσατο χωρὶς, ἔχων ὥς ὀκτακοσίους ἀνθρώπους· τὸ δ' ἄλλο στράτευμα πᾶν ἐν τῷ αὐτῷ παρὰ τὸ τεῖχος τῶν Περινηθίων ἦν.

12. Μετὰ ταῦτα Ξενοφῶν μὲν ἔπραττε περὶ πλοίων, ὅπως ὅτι τάχιστα διαβαίεν εἰς τὴν Ἀσίαν. Ἐν δὲ τούτῳ ἀφικόμενος Ἀρίσταρχος ἐκ Βυζαντίου ἄρμοστής, ἔχων δύο τριήρεις, πεπεισμένος ὑπὸ Φαρναβάζου, τοῖς τε ναυκλήροις ἀπεῖπε μὴ διάγειν, ἐλθὼν τε ἐπὶ τὸ στράτευμα εἶπε τοῖς στρατιώταις μὴ περαιοῦσθαι εἰς τὴν Ἀσίαν. 13. Ὁ δὲ Ξενοφῶν ἔλεγεν, ὅτι “Ἀναξίβιος ἐκέλευσε, καὶ ἐμὲ πρὸς τοῦτο ἔπεμψεν ἐνθάδε.” Πάλιν δ' Ἀρίσταρχος ἔλεξεν· “Ἀναξίβιος μέντοι νῦν οὐκ

ἔστι ναύαρχος, ἐγὼ δὲ τῇδε ἄρμοστής· εἰ δέ τινα ὑμῶν λήψομαι ἐν τῇ θαλάττῃ, καταδύσω.” Ταῦτα εἰπὼν, ᾤχετό εἰς τὸ τεῖχος. 14. Τῇ δ' ὕστεραία μεταπέμπεται τοὺς στρατηγούς καὶ λοχαγούς τοῦ στρατεύματος. Ἦδη δὲ ὄντων πρὸς τῷ τείχει, ἐξαγγέλλει τις τῷ Ξενοφῶντι, ὅτι, εἰ εἰσεῖσι, συλληφθήσεται, καὶ ἡ αὐτοῦ τι πείσεται, ἡ καὶ Φαρναβάζω παραδοθήσεται. Ὁ δὲ, ἀκούσας ταῦτα, τοὺς μὲν προπέμπεται, αὐτὸς δ' εἶπεν ὅτι θῦσαί τι βούλοιτο. 15. Καὶ ἀπελθὼν ἐθύετο, εἰ προεῖεν αὐτῷ οἱ θεοὶ πειρᾶσθαι πρὸς Σεύθην ἄγειν τὸ στράτευμα· ἑώρα γὰρ οὔτε διαβαίνειν ἀσφαλὲς ὄν, τριήρεις ἔχοντος τοῦ κωλύσοιτος· οὔτ' εἰς Χερρόνησον ἔλθων κατακλεισθῆναι ἐβούλετο, καὶ τὸ στράτευμα ἐν [πολλῇ] σπάνει πάντων γενέσθαι· ἔνθα δὴ πείσεσθαι μὲν ἀνάγκη τῷ ἐκεῖ ἄρμοστῇ, τῶν δὲ ἐπιτηδείων οὐδ' ἔμελλεν ἔξειν τὸ στράτευμα.

16. Καὶ ὁ μὲν ἀμφὶ ταῦτα εἶχεν· οἱ δὲ στρατηγοὶ καὶ οἱ λοχαγοί, ἤκουτες παρὰ τοῦ Ἀριστάρχου, ἀπήγγελλον, ὅτι νῦν μὲν ἀπιέναι σφᾶς κελεύει, τῆς δειλῆς δὲ. ἤκειν· ἔνθα καὶ δῆλη μᾶλλον ἐδόκει εἶναι ἡ ἐπιβουλή. 17. Ὁ οὖν Ξενοφών, ἐπεὶ ἐδόκει τὰ ἱερὰ γενέσθαι καὶ ἑαυτῷ καὶ τῷ στρατεύματι ἀσφαλῶς πρὸς Σεύθην ἵναι, παραλαβὼν Πολυκράτην τὸν Ἀθηναῖον, λοχαγόν, καὶ παρὰ τῶν στρατηγῶν ἐκάστου ἄνδρα, (πλὴν παρὰ Νέωνος), ᾧ ἕκαστος ἐπίστευεν, ᾤχετο τῆς νυκτὸς ἐπὶ τὸ Σεύθου στράτευμα ἐξήκοντα στάδια. 18. Ἐπεὶ δ' ἐγγὺς ἦσαν αὐτοῦ, ἐπιτυγχάνει πυροῖς ἐρήμοις. Καὶ τὸ μὲν πρῶτον ᾤετο μετακεχωρηκέναι ποὶ τὸν Σεύθην. Ἐπεὶ δὲ βορύβου τε ἤσθητο, (καὶ, σημαινόντων ἀλλήλοις τῶν περὶ Σεύθην, κατέμαθεν, ὅτι τούτου ἕνεκα τὰ πυρὰ προκεκαυμένα εἶη τῷ Σεύθῃ πρὸ τῶν νυκτοφυλάκων, ὅπως οἱ μὲν φύλακες μὴ ὀρώντο ἐν τῷ σκότει ὄντες, μήθ' ὅπου εἶεν, οἱ δὲ προσιόντες μὴ λανθάνοιεν, ἀλλὰ διὰ τὸ φῶς καταφανεῖς εἶεν·) 19. ἐπεὶ δὲ ἤσθητο, προπέμπει τὸν ἑρμηνέα, ὃν ἐτύγχανεν ἔχων, καὶ εἰπεῖν κελεύει Σεύθῃ, ὅτι Ξενοφών παρείη, βουλόμενος συγγενέσθαι αὐτῷ. Οἱ δ' ἤρουντο, εἰ ὁ Ἀθηναῖος, ὁ ἀπὸ τοῦ στρατεύματος. 20. Ἐπειδὴ δ' ἔφη οὗτος εἶναι, ἀναπηδήσαντες ἐδίωκον· καὶ ὀλίγον ὕστερον παρήσαν πελταστ-

αὶ ὅσον διακόσιοι, καὶ παραλαβόντες Ξενοφῶντα καὶ τοὺς σὺν αὐτῷ, ἦγον πρὸς Σεύθη. 21. Ὁ δ' ἦν ἐν τύρσει μάλα φυλαττόμενος, καὶ ἵπποι περὶ αὐτὴν κύκλῳ ἐγκεχαλινωμένοι· διὰ γὰρ τὸν φόβον τὰς μὲν ἡμέρας ἐχίλου τοὺς ἵππους, τὰς δὲ νύκτας ἐγκεχαλινωμένων ἐφυλάττετο. 22. Ἐλέγετο γὰρ καὶ πρόσθεν Τήρης, ὁ τούτου πρόγονος, ἐν ταύτῃ τῇ χώρᾳ, πολὺ ἔχων στρατεύμα, ὑπὸ τούτων τῶν ἀνδρῶν πολλοὺς ἀπολέσαι, καὶ τὰ σκευοφόρα ἀφαιρεθῆναι· ἦσαν δ' οὗτοι Θυνοὶ, πάντων λεγόμενοι εἶναι, μάλιστα νυκτὸς, πολεμικώτατοι.

23. Ἐπεὶ δ' ἐγγὺς ἦσαν, ἐκέλευεν εἰσελθεῖν Ξενοφῶντα, ἔχοντα δύο, οὓς βούλοιτο. Ἐπειδὴ δὲ ἔνδον ἦσαν, ἡσπάζοντο μὲν πρῶτον ἀλλήλους, καὶ κατὰ τὸν Θράκιον νόμον κέρατα οἴνου προὔπινον· παρῆν δὲ καὶ Μηδοσάδης τῷ Σεύθῃ, ὅσπερ ἐπρέσβευεν αὐτῷ πάντοσε.

24. Ἐπειτα δὲ Ξενοφῶν ἤρχετο λέγειν. “Ἐπεμψας πρὸς ἐμὲ, ὦ Σεύθη, εἰς Χαλκηδόνα πρῶτον Μηδοσάδην τουτονί, δεόμενός μου, συμπροθυμηθῆναι διαβῆναι τὸ στρατεύμα ἐκ τῆς Ἀσίας, καὶ ὑπισχνούμενος, εἰ ταῦτα πράξαιμι, εὖ ποιήσῃ, ὥς ἔφη Μηδοσάδης οὐτοσί.”

25. Ταῦτα εἰπὼν, ἐπήρετο τὸν Μηδοσάδην, εἰ ἀληθῆ ταῦτ' εἶπεν. Ὁ δ' ἔφη. “Αὖθις ἦλθε Μηδοσάδης οὗτος, ἐπεὶ ἐγὼ διέβην πάλιν ἐπὶ τὸ στρατεύμα ἐκ Παρίου, ὑπισχνούμενος, εἰ ἄγοιμι τὸ στρατεύμα πρὸς σέ, τὰλλα τέ σοι φίλῳ χρήσεσθαι καὶ ἀδελφῷ, καὶ τὰ ἐπὶ θαλάττῃ μοι χωρία, ὧν σὺ κρατεῖς, ἔσεσθαι παρὰ σοῦ.”

26. Ἐπὶ τούτοις πάλιν ἐπήρετο Μηδοσάδην, εἰ ἔλεγε ταῦτα. Ὁ δὲ συνέφη καὶ ταῦτα. “Ἴθι νῦν,” ἔφη, “ἀφήγησαι τούτῳ, τί σοι ἀπεκρινάμην ἐν Χαλκηδόνι.”

27. “Πρῶτον ἀπεκρίνω, ὅτι τὸ στρατεύμα διαβήσοιτο εἰς Βυζάντιον, καὶ οὐδὲν τούτου ἕνεκα δέοι τελεῖν, οὔτε σοί, οὔτ' ἄλλῳ· αὐτός τ', ἐπεὶ διαβαίης, ἀπιέναι ἔφησθα· καὶ ἐγένετο οὕτως, ὥσπερ σὺ ἔλεγες.” 28. “Τί γὰρ ἔλεγον,” ἔφη, “ὅτε κατὰ Σηλυβρίαν ἀφίκου;”

“Οὐκ ἔφησθα οἷον τ' εἶναι, ἀλλ' εἰς Πέρινθον ἐλθόντας διαβαίνειν εἰς τὴν Ἀσίαν.” 29. “Νῦν τοίνυν,” ἔφη ὁ Ξενοφῶν, “πάρειμι καὶ ἐγὼ, καὶ οὗτος Φρυνίσκος, εἰς τῶν στρατηγῶν, καὶ Πολυκράτης οὗτος, εἰς τῶν λοχαγῶν· καὶ ἔξω εἰσὶν ἀπὸ τῶν στρατηγῶν ὁ πιστότατος

ἐκάστω, πλὴν Νέωνος τοῦ Λακωνικοῦ. 30. Εἰ οὖν βούλει πιστοτέραν εἶναι τὴν πρᾶξιν, καὶ ἐκείνους κάλεσον. Τὰ δὲ ὄπλα σὺ ἔλθων εἰπὲ, ὦ Πολύκρατες, ὅτι ἐγὼ κελεύω καταλιπεῖν· καὶ αὐτὸς ἐκεῖ καταλιπὼν τὴν μάχαιραν εἰσιθι.”

31. Ἀκούσας ταῦτα ὁ Σεύθης εἶπεν, ὅτι οὐδενὶ ἂν ἀπιστήσειεν Ἀθηναίων· καὶ γὰρ ὅτι συγγενεῖς εἰεν εἰδέναι, καὶ φίλους εὖνους ἔφη νομίζειν. Μετὰ ταῦτα δ' ἐπεὶ εἰσῆλθον, οὗς ἔδει, πρῶτον Ξενοφῶν ἐπήρετο Σεύθην, τί δέοιτο χρῆσθαι τῇ στρατιᾷ. 32. Ὁ δ' εἶπεν ὧδε· “Μαισάδης ἦν μοι πατήρ· ἐκείνου δ' ἦν ἀρχὴ Μελανδέπται, καὶ Θυνοί, καὶ Τρανύφαι. Ἐκ ταύτης οὖν τῆς χώρας, ἐπεὶ τὰ Ὀδρυσῶν πράγματα ἐνόσησεν, ἐκπεσὼν ὁ πατήρ, αὐτὸς μὲν θνήσκει νόσῳ· ἐγὼ δ' ἐξετράφην ὀρφανὸς παρὰ Μηδόκῳ τῷ νῦν βασιλεῖ. 33. Ἐπεὶ δὲ νεανίσκος ἐγενόμην, οὐκ ἐδυνάμην ζῆν εἰς ἀλλοτρίαν τράπεζαν ἀποβλέπων· καὶ ἐκαθεζόμεν ἐνδίφριος αὐτῷ ἱκέτης, δοῦναί μοι, ὅπόσους δυνατὸς εἴη, ἄνδρας, ὅπως καὶ τοὺς ἐκβαλόντας ἡμᾶς, εἴ τι δυνάμην, κακὸν ποιοίην, καὶ ζῶην, μὴ εἰς τὴν ἐκείνου τράπεζαν ἀποβλέπων, ὥσπερ κύων. 34. Ἐκ τούτου μοι δίδωσι τοὺς ἄνδρας καὶ τοὺς ἵππους, οὓς ὑμεῖς ὄψεσθε, ἐπειδὰν ἡμέρα γένηται. Καὶ νῦν ἐγὼ ζῶ τούτους ἔχων, ληϊζόμενος τὴν ἐμαυτοῦ πατρῴαν χώραν. Εἰ δέ μοι ὑμεῖς παραγένοισθε, οἶμαι ἂν σὺν τοῖς θεοῖς ῥαδίως ἀπολαβεῖν τὴν ἀρχήν. Ταῦτ' ἐστίν, ἃ ἐγὼ ὑμῶν δέομαι.”

35. “Τί οὖν ἂν,” ἔφη ὁ Ξενοφῶν, “σὺ δύναιο, εἰ ἔλθοιμεν, τῇ τε στρατιᾷ δίδόναι καὶ τοῖς λοχαγοῖς καὶ τοῖς στρατηγοῖς, λέξον· ἵνα οὗτοι ἀπάγγείλωσιν.” 36. Ὁ δὲ ὑπέσχετο τῷ μὲν στρατιώτῃ Κυζικηνόν, τῷ δὲ λοχαγῷ διμοιρίαν, τῷ δὲ στρατηγῷ τετραμοιρίαν· καὶ γῆν, ὅπόσῃν ἂν βούλωνται, καὶ ζεύγη, καὶ χωρίον ἐπὶ θαλάττῃ τετειχισμένον. 37. “Ἄν δ',” ἔφη ὁ Ξενοφῶν, “ταῦτα πειρώμενοι μὴ διαπράξωμεν, ἀλλὰ τις φόβος ὑπὸ Λακεδαιμονίων ᾗ, δέξῃ εἰς τὴν σαῦτου, ἂν τις βούληται ἀπιέναι πρὸς σέ;” 38. Ὁ δ' εἶπε· “Καὶ ἀδελφούς γε ποιήσομαι, καὶ ἐνδιφρίους, καὶ κοινωνοὺς ἀπάντων, ὧν ἂν δυνώμεθα κτήσασθαι. Σοὶ δ', ὦ Ξενοφῶν, καὶ θυγατέρα δώσω, καὶ εἴ τις σοί ἐστι θυγάτηρ,

ὠνήσομαι Θρακίῳ νόμῳ· καὶ Βισάνθην οἴκησιν δώσω, ὅπερ ἐμοὶ κάλλιστον χωρίον ἐστὶ τῶν ἐπὶ θαλάττῃ.”

CHAP. III.

Except Neon and his division, the Greeks agree to the terms of Seuthes. — They proceed to join him. — Xenophon's address in making Seuthes himself state to the Greeks the pay they were to receive. — Seuthes invites the Generals and Captains to an entertainment. — Arystas causes much mirth. — Certain native customs particularised. — After the entertainment, Seuthes persuades the officers to take the field before his opponents are apprised of his new alliance. — Accordingly they set out at midnight. — The enemy, being quite unprepared for their attack, offer no resistance. — A thousand prisoners, and much plunder, taken.

1. ἈΚΟΥΣΑΝΤΕΣ ταῦτα, καὶ δεξιὰς δόντες καὶ λαβόντες, ἀπήλαινον· καὶ πρὸ ἡμέρας ἐγένοντο ἐπὶ τῷ στρατοπέδῳ, καὶ ἀπήγγειλαν ἕκαστοι τοῖς πέμψασιν. 2. Ἐπεὶ δὲ ἡμέρα ἐγένετο, ὁ μὲν Ἀρίσταρχος πάλιν ἐκάλει τοὺς στρατηγούς καὶ λοχαγούς· τοῖς δ' ἔδοξε τὴν μὲν πρὸς Ἀρίσταρχον ὁδὸν ἑᾶσαι, τὸ δὲ στράτευμα συγκαλέσαι. Καὶ συνήλθον πάντες, πλην οἱ Νέωνος· οὗτοι δὲ ἀπείχον ὥς δέκα στάδια. 3. Ἐπεὶ δὲ συνήλθον, ἀναστὰς Ξενοφῶν εἶπε τάδε· “Ἄνδρες, διαπλεῖν μὲν, ἔνθα βουλόμεθα, Ἀρίσταρχος ὁδε, τριήρεις ἔχων, κωλύει· ὥστ' εἰς πλοῖα οὐκ ἀσφαλὲς ἐμβαίνειν· οὗτος δὲ ὁ αὐτὸς εἰς Χερρόνησον κελεύει βίᾳ διὰ τοῦ ἱεροῦ ὅρους πορεύεσθαι· ἦν δὲ, κρατήσαντες τούτου, ἐκείσε ἔλθωμεν, οὔτε πωλήσειν ἔτι φησὶν ὑμᾶς, ὥσπερ ἐν Βυζαντίῳ, οὔτε ἐξαπατήσεσθαι ἔτι ὑμᾶς, ἀλλὰ λήψεσθαι μισθὸν [μᾶλλον], οὔτε περιοφείσθαι ἔτι, ὥσπερ νυνὶ, ἐνδεομένους τῶν ἐπιτηδείων. 4. Οὗτος μὲν ταῦτα λέγει· Σεύθης δὲ φησιν, ἂν πρὸς ἐκείνους ἦτε, εὖ ποιήσειν ὑμᾶς. Νῦν οὖν σκέψασθε, πότερον ἐνθάδε μένοντες τοῦτο βουλευέσεσθε, ἢ εἰς τὰ ἐπιτήδεια ἐπανελθόντες. 5. Ἐμοὶ μὲν οὖν δοκεῖ, ἐπεὶ ἐνθάδε οὔτε ἀργύριον ἔχομεν, ὥστε ἀγοράζειν, οὔτε ἄνευ ἀργυρίου

ἑῷσι λαμβάνειν τὰ ἐπιτήδεια, ἐπανελθόντας εἰς τὰς κώμας, ὅθεν οἱ ἤττους ἑῷσι λαμβάνειν, ἐκεῖ ἔχοντας τὰ ἐπιτήδεια, καὶ ἀκούοντας, ὅ τι τις ὑμῶν δεῖται, αἰρεῖσθαι, ὅ τι ἂν ὑμῖν δοκῇ κράτιστον εἶναι. 6. Καὶ ὅτῳ," ἔφη, "ταῦτα δοκεῖ, ἀράτω τὴν χεῖρα." Ἀνέτειναν πάντες. "Ἀπιόντες τοίνυν," ἔφη, "συσκευάζεσθε, καὶ ἐπειδὰν παραγγείλη τις, ἔπεσθε τῷ ἡγουμένῳ."

7. Μετὰ τοῦτο Ξενοφῶν μὲν ἡγήτο, οἱ δ' εἵποντο. Νέων δὲ καὶ παρὰ Ἀριστάρχου ἄλλοι ἐπειθον ἀποτρέπεσθαι· οἱ δὲ οὐχ ὑπήκουον. Ἐπεὶ δὲ ὅσον τριάκοντα σταδίους προεληλύθεσαν, ἀπαντᾷ Σεύθης. Καὶ ὁ Ξενοφῶν ἰδὼν αὐτὸν, προσελάσαι ἐκέλευσεν, ὅπως ὅτι πλείστων ἀκούοντων εἴποι αὐτῷ, ἃ ἐδόκει συμφέρειν. 8. Ἐπεὶ δὲ προσήλθεν, εἶπεν ὁ Ξενοφῶν· "Ἡμεῖς πορευόμεθα, ὅπου μέλλει τὸ στράτευμα ἔξειν τροφήν· ἐκεῖ δὲ ἀκούοντες καὶ σοῦ καὶ τῶν τοῦ Λακωνικοῦ, αἰρησόμεθα, ἃ ἂν κράτιστα δοκῇ εἶναι. Ἦν οὖν ἡμῖν ἡγήσῃ, ὅπου πλείστα ἐστὶν ἐπιτήδεια, ὑπὸ σου νομιούμεν ἐξενίσθαι." 9. Καὶ ὁ Σεύθης εἶπεν· "Ἀλλὰ οἶδα κώμας πολλὰς ἀθρόας, καὶ πάντα ἐχούσας τὰ ἐπιτήδεια, ἀπεχούσας ἡμῶν, ὅσον διελθόντες ἂν ἡδέως ἀριστῶμεν." "Ἡγοῦ τοίνυν," ἔφη ὁ Ξενοφῶν. 10. Ἐπεὶ δὲ ἀφίκοντο εἰς αὐτὰς τῆς δέλλης, συνήλθον οἱ στρατιῶται, καὶ εἶπε Σεύθης τοιάδε· "Ἐγὼ, ὦ ἄνδρες, δέομαι ὑμῶν στρατεῦσθαι σὺν ἐμοί· καὶ ὑπισχνοῦμαι ὑμῖν τοῦ μηνὸς δώσειν Κυζικηνὸν, λοχαγοῖς τε καὶ στρατηγοῖς τὰ νομιζόμενα· ἔξω δὲ τούτων, τὸν ἄξιον τιμήσω· σῖτα δὲ καὶ ποτὰ, ὥσπερ καὶ νῦν, ἐκ τῆς χώρας λαμβάνοντες ἔχετε· ὅποσα δὲ ἂν ἀλίσκηται, ἀξιώσω αὐτὸς ἔχειν, ἵνα ταῦτα διατιθέμενος ὑμῖν τὸν μισθὸν πορίζω. 11. Καὶ τὰ μὲν φεύγοντα καὶ ἀποδιδράσκοντα ἡμεῖς ἱκανοὶ ἐσόμεθα διώκειν καὶ μαστεύειν· ἦν δέ τις ἀνθίστηται, σὺν ὑμῖν πειρασόμεθα χειροῦσθαι." 12. Ἐπήρετο Ξενοφῶν· "Πόσον δὲ ἀπὸ θαλάττης ἀξιώσεις συνέπεσθαί σοι τὸ στράτευμα;" Ὁ δ' ἀπεκρίνατο· "Οὐδαμῇ πλείον ἐπὶ τὰ ἡμερῶν, μείον δὲ πολλαχῇ."

13. Μετὰ ταῦτα ἐδίδδοτο λέγειν τῷ βουλομένῳ· καὶ ἔλεγον πολλοὶ κατὰ ταῦτα, ὅτι "παντὸς ἄξια λέγε Σεύθης"· χειμῶν γὰρ εἴη, καὶ οὔτε οἴκαδε ἀποπλεῖν τῷ

βουλομένῳ δυνατόν εἶη, διαγενέσθαι τε ἐν φιλίᾳ οὐχ οἷόν τ' εἶη, εἰ δέοι ὠνούμενους ζῆν· ἐν δὲ τῇ πολεμίᾳ διατρίβειν καὶ τρέφεσθαι ἀσφαλέστερον μετὰ Σεύθου, ἢ μόνους, ὄντων ἀγαθῶν τοσούτων· εἰ δὲ μισθὸν προσλήψοιντο, εὖρημα ἐδόκει εἶναι. 14. Ἐπὶ τούτοις εἶπε Ξενοφῶν· “Εἴ τις ἀντιλέγει, λεγέτω· εἰ δὲ μὴ, ἐπιψηφίζετε ταῦτα.” Ἐπεὶ δὲ οὐδείς ἀντέλεγεν, ἐπεψήφισαν, καὶ ἔδοξε ταῦτα. Εὐθύς δὲ Σεύθῃ εἶπεν, ὅτι συστρατεύσονται αὐτῷ.

15. Μετὰ τοῦτο οἱ μὲν ἄλλοι κατὰ τάξεις ἐσκήνησαν· στρατηγούς δὲ καὶ λοχαγούς ἐπὶ δεῖπνον Σεύθης ἐκάλεσε, πλησίον κώμην ἔχων. 16. Ἐπεὶ δ' ἐπὶ θύραις ἦσαν, ὡς ἐπὶ δεῖπνον ἰόντες, ἦν τις Ἡρακλείδης Μαρωνείτης· οὗτος προσιὼν ἐνὶ ἐκάστῳ, οὐστίνας ᾤετο ἔχειν τι δοῦναι Σεύθῃ, πρῶτον μὲν πρὸς Παριανούς τινας, (οἱ παρῆσαν φιλίαν διαπραξόμενοι πρὸς Μήδοκον, τὸν Ὀδρυσῶν βασιλέα, καὶ δῶρα ἄγοντες αὐτῷ τε καὶ τῇ γυναικί,) ἔλεγεν, ὅτι Μήδοκος μὲν ἄνω εἶη δώδεκα ἡμερῶν ἀπὸ θαλάττης ὁδόν· Σεύθης δὲ, ἐπειδὴ τὸ στράτευμα τοῦτο εἴληφεν, ἄρχων ἔσοιτο ἐπὶ θαλάττῃ. 17. “Γείτων οὖν ὦν, ἱκανώτατος ἔσται ὑμᾶς καὶ εὐ καὶ κακῶς ποιεῖν· ἦν οὖν σωφρονήτε, τούτῳ δώσετε, ὃ τι ἄγετε· καὶ ἄμεινον ὑμῖν διακείσεται, ἢ εἰαν Μηδόκῳ τῷ πρόσω οἰκοῦντι δῶτε.” 18. Τούτους μὲν οὕτως ἔπειθεν. Αὐτίς δὲ Τιμασίῳνι τῷ Δαρδανεῖ προσελθὼν, ἐπεὶ ἤκουεν αὐτῷ εἶναι καὶ ἐκπώματα καὶ ταπίδας βαρβαρικὰς, ἔλεγεν, ὅτι νομίζοιτο, ὅποτε ἐπὶ δεῖπνον καλέσαι Σεύθης, δωρεῖσθαι αὐτῷ τοὺς κληθέντας· οὗτος δ' ἦν μέγας ἐνθάδε γένηται, ἱκανὸς ἔσται σε καὶ οἰκαδὲ καταγαγεῖν, καὶ ἐνθάδε πλούσιον ποιῆσαι. 19. Τοιαῦτα προὔμνᾳτο, ἐκάστῳ προσιῶν. Προσελθὼν δὲ καὶ Ξενοφῶντι, ἔλεγε· “Σὺ καὶ πόλεως μεγίστης εἶ, καὶ παρὰ Σεύθῃ τὸ σὸν ὄνομα μέγιστόν ἐστι· καὶ ἐν τῇδε τῇ χώρᾳ ἴσως ἀξιώσεις καὶ τείχῃ λαμβάνειν, ὥσπερ καὶ ἄλλοι τῶν ὑμετέρων ἔλαβον, καὶ χώραν· ἀξίον οὖν σοι καὶ μεγαλοπρεπέστατα τιμῆσαι Σεύθην. 20. Εὐνους δέ σοι ὦν παραινῶ· εὐ οἶδα γάρ, ὅτι, ὅσῳ ἂν μείζω τούτων δωρήσῃ, τοσούτῳ μείζω ὑπὸ τούτου ἀγαθὰ πείσῃ.” Ἀκούων ταῦτα ὁ Ξενοφῶν ἠπόρει· οὐ γὰρ

μεθ' ἡμέραν μὲν γὰρ ἐν ταῖς πορείαις ἡγεῖται τοῦ στρατεύματος, ὅποιον ἀεὶ πρὸς τὴν χώραν συμφέρει, ἐάν τε ὀπλιτικὸν, ἐάν τε πελταστικὸν, ἐάν τε ἵππικον· νύκτωρ δὲ νόμος τοῖς Ἑλλησὶν ἐστὶν ἡγεῖσθαι τὸ βραδύτατον· 38. οὕτω γὰρ ἡκιστα διασπᾶται τὰ στρατεύματα, καὶ ἡκιστα λανθάνουσιν ἀποδιδράσκοντες ἀλλήλους· οἱ δὲ διασπασθέντες πολλάκις καὶ περιπίπτουσιν ἀλλήλοις, καὶ ἀγνοοῦντες κακῶς ποιοῦσι καὶ πάσχουσιν.” 39. Εἶπεν οὖν Σεύθης· “Ὁρθῶς τε λέγετε, καὶ τῷ νόμῳ τῷ ὑμετέρῳ πείσομαι. Καὶ ὑμῖν μὲν ἡγεμόνας δώσω, τῶν πρεσβυτάτων τοὺς ἐμπειροτάτους τῆς χώρας, αὐτοὺς δ' ἐφέψομαι τελευταῖος, τοὺς ἵππους ἔχων· ταχὺ γὰρ πρῶτος, ἂν δέῃ, παρέσομαι.” Σύνθημα δ' εἶπον “Ἀθηναίαν” κατὰ τὴν συγγένειαν. Ταῦτ' εἰπόντες ἀνεπαύοντο.

40. Ἦνίκα δ' ἦν ἀμφὶ μέσας νύκτας, παρὴν Σεύθης, ἔχων τοὺς ἱππέας τεθωρακισμένους, καὶ τοὺς πελταστας σὺν τοῖς ὅπλοις. Καὶ ἐπεὶ παρέδωκε τοὺς ἡγεμόνας, οἱ μὲν ὀπλῖται ἡγούντο, οἱ δὲ πελτασταὶ εἶποντο, οἱ δὲ ἱππεῖς ὠπισθοφυλάκουν. 41. Ἐπεὶ δὲ ἡμέρα ἦν, ὁ Σεύθης παρήλαυνεν εἰς τὸ πρόσθεν, καὶ ἐπήνεσε τὸν Ἑλληνικὸν νόμον· πολλάκις γὰρ ἔφη νύκτωρ αὐτοὺς, καὶ σὺν ὀλίγοις πορευόμενος, ἀποσπασθῆναι σὺν τοῖς ἵπποις ἀπὸ τῶν πεζῶν· “νῦν δὲ, ὥσπερ δεῖ, ἀθρόοι πάντες ἅμα τῇ ἡμέρᾳ φαινόμεθα. Ἄλλ' ὑμεῖς μὲν περιμένετε αὐτοῦ, καὶ ἀναπαύεσθε· ἐγὼ δὲ σκεψάμενός τι ἥξω.” 42. Ταῦτ' εἰπὼν ἤλαυνε δι' ὄρους ὁδὸν τινα λαβών. Ἐπεὶ δ' ἀφίκετο εἰς χιόνα πολλήν, ἐσκέφατο ἐν τῇ ὁδῷ, εἰ εἴη ἵχνη ἀνθρώπων ἢ προηγούμενα, ἢ ἐναντία. Ἐπεὶ δὲ ἀτριβῇ ἑώρα τὴν ὁδόν, ἦκε ταχὺ πάλιν, καὶ ἔλεγε· 43. “Καλῶς, ὦ ἄνδρες, ἔσται, ἐάν θεὸς θέλῃ· τοὺς γὰρ ἀνθρώπους λήσομεν ἐπιπεσόντες. Ἄλλ' ἐγὼ μὲν ἡγήσομαι τοῖς ἵπποις, ὅπως, ἂν τινα ἴδωμεν, μὴ διαφυγῶν σημήνῃ τοῖς πολεμίοις· ὑμεῖς δ' ἔπεσθε· κἂν λειφθῇτε, τῷ στίβῳ τῶν ἵππων ἔπεσθε· ὑπερβάντες δὲ τὰ ὄρη ἥξομεν εἰς τὰς κώμας πολλάς τε καὶ εὐδαίμονας.”

44. Ἦνίκα δὲ ἦν μέσον ἡμέρας, ἤδη τε ἦν ἐπὶ τοῖς ἴσθμοις, καὶ κατιδὼν τὰς κώμας, ἦκεν ἐλαύνων πρὸς τοὺς

ὀπλίτας, καὶ ἔλεγεν· “Ἀφήσω ἤδη καταθεῖν τοὺς μὲν ἱππέας εἰς τὸ πεδίου, τοὺς δὲ πελταστὰς ἐπὶ τὰς κώμας. Ἄλλ’ ἐπесθε, ὡς ἂν δύνησθε τάχιστα, ὅπως, ἂν τις ὑφιστήται, ἀλέξῃσθε.” 45. Ἀκούσας ταῦτα ὁ Ξενοφῶν κατέβη ἀπὸ τοῦ ἵππου. Καὶ ὃς ἤρετο· “Τί καταβαίνεις, ἐπεὶ σπεύδειν δεῖ;” “Οἶδα,” ἔφη, “ὅτι οὐκ ἐμοῦ μόνου δέη· οἱ δ’ ὀπλῖται θάπτον δραμοῦνται καὶ ἥδιον, ἂν καὶ ἐγὼ πεζὸς ἡγῶμαι.”

46. Μετὰ ταῦτα ὄχρετο, καὶ Τιμασίῳ μετ’ αὐτοῦ ἔχων ἱππέας ὡς τετταράκοντα τῶν Ἑλλήνων. Ξενοφῶν δὲ παρηγγύησε τοὺς εἰς τριάκοντα ἔτη παριέναι ἀπὸ τῶν λόχων εὐζώνους. Καὶ αὐτὸς μὲν ἐτρόχαζε, τούτους ἔχων· Κλεάνωρ δὲ ἡγεῖτο τῶν ἄλλων Ἑλλήνων. 47. Ἐπεὶ δ’ ἐν ταῖς κώμας ἦσαν, Σεύθης, ἔχων ὅσον πεντήκοντα ἱππέας, προσελάσας εἶπε· “Τάδε δὴ, ὦ Ξενοφῶν, ἃ σὺ ἔλεγες· ἔχονται οἱ ἄνθρωποι· ἀλλὰ γὰρ οἱ ἱππεῖς ἔρημοι οἴχονται μοι, ἄλλος ἀλλαγῇ διώκων· καὶ δέδοικα, μὴ συστάντες ἄθροοι πονεῖν τι ἐργάσωνται οἱ πολέμιοι. Δεῖ δὲ καὶ ἐν ταῖς κώμας καταμένειν τινὰς ἡμῶν· μεστὰι γὰρ εἰσιν ἀνθρώπων.” 48. “Ἄλλ’ ἐγὼ μὲν,” ἔφη ὁ Ξενοφῶν, “σὺν οἷς ἔχω, τὰ ἄκρα καταλήφομαι· σὺ δὲ Κλεάνωρα κέλευε διὰ τοῦ πεδίου παρατείνειν τὴν φάλαγγα παρὰ τὰς κώμας.” Ἐπεὶ δὲ ταῦτα ἐποίησαν, συνηλίσθησαν ἀνδράποδα μὲν ὡς χίλια, βόες δὲ δισχιλίοι, καὶ ἄλλα πρόβατα μύρια. Καὶ τότε μὲν αὐτοῦ ἠλίσθησαν.

CHAP. IV.

Seuthes burns the villages of his opponents. — Severe cold. — Description of Thracian dress in winter time. — The Greeks take shelter in houses. — The Thracians pretend to be anxious to make a truce. — At night they attack the Greeks. — They are repulsed by Seuthes.

1. Τῇ δ’ ὑστεραίᾳ κατακαύσας ὁ Σεύθης τὰς κώμας παντελῶς, καὶ οὐδεμίαν οἰκίαν λιπὼν, (ὅπως φόβον ἐνθελὴ καὶ τοῖς ἄλλοις, οἷα πείσονται, ἂν μὴ πείθωνται.)

ἀπῆει πάλιν. 2. Καὶ τὴν μὲν λείαν ἀπέπεμψε διατίθεσθαι Ἑρακλείδην εἰς Πέρινθον, ὅπως μισθὸς γένηται τοῖς στρατιώταις· αὐτὸς δὲ καὶ οἱ Ἕλληνες ἐστρατοπεδεύσαντο ἀνὰ τὸ Θυνῶν πεδίον. Οἱ δ' ἐκλιπόντες ἔφευγον εἰς τὰ ὄρη.

3. Ἦν δὲ χιών πολλή, καὶ ψῦχος οὕτως, ὥστε τὸ ὕδωρ, ὃ ἐφέροντο ἐπὶ δεῖπνον, ἐπήγνυτο, καὶ ὁ οἶνος ὁ ἐν τοῖς ἀγγείοις, καὶ τῶν Ἑλλήνων πολλῶν καὶ ῥῖνες ἀπεκαίοντο καὶ ὤτα. 4. Καὶ τότε δῆλον ἐγένετο, οὐ ἔνεκα οἱ Θράκες τὰς ἀλωπεκίδας ἐπὶ ταῖς κεφαλαῖς φοροῦσι καὶ τοῖς ὤσι, καὶ χιτῶνας οὐ μόνον περὶ τοῖς στέρνοις, ἀλλὰ καὶ περὶ τοῖς μηροῖς· καὶ ζειράς μέχρι τῶν ποδῶν ἐπὶ τῶν ἵππων ἔχουσιν, ἀλλ' οὐ χλαμύδας. 5. Ἀφιεῖς δὲ τῶν αἰχμαλῶτων ὁ Σεύθης εἰς τὰ ὄρη, ἔλεγεν, ὅτι, εἰ μὴ καταβήσονται καὶ πείσονται, ὅτι κατακαύσει καὶ τούτων τὰς κώμας καὶ τὸν σῖτον, καὶ ἀπολούνται τῇ λιμῇ. Ἐκ τούτου κατέβαινον καὶ γυναῖκες καὶ παῖδες καὶ πρεσβύτεροι· οἱ δὲ νεώτεροι ἐν ταῖς ὑπὸ τὸ ὄρος κώμας ἠυλίζοντο. 6. Καὶ ὁ Σεύθης καταμαθὼν, ἐκέλευσε τὸν Ξενοφῶντα τῶν ὀπλιτῶν τοὺς νεωτάτους λαβόντα συνεπισπένεσθαι. Καὶ ἀναστάντες τῆς νυκτὸς ἅμα τῇ ἡμέρᾳ παρήσαν ἐπὶ τὰς κώμας· καὶ οἱ μὲν πλείστοι ἐξέφυγον· (πλησίον γὰρ ἦν τὸ ὄρος). ὅσους δὲ ἔλαβε, κατηκόντισεν ἀφειδῶς Σεύθης.

7. Ἐπισθένης δὲ ἦν τις, Ὀλύνθιος, παιδεραστής, ὃς ἰδὼν καλὸν παῖδα ἡβάσκοντα ἄρτι, πέλην ἔχοντα, μέλλοντα ἀποθνήσκειν, προσδραμὼν Ξενοφῶντα ἰκέτευσε βοηθῆσαι παιδί καλῷ. 8. Καὶ ὃς, προσελθὼν τῷ Σεύθῃ, δεῖται μὴ ἀποκτείνειν τὸν παῖδα· καὶ τοῦ Ἐπισθένους διηγεῖται τὸν τρόπον, καὶ ὅτι λόχον ποτὲ συνελέξατο, σκοπῶν οὐδὲν ἄλλο, ἢ εἴ τινες εἰεν καλοί· καὶ μετὰ τούτων ἦν ἀνὴρ ἀγαθός. 9. Ὁ δὲ Σεύθης ἤρετο· “Ἡ καὶ ἐθέλεις ἂν, ὦ Ἐπίσθενης, ὑπὲρ τούτου ἀποθανεῖν;” Ὁ δ' ἐπανατείνας τὸν τράχηλον· “Παῖε,” εἶπεν, “εἰ κελεύει ὁ παῖς, καὶ μέλλει χάριν εἶδέναι.” 10. Ἐπήρετο ὁ Σεύθης τὸν παῖδα, εἰ παίσειεν αὐτὸν ἀντὶ ἐκείνου. Οὐκ εἶα ὁ παῖς, ἀλλ' ἰκέτῃς μηδὲ ἕτερον κατακαίνειν. Ἐνταῦθα δὲ ὁ Ἐπισθένης, περιλαβὼν τὸν παῖδα, εἶπεν· “Ὡρα σοι, ὦ Σεύθη, περὶ τούτου μοι

διαμάχεσθαι· οὐ γὰρ μεθήσω τὸν παῖδα.” 11. Ὁ δὲ Σεύθης γελῶν ταῦτα μὲν εἶα· ἔδοξε δ’ αὐτῷ αὐτοῦ αὐλισθῆναι, ἵνα μὴ ἐκ τούτων τῶν κωμῶν οἱ ἐπὶ τοῦ ὄρους τρέφοντο. Καὶ αὐτὸς μὲν ἐν τῷ πεδίῳ ὑποκαταβάς ἐσκῆνον· Ξενοφῶν δὲ, ἔχων τοὺς ἐπιλέκτους, ἐν τῇ ὑπὸ τὸ ὄρος ἀνωτάτῳ κώμῃ· καὶ οἱ ἄλλοι Ἕλληνες ἐν τοῖς ὀρεινοῖς καλουμένοις Θραξὶ πλησίον κατεσκήνησαν.

12. Ἐκ τούτου ἡμέραι οὐ πολλαὶ διетρίβοντο, καὶ οἱ ἐκ τοῦ ὄρους Θρᾶκες, καταβαίνοντες πρὸς τὸν Σεύθην, περὶ ὁμήρων καὶ σπονδῶν διεπράττοντο. Καὶ Ξενοφῶν ἐλθὼν ἔλεγε τῷ Σεύθῃ, ὅτι ἐν πονηροῖς τόποις σκηπῶεν, καὶ πλησίον εἶεν οἱ πολέμιοι· ἥδιον δ’ ἂν ἔξω αὐλίσσῃσθαι ἔφη ἐν ἐχυροῖς ἂν χωρίοις μᾶλλον, ἢ ἐν τοῖς στεγνοῖς, ὥστε ἀπολεσθαι. 13. Ὁ δὲ θαρρύν ἐκέλευε, καὶ ἔδειξεν ὁμήρους παρόντας αὐτῷ. Ἐδέοντο δὲ καὶ τοῦ Ξενοφῶντος καταβαίνοντές τινες τῶν ἐκ τοῦ ὄρους συμπρᾶξαι σφίσι τὰς σπονδάς. Ὁ δ’ ὡμολόγει, καὶ θαρρύν ἐκέλευε, καὶ ἡγγυᾶτο μηδὲν αὐτοὺς κακὸν πέσεσθαι πειθομένους Σεύθῃ. Οἱ δ’ ἄρα ταῦτ’ ἔλεγον κατασκοπῆς ἕνεκα.

14. Ταῦτα μὲν τῆς ἡμέρας ἐγένετο· εἰς δὲ τὴν ἐπιούσαν νύκτα ἐπιτίθενται ἐλθόντες ἐκ τοῦ ὄρους οἱ Θυνοί. Καὶ ἡγεμὼν μὲν ἦν ὁ δεσπότης ἐκάστης τῆς οἰκίας· χαλεπὸν γὰρ ἦν ἄλλῃ τὰς οἰκίας, σκότους ὄντος, ἀνευρίσκειν ἐν ταῖς κώμας· καὶ γὰρ αἱ οἰκίαι κύκλῳ περιεσταύρωντο μεγάλοις σταυροῖς τῶν προβάτων ἕνεκα. 15. Ἐπεὶ δ’ ἐγένοντο κατὰ τὰς θύρας ἐκάστου τοῦ οἰκήματος, οἱ μὲν εἰσηκόντιζον, οἱ δὲ τοῖς σκυτάλοις ἔβαλλον, ἃ ἔχειν ἔφασαν ὡς ἀποκόφοντες τῶν δοράτων τὰς λόγχας· οἱ δὲ ἐνεπύμπρασαν· καὶ Ξενοφῶντα ὀνομαστὶ καλοῦντες, ἐξίοντα ἐκέλευον ἀποθνήσκειν, ἢ αὐτοῦ ἔφασαν κατακαυθῆσεσθαι αὐτόν.

16. Καὶ ἤδη τε διὰ τοῦ ὀρόφου ἐφαίνετο πῦρ, καὶ ἐντεθωρακισμένοι οἱ περὶ Ξενοφῶντα ἐνδον ἦσαν, ἀσπίδας καὶ μαχαίρας καὶ κράνη ἔχοντες. Καὶ Σιλανὸς Μακρόστιος, ἐτῶν ὀκτωκαίδεκα ὢν, σημαίνει τῇ σάλπιγγι· καὶ εὐθὺς ἐκπηδῶσιν ἐσπασμένοι τὰ ξίφη καὶ οἱ ἐκ τῶν ἄλλων σκηνωμάτων. 17. Οἱ δὲ Θρᾶκες φεύγουσιν,

ὥσπερ δὴ τρόπος αὐτοῖς, ὀπισθεν περιβαλλόμενοι τὰς πέλτας· καὶ αὐτῶν ὑπεραλλομένων τοὺς σταυροὺς ἐλήφθησάν τινες κρεμασθέντες, ἐνισχομένων τῶν πελτῶν ἐν τοῖς σταυροῖς· οἱ δὲ καὶ ἀπέθανον, διαμαρτύντες τῶν ἐξόδων· οἱ δ' Ἕλληνες ἐδίδωκον ἔξω τῆς κώμης. 18. Τῶν τε Θυνῶν ὑποστραφέντες τινὲς ἐν τῷ σκότει, τοὺς παραπετρέχοντας παρ' οἰκίαν καιομένην ἠκόντιζον εἰς τὸ φῶς ἐκ τοῦ σκοτους· καὶ ἔτρωσαν Ἱερώνυμόν τε καὶ Ἐνδοίαν τὸν λοχαγόν, καὶ Θεαγένην δὲ Λοκρὸν τὸν λοχαγόν· ἀπέθανε δὲ οὐδεὶς· κατεκαύθη μέντοι καὶ ἐσθῆς τινων καὶ σκεύη. 19. Σεύθης δὲ ἦκε βοηθήσων σὺν ἐππὰ ἵππευσι τοῖς πρώτοις, καὶ τὸν σαλπυγκτὴν ἔχων τὸν Θράκιον. Καὶ ἐπεὶπερ ἦσθετο, ὅσον περ χρόνον ἐβοήθει, τοσοῦτον καὶ τὸ κέρας ἐφθέγγετο αὐτῷ· ὥστε καὶ τοῦτο φόβον συμπαρέειχε τοῖς πολεμίοις. Ἐπεὶ δ' ἦλθεν, ἐδεξιούτό τε καὶ ἔλεγεν, ὅτι οἴοιτο τεθνεώτας πολλοὺς εὐρήσειν.

20. Ἐκ τούτου ὁ Ξενοφῶν δεῖται τοὺς ὁμήρους τε αὐτῷ παραδοῦναι, καὶ ἐπὶ τὸ ὄρος, εἰ βούλεται, συστρατεύεσθαι· εἰ δὲ μὴ, αὐτὸν ἑᾶσαι. 21. Τῇ οὖν ὑστεραίᾳ παραδίδωσιν ὁ Σεύθης τοὺς ὁμήρους, πρεσβυτέρους ἀνδρας, τοὺς κρατίστους, ὡς ἔφασαν, τῶν ὀρειῶν· καὶ αὐτὸς ἔρχεται σὺν τῇ δυνάμει. Ἦδη δ' εἶχε καὶ τριπλασίαν δύναμιν ὁ Σεύθης· ἐκ γὰρ τῶν Ὀδρυσῶν, ἀκούοντες ἃ πράττει ὁ Σεύθης, πολλοὶ κατέβαινον συστρατεύσόμενοι. 22. Οἱ δὲ Θυνοὶ, ἐπεὶ εἶδον ἀπὸ τοῦ ὄρους πολλοὺς μὲν ὀπλίτας, πολλοὺς δὲ πελταστας, πολλοὺς δὲ ἵππεας, καταβάντες ἰκέτευον σπείσασθαι· καὶ πάντα ὡμολόγουν ποιήσιν, καὶ τὰ πιστὰ λαμβάνειν ἐκέλευον. 23. Ὁ δὲ Σεύθης, καλέσας τὸν Ξενοφῶντα, ἐπεδείκνυνεν, ἃ λέγοιεν· καὶ οὐκ ἂν ἔφη σπείσασθαι, εἰ Ξενοφῶν βούλοιτο πιμωρῆσασθαι αὐτοὺς τῆς ἐπιθέσεως. 24. Ὁ δ' εἶπεν· “Ἄλλ' ἔγωγε ἱκανὴν νομίζω καὶ νῦν δίκην ἔχειν, εἰ οὔτοι δοῦλοι ἔσονται αὐτ' ἐλευθέρων” συμβουλεύειν μέντοι ἔφη αὐτῷ, τὸ λοιπὸν ὁμήρους λαμβάνειν τοὺς δυνατωτάτους κακὸν τι ποιεῖν, τοὺς δὲ γέροντας οἴκοι ἑᾶν. Οἱ μὲν οὖν ταύτῃ πάντες δὴ προσωμολόγουν.

CHAP. V.

The Greeks enter the Delta. — They obtain only a part of their pay. — Knavery of Heracleides. — He quarrels with Xenophon, and tries to injure him with Seuthes, but cannot. — The Greeks are persuaded to assist Seuthes still further. — Thracian wreckers. — No pay being forthcoming, the soldiers are exasperated against Xenophon. — On his seeking an interview, Seuthes pretends not to have time to see him.

1. ὙΠΕΡΒΑΛΛΟΤΣΙ δὲ πρὸς τοὺς ὑπὲρ Βυζαντίου Θράκας, εἰς τὸ Δέλτα καλούμενον· αὕτη δ' ἦν οὐκέτι ἀρχὴ Μαισάδου, ἀλλὰ Τήρου τοῦ Ὀδρυσοῦ, ἀρχαίου τινός. 2. Καὶ ὁ Ἡρακλείδης ἐνταῦθα ἔχων τὴν τιμὴν τῆς λείας παρήν. Καὶ Σεύθης, ἐξαγαγὼν ζεύγη ἡμιονικὰ τρία, (οὐ γὰρ ἦν πλείω) τὰ δ' ἄλλα βοϊκὰ, καλέσας Ξενοφῶντα ἐκέλευσε λαβεῖν, τὰ δ' ἄλλα διανεῖμαι τοῖς στρατηγοῖς καὶ λοχαγοῖς. 3. Ξενοφῶν δὲ τὰδ' εἶπεν· “Ἐμοὶ μὲν τοίνυν ἀρκεῖ καὶ αὐτὶς λαβεῖν· τοῖς δὲ τοῖς στρατηγοῖς δωροῦ, οἳ σὺν ἑμοὶ ἡκολούθησαν, καὶ λοχαγοῖς.” 4. Καὶ τῶν ζευγῶν λαμβάνει ἐν μὲν Τιμασιῶν ὁ Δαρδανεύς, ἐν δὲ Κλεάνωρ ὁ Ὀρχομένιος, ἐν δὲ Φρυνίσκος ὁ Ἀχαιοός· τὰ δὲ βοϊκὰ ζεύγη τοῖς λοχαγοῖς κατεμερίσθη. Τὸν δὲ μισθὸν ἀποδίδωσιν, ἐξεληλυθὸς ἤδη τοῦ μηνὸς, ἕκκοσι μόνον ἡμερῶν· ὁ γὰρ Ἡρακλείδης ἔλεγεν, ὅτι οὐ πλείον ἐμπολήσαι. 5. Ὁ οὖν Ξενοφῶν ἀχθεσθεὶς εἶπε· “Δοκεῖς μοι, ὦ Ἡρακλεῖδη, οὐχ ὥς δεῖ κήδεσθαι Σεύθου· εἰ γὰρ ἐκῆδου, ἦκας ἂν πλήρη φέρων τὸν μισθόν, καὶ προσδανεισάμενος, εἰ μὴ γ' ἄλλως ἐδύνω, καὶ ἀποδόμενος τὰ σαυτοῦ ἱμάτια.”

6. Ἐντεῦθεν ὁ Ἡρακλείδης ἠχθέσθη τε, καὶ ἔδεισε μὴ ἐκ τῆς Σεύθου φιλίας ἐκβληθεῖν· καὶ ὅ τι ἐδύνατο ἀπὸ ταύτης τῆς ἡμέρας Ξενοφῶντα διέβαλλε πρὸς Σεύθην. 7. Οἱ μὲν δὴ στρατιῶται Ξενοφῶντι ἐνεκάλουν, ὅτι οὐκ εἶχον τὸν μισθόν· Σεύθης δὲ ἠχθετο αὐτῷ, ὅτι ἐντόνως τοῖς στρατιώταις ἀπῆτει τὸν μισθόν. 8. Καὶ τέως μὲν αἰεὶ ἐμέμνητο, ὥς, ἐπειδὰν ἐπὶ θάλατταν ἀπελθῇ, παραδώσοι αὐτῷ Βισάνθην, καὶ Γάνον, καὶ Νέον

τείχος· ἀπὸ δὲ τούτου τοῦ χρόνου οὐδενὸς ἔτι τούτων ἐμέμνητο. Ὁ μὲν γὰρ Ἡρακλείδης καὶ τοῦτο διαβεβλήκει, ὥς οὐκ ἀσφαλὲς εἴη, τείχη παραδιδόναι ἀνδρὶ δύναμιν ἔχοντι.

9. Ἐκ τούτου ὁ μὲν Ξενοφῶν ἐβουλεύετο, τί χρὴ ποιεῖν περὶ τοῦ ἔτι ἄνω στρατευσθαι· ὁ δ' Ἡρακλείδης, εἰσαγαγὼν τοὺς ἄλλους στρατηγούς πρὸς Σεύθην, λέγειν τε ἐκέλευεν αὐτοὺς, ὅτι οὐδὲν ἂν ἦττον σφεῖς ἀγάγοιεν τὴν στρατιάν, ἢ Ξενοφῶν, τὸν τε μισθὸν ὑπισχνεῖτο αὐτοῖς ἐντὸς ὀλίγων ἡμερῶν ἐκπλεων παρέσσεσθαι δυοῶν μηνῶν· συστρατεῦσθαί τε ἐκέλευε. 10. Καὶ ὁ Τιμασίων εἶπεν· “Ἐγὼ μὲν τοίνυν, οὐδ' ἂν πέντε μηνῶν μισθὸς μέλλῃ εἶναι, στρατευσαιμὴν ἂν ἄνευ Ξενοφώντος.” Καὶ ὁ Φρυνίσκος καὶ Κλεάνωρ συνωμολόγουν Τιμασίῳ.

11. Ἐντεῦθεν Σεύθης ἐλοιδόρει τὸν Ἡρακλείδην, ὅτι οὐ παρακαλεῖ καὶ Ξενοφῶντα. Ἐκ δὲ τούτου παρακαλοῦσιν αὐτὸν μόνον. Ὁ δὲ γνούς τοῦ Ἡρακλείδου τὴν πανουργίαν, ὅτι βούλοιο αὐτὸν διαβάλλειν πρὸς τοὺς ἄλλους στρατηγούς, παρέρχεται λαβὼν τοὺς τε στρατηγούς πάντας καὶ τοὺς λοχαγούς. 12. Καὶ ἐπεὶ πάντες ἐπείσθησαν, συνεστρατεύοντο, καὶ ἀφικνοῦνται, ἐν δεξιᾷ ἔχοντες τὸν Πόντον, διὰ τῶν Μελινοφάγων καλουμένων Θρακῶν, εἰς τὸν Σαλμυδησόν. Ἐνθα τῶν εἰς τὸν Πόντον πλεουσῶν νηῶν πολλαὶ ὀκέλλουσι καὶ ἐκπίπτουσι· τέναγος γάρ ἐστιν ἐπὶ πάμπῳ τῆς θαλάττης. 13. Καὶ οἱ Θρᾶκες οἱ κατὰ ταῦτα οἰκοῦντες, στήλας ὀρισάμενοι, τὰ καθ' αὐτοὺς ἕκαστοι ἐκπίπτοντα ληΐζονται· τέως δ' ἐλέγοντο, πρὶν ὀρίσασθαι, ἀρπάζοντες πολλοὶ ὑπ' ἀλλήλων ἀποθνήσκεν. 14. Ἐνταῦθα εὐρίσκοντο πολλὰ μὲν κλίνας, πολλὰ δὲ κιβώτια, πολλὰ δὲ βίβλοι, καὶ τᾶλλα πολλὰ, ὅσα ἐν ξυλίνοις τεύχεσι ναύκληροι ἄγουσιν. Ἐντεῦθεν, ταῦτα καταστρεψάμενοι, ἀπῆσαν πάλιν. 15. Ἐνθα δὴ Σεύθης εἶχε στράτευμα ἤδη πλέον τοῦ Ἑλληνικοῦ· ἔκ τε γὰρ Ὀδρυσῶν πολὺ ἔτι πλείους καταβεβήκεσαν, καὶ οἱ αἰὲ πειθόμενοι συνεστρατεύοντο. Κατηλυίσθησαν δὲ ἐν τῷ πεδίῳ ὑπὲρ Σηλυβρίας, ὅσον πεντήκοντα σταδίου ἀπέχοντες τῆς θαλάττης. 16. Καὶ μισθὸς μὲν οὐδεὶς πω

ἐφαίνετο· πρὸς δὲ τὸν Ξενοφῶντα οἱ τε στρατιῶται πάνυ χαλεπῶς εἶχον, ὃ τε Σεύθης οὐκέτι οἰκέως διέκειτο, ἀλλ' ὅποτε συγγενέσθαι αὐτῷ βουλόμενος ἔλθοι, πολλὰ ἤδη ἀσχολίαι ἐφαίνοντο.

CHAP. VI.

Charminus and Polyneicus come to assume the command of the army. — Heracleides tries to persuade Seuthes that the present is a good opportunity to get rid of his allies. — Interview between Seuthes and the Lacedæmonian commissioners. — The latter are introduced to the army. — An Arcadian taxes Xenophon with having enriched himself at the expense of his comrades. — Xenophon powerfully and successfully defends himself. — His cause is espoused by Charminus. — Eurylochus begs the Lacedæmonians to make Seuthes give them their pay. — Polycrates suggests that they seize Heracleides. — Sudden departure of Seuthes and Heracleides. — Seuthes attempts to negotiate with Xenophon. — Xenophon, sacrificing to ascertain what course he should pursue, finds it declared by the omens that it would be better for him to depart with the army.

1. ἘΝ δὲ τούτῳ τῷ χρόνῳ, σχεδὸν ἤδη δύο μηνῶν ὄντων, ἀφικνοῦνται Χαρμῖνός τε ὁ Λάκων καὶ Πολύναικος παρὰ Θίμβρωνος, καὶ λέγουσιν, ὅτι Λακεδαιμόνιοις δοκεῖ στρατεύεσθαι ὡς ἐπὶ Τισσαφέρην, καὶ Θίμβρων ἐκπέπλευκεν ὡς πολεμήσων, καὶ δεῖται ταύτης τῆς στρατιᾶς, καὶ λέγει, ὅτι δαρεικὸς ἐκάστω ἔσται μισθὸς τοῦ μηνὸς, καὶ τοῖς λοχαγοῖς διμοιρία, καὶ τοῖς στρατηγοῖς τετραμοιρία. 2. Ἐπεὶ δ' ἦλθον οἱ Λακεδαιμόνιοι, εὐθὺς ὁ Ἡρακλείδης, πυθόμενος ὅτι ἐπὶ τὸ στράτευμα ἤκουσι, λέγει τῷ Σεύθῃ, ὅτι κάλλιστον γεγένηται· “Οἱ μὲν γὰρ Λακεδαιμόνιοι δέονται τοῦ στρατεύματος, σὺ δὲ οὐκ ἔτι δέῃ· ἀποδιδούς δὲ τὸ στράτευμα αὐτοῖς χαριεῖ, σὲ δὲ οὐκ ἔτι ἀπαιτήσονται τὸν μισθόν, ἀλλ' ἀπαλλάξονται ἐκ τῆς χώρας.”

3. Ἀκούσας ταῦτα ὁ Σεύθης κελεύει παράγειν· καὶ ἐπεὶ εἶπον, ὅτι ἐπὶ τὸ στράτευμα ἤκουσι, λέγει, ὅτι τὸ στράτευμα ἀποδίδωσι, φίλος τε καὶ σύμμαχος βούλεται εἶναι, καλεῖ τε αὐτοὺς ἐπὶ ξενίᾳ. Καὶ ἐξένιξε μεγα-

λοπρεπῶς. Ξενοφῶντα δὲ οὐ καλεῖ, οὐδὲ τῶν ἄλλων στρατηγῶν οὐδένα. 4. Ἐρωτῶντων δὲ τῶν Λακεδαιμονίων, τίς ἀνὴρ εἴη Ξενοφών, ἀπεκρίνατο, ὅτι τὰ μὲν ἄλλα εἴη οὐ κακὸς, φιλοστρατιώτης δέ· “καὶ διὰ τοῦτο χεῖρόν ἐστιν αὐτῷ.” Καὶ οἱ εἶπον· “Ἄλλ’ ἢ δημαγωγεῖ ὁ ἀνὴρ τοὺς ἄνδρας;” Καὶ ὁ Ἡρακλείδης, “Πάνυ μὲν οὖν,” ἔφη. 5. “Ἄρ’ οὖν,” ἔφασαν, “μὴ καὶ ἡμῖν ἐναντιώσεται περὶ τῆς ἀπαγωγῆς;” “Ἄλλ’ ἦν ὑμεῖς,” ἔφη ὁ Ἡρακλείδης, “συνλέξαντες αὐτοὺς ὑπόσχησθε τὸν μισθόν, ὁλίγον ἐκείνῳ προσχόντες ἀποδραμοῦνται σὺν ὑμῖν.” 6. “Πῶς ἂν οὖν,” ἔφασαν, “ἡμῶν συλλεγεῖεν;” “Ἀὔριον ὑμᾶς,” ἔφη ὁ Ἡρακλείδης, “πρῶτ’ ἄξομεν πρὸς αὐτοὺς· καὶ οἶδα,” ἔφη, ὅτι, ἐπειδὴν ὑμᾶς ἴδωσιν, ἄσμενοι συνδραμοῦνται.” Αὕτη μὲν ἡ ἡμέρα οὕτως ἔληξε.

7. Τῇ δ’ ὑστεραίᾳ ἄγουσιν ἐπὶ τὸ στράτευμα τοὺς Λάκωνας Σεύθης τε καὶ Ἡρακλείδης, καὶ συλλέγεται ἡ στρατιά· τῷ δὲ Λάκωνε ἐλεγέτην, ὅτι “Λακεδαιμονίοις δοκεῖ πολεμεῖν Τισσαφέρνει, τῷ ὑμᾶς ἀδικήσαντι· ἦν οὖν ἦτε σὺν ἡμῖν, τὸν τε ἐχθρὸν τιμωρήσεσθε, καὶ δαρεικὸν ἕκαστος οἶσει τοῦ μηνὸς ὑμῶν· λοχαγὸς δὲ τὸ διπλοῦν· στρατηγὸς δὲ τὸ τετραπλοῦν.” 8. Καὶ οἱ στρατιῶται ἄσμενοί τε ἤκουσαν, καὶ εὐθὺς ἀνίσταταιί τις τῶν Ἀρκάδων, τοῦ Ξενοφώντος κατηγορήσων. Παρῇν δὲ καὶ Σεύθης, βουλόμενος εἰδέναι τί πραχθήσεται· καὶ ἐν ἐπηκόῳ εἰστήκει, ἔχων τὸν ἐρμηνέα· συνίει δὲ καὶ αὐτὸς Ἑλληνιστὶ τὰ πλείστα. 9. Ἐνθα δὲ λέγει ὁ Ἀρκάς· “Ἄλλ’ ἡμεῖς μὲν, ὦ Λακεδαιμόνιοι, καὶ πάλαι ἂν ἦμεν παρ’ ὑμῖν, εἰ μὴ Ξενοφὼν δεῦρο ἡμᾶς πείσας ἀπήγαγεν· ἐνθα δὲ ἡμεῖς μὲν τὸν δεινὸν χειμῶνα στρατευόμενοι, καὶ νύκτα καὶ ἡμέραν, οὐδὲν πεπάμεθα· ὁ δὲ τοὺς ἡμετέρους πόνους ἔχει· καὶ Σεύθης ἰδίᾳ μὲν ἐκείνον πεπλούτικεν, ἡμᾶς δὲ ἀποστερεῖ τὸν μισθόν· 10. ὥστε, ὃ γε πρῶτος λέγων, ἐγὼ μὲν,” ἔφη, “εἰ τοῦτον ἴδοιμι καταλευσθέντα, καὶ δόντα δίκην, ὧν ἡμᾶς περιεῖλκε, καὶ τὸν μισθὸν ἂν μοι δοκῶ ἔχειν, καὶ οὐδὲν ἂν ἔτι τοῖς πεπονημένοις ἄχθεσθαι.” Μετὰ τοῦτον ἄλλος ἀνέστη ὁμοίως καὶ ἄλλος. Ἐκ δὲ τούτων Ξενοφὼν ἔλαξεν ὧδε·

11. “ Ἀλλὰ πάντα μὲν ἄρα ἄνθρωπον ὄντα προσδοκᾷ δεῖ, ὅποτε καὶ ἐγὼ νυνὶ μὲν ὑφ’ ὑμῶν αἰτίας ἔχω, ἐν ᾧ πλείστην προθυμίαν ἐμαυτῷ γε δοκῶ συνειδέναι περὶ ὑμᾶς παρεσχημένος. Ἀπετραπόμην μὲν γε ἤδη οἴκαδε ὠρμημένος, μὰ τὸν Δία, οὗ τι πυνθανόμενος ὑμᾶς εὖ πράττειν, ἀλλὰ μᾶλλον ἀκούων ἐν ἀπόροις εἶναι, ὥς ὠφελήσων, εἴ τι δυναίμην. 12. Ἐπεὶ δ’ ἦλθον, Σεύθου τούτου πολλοὺς ἀγγέλους πρὸς ἐμὲ πέμποντος, καὶ πολλὰ ὑπισχνουμένου ἐμοί, εἰ πείσαιμι ὑμᾶς πρὸς αὐτὸν ἐλθεῖν, τοῦτο μὲν οὐκ ἐπεχείρησα ποιεῖν, ὥς αὐτοὶ ὑμεῖς ἐπίστασθε· ἦγον δ’, ὅθεν φόβην τάχιστ’ ἂν ὑμᾶς εἰς τὴν Ἀσίαν διαβῆναι. Ταῦτα γὰρ καὶ βέλτιστα ἐνόμιζον ὑμῖν εἶναι, καὶ ὑμᾶς ἦδειν βουλομένους. 13. Ἐπεὶ δὲ Ἀρίσταρχος, ἐλθὼν σὺν τριήρεσιν, ἐκώλυσε διαπλεῖν ἡμᾶς, ἐκ τούτου (ὅπερ εἰκὸς δήπου ἦν,) συνέλεξα ὑμᾶς, ὅπως βουλευσάμεθα, ὃ τι χρὴ ποιεῖν. 14. Οὐκοῦν ὑμεῖς ἀκούοντες μὲν Ἀριστάρχου ἐπιτάττοντος ὑμῖν εἰς Χερρόνησον πορεύεσθαι, ἀκούοντες δὲ Σεύθου πείθοντος ἑαυτῷ συστρατεύεσθαι, πάντες μὲν ἐλέγετε σὺν Σεύθῳ ἵεναι, πάντες δ’ ἐψηφίσασθε ταῦτα. Εἴ τι οὖν ἐγὼ ἐνταῦθα ἠδίκησα, ἀγαγὼν ὑμᾶς ἔνθα πᾶσιν ὑμῖν ἐδόκει, εἶπατε. 15. Ἐπεὶ γε μὴν ψεύδεσθαι ἤρξατο Σεύθης περὶ τοῦ μισθοῦ, εἰ μὲν ἐπαινῶ αὐτὸν, δικαίως ἂν με καὶ αἰτιώσθε καὶ μισοῖτε· εἰ δὲ πρόσθεν αὐτῷ πάντων μάλιστα φίλος ὢν, νῦν πάντων διαφορώτατός εἰμι, πῶς ἂν ἔτι δικαίως, αἰρούμενος ὑμᾶς ἀντὶ Σεύθου, ὑφ’ ὑμῶν αἰτίαν ἔχοιμι περὶ ὧν πρὸς τοῦτον διαφέρομαι; 16. Ἄλλ’ εἵποιτε ἂν, ὅτι ἔξεστι καὶ τὰ ὑμέτερα ἔχοντα παρὰ Σεύθου τεχνάζειν. Οὐκ οὖν δῆλον τοῦτό γε, ὅτι, εἴπερ ἐμοὶ ἐτέλει τι Σεύθης, οὐχ οὕτως ἐτέλει δήπου, ὥς ὧν τε ἐμοὶ δοίη στεροῖτο, καὶ ἄλλα ὑμῖν ἀποτίσειεν; Ἄλλ’ οἶμαι, εἰ ἐδίδου, ἐπὶ τούτῳ ἂν ἐδίδου, ὅπως ἐμοὶ δούς μείον, μὴ ἀποδοῖη ὑμῖν τὸ πλεῖον. 17. Εἰ τοίνυν οὕτως ἔχειν οἴεσθε, ἔξεστιν ὑμῖν αὐτίκα μάλα ματαίαν ταύτην τὴν πράξιν ἀμφοτέροις ἡμῖν ποιῆσαι, ἂν πράττητε αὐτὸν τὰ χρήματα. Δῆλον γὰρ, ὅτι Σεύθης, εἰ ἔχω τι παρ’ αὐτοῦ, ἀπαιτήσῃ με, καὶ ἀπαιτήσῃ μέντοι δικαίως, ἂν μὴ βεβαιῶ τὴν πράξιν αὐτῷ, ἐφ’ ᾗ ἐδωροδόκουν. 18. Ἀλλὰ

πολλοῦ μοι δοκῶ δεῖν τὰ ὑμέτερα ἔχειν· ὁμνύω γὰρ ὑμῖν θεοὺς ἅπαντας καὶ πάσας, μηδὲ, ἃ ἐμοὶ ἰδία ὑπέσχετο Σεύθης, ἔχειν· πάρεστι δὲ αὐτοῖς, καὶ ἀκούων σύνοιδές μοι, εἰ ἐπιορκῶ. 19. Ἵνα δὲ μᾶλλον θαυμάσητε, συνεπόμνυμι, μηδὲ, ἃ οἱ ἄλλοι στρατηγοὶ ἔλαβον, εἰληφέναι, μὴ τοῖνυν μηδ' ὅσα τῶν λοχαγῶν ἐνιοι. 20. Καὶ τί δὴ ταῦτα ἐποιοῦν; Ὁμην, ὦ ἄνδρες, ὅση μᾶλλον συμφέροίμι τούτῳ τὴν τότε πενίαν, τοσοῦτῳ μᾶλλον αὐτὸν φίλον μοι ἔσσεσθαι, ὅποτε δυνηθεῖη. Ἐγὼ δὲ ἅμα ὁρῶ αὐτὸν εὖ πράττοντα, καὶ γυγνώσκω δὴ αὐτοῦ τὴν γνώμην. 21. Εἵποι δὴ τις ἄν· Οὐκ οὐν αἰσχύνη οὕτω μωρῶς ἑξαπατῶμενος; Ναὶ μὰ Δία ἡσχυνόμην μέντοι, εἰ ὑπὸ πολεμίου γε ὄντος ἐξηπατήθην· φίλῳ δ' ὄντι ἑξαπατᾶν αἰσχίον μοι δοκεῖ εἶναι, ἢ ἑξαπατᾶσθαι. 22. Ἐπεὶ, εἴ γε πρὸς φίλους ἐστὶ φυλακὴ, πᾶσαν οἶδα ὑμᾶς φυλαξαμένους, ὥς μὴ παρασχεῖν τούτῳ πρόφασιν δικαίαν, μὴ ἀποδιδόναι ὑμῖν, ἃ ὑπέσχετο· οὔτε γὰρ ἡδίκησαμεν τούτον οὐδέν, οὔτε κατεβλακεύσαμεν τὰ τούτου, οὔτε μὴν κατεδειλιάσαμεν οὐδέν, ἐφ' ὃ τι ἡμᾶς οὗτος παρεκάλεσεν. 23. Ἀλλὰ φαίητε ἂν, ἔδει τὰ ἐνέχυρα τότε λαβεῖν, ὥς μηδὲ, εἰ ἐβούλετο, ἐδύνατο ἂν ταῦτα ἑξαπατᾶν. Πρὸς ταῦτα δὲ ἀκούσατε, ἃ ἐγὼ οὐκ ἂν ποτε εἶπον τούτου ἐναντίον, εἰ μὴ μοι παντάπασιν ἀγνώμονες ἐδοκεῖτε εἶναι, ἢ λίαν εἰς ἐμὲ ἀχάριστοι. 24. Ἀναμνήσθητε γὰρ, ἐν ποίοις τισὶν ὄντες πράγμασιν ἐτυγχάνετε, ἐξ ὧν ὑμᾶς ἐγὼ ἀνήγαγον πρὸς Σεύθην. Οὐκ εἰς μὲν Πέρινθον, εἰ πρόσγητέ τῇ πόλει, Ἀρίσταρχος ὑμᾶς ὁ Λακεδαιμόνιος οὐκ εἶα εἰσιέναι, ἀποκλείσας τὰς πύλας; ὑπαίθριοι δὲ ἔξω ἐστρατοπεδεύετε; μέσος δὲ χειμῶν ἦν; ἀγορᾷ δὲ ἐχρήσθε, σπάνια μὲν ὁρῶντες τὰ ὦνια, σπάνια δὲ ἔχοντες, ὅτων ὠνήσεσθε; 25. Ἀνάγκη δὲ ἦν μένειν ἐπὶ Θράκης· (τριήρεις γὰρ ἐφορμοῦσαι ἐκώλυον διαπλεῖν)· εἰ δὲ μένοι τις, ἐν πολέμῳ χώρα εἶναι, ἔνθα πολλοὶ μὲν ἵππεῖς ἐναντίοι ἦσαν, πολλοὶ δὲ πελτασταί. 26. Ἡμῖν δὲ ὀπλιτικὸν μὲν ἦν, ὧ, ἀθρόοι μὲν ἰόντες ἐπὶ τὰς κώμας, ἴσως ἂν ἐδυνάμεθα σίτον λαμβάνειν οὐδέν τι ἄφθονον· ὅτῳ δὲ διώκοντες ἂν ἢ ἀνδράποδα ἢ πρόβατα κατελαμβάνομεν, οὐκ ἦν ἡμῖν· οὔτε γὰρ ἵππικόν οὔτε πελταστικόν ἔτι ἐγὼ συνεστηκός

κατέλαβον παρ' ὑμῖν. 27. Εἰ οὖν, ἐν τοιαύτῃ ἀνάγκῃ
 οὕτων ὑμῶν, μὴδ' ὄντιναοῦν μισθὸν προσαιτήσας, Σεύθῃν
 σύμμαχον ὑμῖν προσέλαβον, ἔχοντα ἱππέας καὶ πελτασ-
 τὰς, ὧν ὑμεῖς προσεδεῖσθε, κακῶς ἂν ἐδόκουν ὑμῖν βεβου-
 λεῦσθαι πρὸς ὑμῶν; 28. Τούτων γὰρ δὴ που κοινωνή-
 σαντες, καὶ σίτον ἀφθονώτερον ἐν ταῖς κώμαις εὐρίσκετε,
 διὰ τὸ ἀναγκάζεσθαι τοὺς Θρᾷκας κατὰ σπουδὴν μάλ-
 λον φεύγειν· καὶ προβάτων καὶ ἀνδραπόδων μετέσχετε.
 29. Καὶ πολέμιον οὐκέτι οὐδένα ἐωρῶμεν, ἐπεὶδὴ τὸ
 ἱππικὸν ἡμῖν προσεγένετο· τέως δὲ θαρσαλέως ἡμῖν
 ἐφείποντο οἱ πολέμοι καὶ ἱππικῶ καὶ πελταστικῶ,
 κωλύοντες μηδαμῇ κατ' ὀλίγους ἀποσκεδαγνυμένους τὰ
 ἐπιτήδεια ἀφθονώτερα ἡμᾶς πορίζεσθαι. 30. Εἰ δὲ δὴ
 ὁ συμπαρέχων ὑμῖν ταύτην τὴν ἀσφάλειαν μὴ πάννυ
 πολὺν μισθὸν προστετέλει τῆς ἀσφαλείας, τοῦτο δὴ τὸ
 πάθημα τὸ σχέτλιον; καὶ διὰ τοῦτο οὐδαμῇ οἴεσθε
 χρῆναι ζῶντα ἐμὲ ἂν εἶναι; 31. Νῦν δὲ δὴ πῶς ἀπέρ-
 χεσθε; Οὐ διαχειμάσαντες μὲν ἐν ἀφθόνοις τοῖς ἐπι-
 τηδαίοις, περιττὸν δ' ἔχοντες τοῦτο, εἴ τι ἐλάβετε παρὰ
 Σεύθου; τὰ γὰρ τῶν πολεμίων ἐδαπανᾶτε· καὶ ταῦτα
 πράττοντες, οὔτε ἄνδρας ἐπείδετε ὑμῶν αὐτῶν ἀποθα-
 νόντας, οὔτε ζῶντας ἀπεβάλετε. 32. Εἰ δέ τι καλοῦ
 πρὸς τοὺς ἐν τῇ Ἀσίᾳ βαρβάρους ἐπέπρακτο ὑμῖν, οὐ
 καὶ ἐκεῖνο σὼν ἔχετε, καὶ πρὸς ἐκείνοις νῦν ἄλλην
 εὐκλειαν προσειλήφατε, καὶ τοὺς ἐν τῇ Εὐρώπῃ Θρᾷκας,
 ἐφ' οὓς ἐστρατεύεσθε, κρατήσαντες; Ἐγὼ μὲν ὑμᾶς
 φημὶ δικαίως ἂν, ὧν ἐμοὶ χαλεπαίνετε, τούτων τοῖς
 θεοῖς χάριν εἰδέναι, ὡς ἀγαθῶν. 33. Καὶ τὰ μὲν δὴ
 ὑμέτερα τοιαῦτα. Ἄγετε δὲ, πρὸς τῶν θεῶν, καὶ τὰ
 ἐμὰ σκέψασθε, ὡς ἔχει. Ἐγὼ μὲν γὰρ, ὅτε πρῶτον
 ἀπήρα οἴκαδε, ἔχων μὲν ἔπαινον πολὺν πρὸς ὑμῶν
 ἀπεπορευόμην, ἔχων δὲ δι' ὑμᾶς καὶ ὑπὸ τῶν ἄλλων
 Ἑλλήνων εὐκλειαν· ἐπιστευόμην δὲ ὑπὸ Λακεδαιμονίων·
 οὐ γὰρ ἂν με ἔπεμπον πάλιν πρὸς ὑμᾶς. 34. Νῦν δ'
 ἀπέρχομαι, πρὸς μὲν Λακεδαιμονίους ὑφ' ὑμῶν διαβε-
 βλημένος, Σεύθῃ δὲ ἀπηχθημένος ὑπὲρ ὑμῶν, ὃν ἤλπι-
 ζον, εὖ ποιήσας μεθ' ὑμῶν, ἀποστροφὴν καὶ ἐμοὶ καλὴν
 καὶ παισίν, εἰ γένοιτο, καταθήσεσθαι. 35. Ὑμεῖς δ',
 ὑπὲρ ὧν ἐγὼ ἀπήχθημαί τε πλείστα, καὶ ταῦτα πολὺν

κρείττοσιν ἔμαντοῦ, πραγματευόμενός τε οὐδὲ νῦν πω πέπαυμαι ὃ τι δύναμαι ἀγαθὸν ὑμῖν, τοιαύτην γνώμην ἔχετε περὶ ἐμοῦ. 36. Ἄλλ' ἔχετε μὲν με, οὔτε φεύγοντα λαβόντες, οὔτε ἀποδιδράσκοντα· ἦν δὲ ποιήσητε, ἂ λέγετε, ἴστε, ὅτι ἄνδρα κατακαυόντες ἔσεσθε, πολλὰ μὲν δὴ πρὸ ὑμῶν ἀγρυπνήσαντα, πολλὰ δὲ σὺν ὑμῖν πονήσαντα καὶ κινδυνεύσαντα, καὶ ἐν τῷ μέρει καὶ παρὰ τὸ μέρος· θεῶν δὲ ἴλεων ὄντων, καὶ τρόπαια βαρβάρων πολλὰ δὴ σὺν ὑμῖν στησάμενον· ὅπως δέ γε τῶν Ἑλλήνων μηδεὶν πολέμιοι γένοισθε, πᾶν, ὅσον ἐγὼ ἐδυνάμην, πρὸς ὑμᾶς διατεινόμενον. 37. Καὶ γὰρ οὖν νῦν ὑμῖν ἔξεστιν ἀνεπιλήπτως πορεύεσθαι, ὅποι ἂν ἔλθῃσθε, καὶ κατὰ γῆν καὶ κατὰ θάλατταν. Ὑμεῖς δὲ, ὅτι πολλὰ ὑμῖν εὐπορία φαίνεται, καὶ πλεῖτε, ἐνθα δὴ ἐπιθυμεῖτε πάλαι, δέονται δὲ ὑμῶν οἱ τὸ μέγιστον δυνάμενοι, μισθὸς δὲ φαίνεται, ἡγεμόνες δὲ ἤκουσι Λακεδαιμόνιοι, οἱ κράτιστοι νομιζόμενοι εἶναι, νῦν δὴ καιρὸς δοκεῖ ὑμῖν εἶναι, ὥς τάχιστα ἐμὲ κατακτανεῖν; 38. Οὐ μὲν, ὅτε γε ἐν τοῖς ἀπόροις ἤμεν, ὧ πάντων μνημονικώτατοι· ἀλλὰ καὶ πατέρα ἐμὲ ἐκαλεῖτε, καὶ αἰεὶ ὥς εὐεργέτου μεμνήσθαι ὑπισχνεῖσθε. Οὐ μέντοι ἀγνώμονες οὐδ' οὐτοί εἰσιν, οἱ νῦν ἡκοντες ἐφ' ὑμᾶς· ὥστε, ὥς ἐγὼ οἶμαι, οὐδὲ τούτοις δοκεῖτε βελτίονες εἶναι, τοιοῦτοι ὄντες περὶ ἐμέ." Ταῦτα εἰπὼν ἐπαύσατο.

39. Χαρμῖνος δὲ ὁ Λακεδαιμόνιος ἀναστὰς εἶπεν οὕτως· "Ἄλλ' ἐμοὶ μέντοι, ὧ ἄνδρες, οὐ δικαίως γε δοκεῖτε τῷ ἀνδρὶ τούτῳ χαλεπαίνειν· ἔχω γὰρ καὶ αὐτὸς αὐτῷ μαρτυρῆσαι· Σεύθης γὰρ, ἐρωτῶντος ἐμοῦ καὶ Πολυνείκου περὶ Ξενοφῶντος, τίς ἀνὴρ εἴη, ἄλλο μὲν οὐδὲν εἶχε μέμψασθαι, ἄγαν δὲ φιλοστρατιώτην ἔφη αὐτὸν εἶναι· διὸ καὶ χεῖρον αὐτῷ εἶναι πρὸς ἡμῶν τε τῶν Λακεδαιμονίων, καὶ πρὸς αὐτοῦ." 40. Ἀναστὰς ἐπὶ τούτῳ Εὐρύλοχος ὁ Λουσιάτης Ἀρκὰς εἶπε· "Δοκεῖ γέ μοι, ἄνδρες Λακεδαιμόνιοι, τοῦτο ὑμᾶς πρῶτον ἡμῶν στρατηγήσαι, παρὰ Σεύθου ἡμῖν τὸν μισθὸν ἀπαρᾶξαι, ἢ ἐκόντος ἢ ἄκοντος, καὶ μὴ πρότερον ἡμᾶς ἀπαγαγεῖν." 41. Πολυκράτης δὲ Ἀθηναῖος εἶπεν ἀναστὰς ὑπὲρ Ξενοφῶντος· "Ὅρῶ γε μὴν, ὧ ἄνδρες," ἔφη, "καὶ Ἡρακλείδην ἐνταῦθα παρόντα· ὃς παραλαβὼν τὰ

χρήματα, ἃ ἡμεῖς ἐπονθήσαμεν, ταῦτα ἀποδόμενος, οὔτε Σεύθῃ ἀπέδωκεν, οὔτε ἡμῖν τὰ γινόμενα, ἀλλ' αὐτὸς κλέψας πέπαται. Ἦν οὖν σωφρονῶνεν, ἐξόμεθα αὐτοῦ· οὐ γὰρ δὴ οὗτός γε," ἔφη, "Θραῖξ ἐστίν, ἀλλὰ Ἕλλην ὢν Ἕλληνας ἀδικεῖ."

42. Ταῦτα ἀκούσας ὁ Ἡρακλείδης μάλα ἐξεπλάγη· καὶ προσελθὼν τῷ Σεύθῃ λέγει· "Ἡμεῖς, ἦν σωφρονῶμεν, ἀπιμεν ἐντεῦθεν ἐκ τῆς τούτων ἐπικρατείας." Καὶ ἀναβάντες ἐπὶ τοὺς ἵππους, ὥχοντο ἀπελαύνοντες εἰς τὸ ἑαυτῶν στρατόπεδον. 43. Καὶ ἐντεῦθεν Σεύθης πέμπει Ἐβοξέλμιον τὸν ἑαυτοῦ ἐρμηνέα πρὸς Ξενοφῶντα, καὶ κελεύει αὐτὸν καταμεῖναι παρ' ἑαυτῷ, ἔχοντα χιλλοὺς ὀπλίτας· καὶ ὑπισχνεῖται αὐτῷ ἀποδώσειν τὰ τε χωρία τὰ ἐπὶ θαλάττῃ, καὶ τὰ ἄλλα, ἃ ὑπέσχετο. Καὶ ἐν ἀπορρήτῳ ποιησάμενος λέγει, ὅτι ἀκήκοε Πολυνεΐκου, ὥς, εἰ ὑποχείριος ἔσται Λακεδαιμονίῳ, σαφῶς ἀποθανοῖτο ὑπὸ Θίμβρωνος. 44. Ἐπέστελλον δὲ ταῦτα καὶ οἱ ἄλλοι πολλοὶ ξένοι τῷ Ξενοφῶντι, ὥς διαβεβλημένος εἴη, καὶ φυλάττεσθαι δέοι. Ὁ δ' ἀκούων ταῦτα, δύο ἱερεῖα λαβὼν, ἔθυε τῷ Διὶ τῷ Βασιλεῖ, πότερά οἱ λώϊον καὶ ἄμεινον εἴη μένειν παρὰ Σεύθῃ, ἐφ' οἷς Σεύθης λέγει, ἥ ἀπιέναι σὺν τῷ στρατεύματι. Ἀναιρεῖ δὲ αὐτῷ ἀπιέναι.

CHAP. VII.

The Greeks supply themselves with provisions from villages belonging to Medosades. — Medosades, attended by an Odrysian, orders them, in the name of Seuthes and Medocus, to leave the country. — Xenophon's reply. — Xenophon once more attempts to obtain the pay from Seuthes, and, after a powerful speech, is successful. — He delivers it to the two Lacedæmonians for general distribution.

1. ἘΝΤΕΤ'ΘΕΝ Σεύθης μὲν ἀπεστρατοπεδεύσατο προσωτέρω· οἱ δὲ Ἕλληνες ἐσκήνησαν εἰς κώμας, ὅθεν ἔμελλον, πλείεστα ἐπισιτισάμενοι, ἐπὶ θάλατταν ἦξιν. Αἱ δὲ κῶμαι αὗται ἦσαν δεδομέναι ὑπὸ Σεύθου Μηδοσάδῃ. 2. Ὅρων οὖν ὁ Μηδοσάδης δαπανώμενα τὰ ἐν

ταῖς κώμαις ὑπὸ τῶν Ἑλλήνων, χαλεπῶς ἔφερε· καὶ λαβὼν ἄνδρα Ὀδρύσην, δυνατώτατον τῶν ἀνθευ καταβεβηκότων, καὶ ἱππέας ὅσον πεντήκοντα, ἔρχεται καὶ προσκαλεῖται Ξενοφῶντα ἐκ τοῦ Ἑλληνικοῦ στρατεύματος· καὶ ὅς, λαβὼν τινὰς τῶν λοχαγῶν καὶ ἄλλους τινὰς τῶν ἐπιτηδείων, προσέρχεται. 3. Ἐνθα δὲ λέγει ὁ Μηδοσάδης· “Ἀδικεῖτε, ὦ Ξενοφῶν, τὰς ἡμετέρας κώμας πορθοῦντες. Προλέγομεν οὖν ὑμῖν, ἐγὼ τε ὑπὲρ Σεύθου, καὶ ὁδε ὁ ἀνὴρ, παρὰ Μηδόκου ἡκων τοῦ ἄνω βασιλέως, ἀπιέναι ἐκ τῆς χώρας· εἰ δὲ μὴ, οὐκ ἐπιτρέψομεν ὑμῖν, ἀλλ’ ἐὰν ποιήτε κακῶς τὴν ἡμετέραν χώραν, ὡς πολεμίους ἀλεξήσόμεθα.”

4. Ὁ δὲ Ξενοφῶν, ἀκούσας ταῦτα, εἶπεν· “Ἀλλὰ σοὶ μὲν τοιαῦτα λέγοντι καὶ ἀποκρίνασθαι χαλεπὸν· τοῦδε δὲ ἕνεκα τοῦ νεανίσκου λέξω, ἵν’ εἰδῇ, οἷοί τε ὑμεῖς ἔσθε, καὶ οἷοι ἡμεῖς. 5. Ἡμεῖς μὲν γάρ,” ἔφη, “πρὶν φίλοι γενέσθαι ὑμῖν, ἐπορευόμεθα διὰ ταύτης τῆς χώρας, ὅποι ἐβουλόμεθα, ἣν μὲν ἐθέλοισμεν πορθοῦντες, ἣν δ’ ἐθέλοισμεν κατακαίοντες. 6. Καὶ σὺ, ὅποτε πρὸς ἡμᾶς ἦλθες πρεσβεύων, ἡνύλιξον παρ’ ἡμῖν, οὐδένα φοβούμενος τῶν πολεμίων. Ὑμεῖς δὲ οὐκ ἦτε εἰς τήνδε τὴν χώραν, ἢ, εἰ ποτε ἔλθοιτε, ὡς ἐν κρειττόνων χώραν ἡνύλιξθε ἐγκεχαλινομένοις τοῖς ἵπποις. 7. Ἐπεὶ δὲ ἡμῖν φίλοι ἐγένεσθε, καὶ δι’ ἡμᾶς σὺν θεοῖς ἔχετε τήνδε τὴν χώραν, νῦν δὴ ἐξελαίνετε ἡμᾶς ἐκ τῆς χώρας, ἣν παρ’ ἡμῶν ἐχόντων κατὰ κράτος παρελάβετε· ὡς γὰρ αὐτὸς οἶσθα, οἱ πολέμοι οὐκ ἦσαν ἱκανοὶ ἡμᾶς ἐξελαίνειν. 8. Καὶ οὐχ ὅπως δῶρα δούς καὶ εὖ ποιήσας, ἀνθ’ ὧν εὖ ἔπαθες, ἀξιοῖς ἡμᾶς ἀποπέμψασθαι, ἀλλ’ ἀποπορευομένους ἡμᾶς οὐδ’ ἐναυλισθῆναι, ὅσον δύνασαι, ἐπιτρέπεις. 9. Καὶ ταῦτα λέγων οὔτε θεοὺς αἰσχύνη οὔτε τόνδε τὸν ἄνδρα, ὃς νῦν μὲν σε ὁρᾷ πλουτοῦντα, πρὶν δὲ ἡμῖν φίλον γενέσθαι, ἀπὸ ληστείας τὸν βίον ἔχοντα, ὡς αὐτὸς ἔφησθα. 10. Ἀτὰρ τί καὶ πρὸς ἐμὲ ταῦτα λέγεις;” ἔφη· “οὐ γὰρ ἐγὼ ἔτι ἄρχω, ἀλλὰ Λακεδαιμόνιοι, οἷς ὑμεῖς παρεδώκατε τὸ στράτευμα ἀπάγειν, οὐδὲ ἐμὲ παρακαλέσαντες, ὧς θαυμαστότατοι, ὅπως, ὥσπερ ἀπηχθανόμην αὐτοῖς, ὅτε πρὸς ὑμᾶς ἦγον, οὕτω ἡ χαρισαίμην νῦν ἀποδιδούς.”

11. Ἐπεὶ δὲ ταῦτα ἤκουσεν ὁ Ὀδρύσης, εἶπεν· “Ἐγὼ μὲν, ὦ Μηδόσαδες, κατὰ τῆς γῆς καταδύομαι ὑπὸ τῆς αἰσχύνης, ἀκούων ταῦτα. Καὶ εἰ μὲν πρόσθεν ἠπιστάμην, οὐδ’ ἂν συνηκολούθησά σοι· καὶ νῦν ἄπειμι· οὐ γὰρ ἂν Μηδόκός με ὁ βασιλεὺς ἐπαινοίη, εἰ ἐξελαύνοιμι τοὺς εὐεργέτας.” 12. Ταῦτ’ εἰπὼν, ἀναβὰς ἐπὶ τὸν ἵππον ἀπήλαυσε, καὶ σὺν αὐτῷ οἱ ἄλλοι ἵππεῖς, πλὴν τεττάρων, ἢ πάντε. Ὁ δὲ Μηδοσάδης (ἐλύπει γὰρ αὐτὸν ἡ χώρα πορθομένη) ἐκέλευε τὸν Ξενοφῶντα καλέσαι τὸν Λακεδαιμονίῳ. 13. Ὁ δ’ ἀπολαβὼν τοὺς ἐπιτηδειοτάτους προσῆλθε τῷ Χαρμίνῳ καὶ τῷ Πολυνείκῳ, καὶ ἔλεξεν, ὅτι καλεῖ αὐτοὺς Μηδοσάδης, προερῶν ἅπερ αὐτῷ, ἀπιέναι ἐκ τῆς χώρας. 14. “Οἶμαι ἂν οὖν,” ἔφη, “ὑμᾶς ἀπολαβεῖν τῇ στρατιᾷ τὸν ὀφειλόμενον μισθόν, εἰ εἵποιτε, ὅτι δέοιτο ὑμῶν ἡ στρατιὰ συναναπράξαι τὸν μισθὸν ἢ παρὰ ἐκόντος ἢ παρὰ ἄκοντος Σεύθου· καὶ ὅτι τούτων τυχόντες προθύμως μὲν ἂν συνέπεσθαι ὑμῖν φασί· καὶ ὅτι δίκαια ὑμῖν δοκοῦσι λέγειν· καὶ ὅτι ὑπέσχεσθε αὐτοῖς τότε ἀπιέναι, ὅταν τὰ δίκαια ἔχωσιν οἱ στρατιῶται.” 15. Ἀκούσαντες οἱ Λάκωνες ταῦτα ἔφασαν ἐρεῖν, καὶ ἄλλα, ὅποια ἂν δύνωνται κράτιστα· καὶ εὐθύς ἐπορεύοντο ἔχοντες πάντας τοὺς ἐπικαιρίους. Ἐλθόντων δ’ ἔλεξε Χαρμῖνος· “Εἰ μὲν τι σὺ ἔχεις, ὦ Μηδόσαδες, πρὸς ἡμᾶς λέγειν· εἰ δὲ μὴ, ἡμεῖς πρὸς σὲ ἔχομεν.” 16. Ὁ δὲ Μηδοσάδης μάλα ὑφειμένως· “Ἄλλ’ ἐγὼ μὲν,” ἔφη, “λέγω, καὶ Σεύθης ταῦτα, ὅτι ἀξιούμεν, τοὺς φίλους ἡμῖν γεγενημένους μὴ κακῶς πάσχειν ὑφ’ ὑμῶν· ὃ τι γὰρ ἂν τούτους κακῶς ποίητε, ἡμᾶς ἤδη ποιεῖτε· ἡμέτεροι γάρ εἰσιν.” 17. “Ἡμεῖς τοίνυν,” ἔφασαν οἱ Λάκωνες, “ἀπιοῖμεν ἂν, ὅποτε τὸν μισθὸν ἔχοιεν οἱ ταῦτα ὑμῖν καταπράξαντες· εἰ δὲ μὴ, ἐρχόμεθα μὲν καὶ νῦν βοηθήσοντες τούτοις, καὶ τιμωρησόμενοι ἄνδρας, οἱ τούτους παρὰ τοὺς ὅρκους ἠδίκησαν· ἦν δὲ καὶ ὑμεῖς τοιοῦτοι ἦτε, ἐνθὺνδε ἀρξόμεθα τὰ δίκαια λαμβάνειν.” 18. Ὁ δὲ Ξενοφὼν εἶπεν· “Ἐθέλοιτε δ’ ἂν, ὦ Μηδόσαδες, τούτοις ἐπιτρέψαι, (ἐπειδὴ φατὰ φίλους εἶναι ὑμῖν,) ἐν ὧν τῇ χώρᾳ ἴσμεν, ὁπότερα ἂν ψηφίσωνται, εἴθ’ ὑμᾶς προσήκεν ἐκ τῆς χώρας ἀπιέναι, εἴθ’ ἡμᾶς;”

19. Ὁ δὲ ταῦτα μὲν οὐκ ἔφη· ἐκέλευε δὲ μάλιστα μὲν αὐτῷ ἐλθεῖν τῷ Λάκωνε παρὰ Σεύθην περὶ τοῦ μισθοῦ, καὶ οἶεσθαι ἂν Σεύθην πείσαι· εἰ δὲ μὴ, Ξενοφῶντα σὺν αὐτῷ πέμπειν, καὶ συμπράξειν ὑπισχνεῖτο· ἐδεῖτο δὲ τὰς κώμας μὴ κᾶειν. 20. Ἐντεῦθεν πέμπουσι τὸν Ξενοφῶντα καὶ σὺν αὐτῷ οἱ ἐδόκουν ἐπιτηδειότατοι εἶναι. Ὁ δ' ἐλθὼν λέγει πρὸς τὸν Σεύθην·

21. “Οὐδὲν ἀπαιτήσων, ὦ Σεύθη, πάρειμί σε, ἀλλὰ διδάξων, ἣν δύνωμαι, ὥς οὐ δικαίως μοι ἡχθέσθης, ὅτι ὑπὲρ τῶν στρατιωτῶν ἀπῆτουν σε, ἃ ὑπέσχου αὐτοῖς προθύμως· σοὶ γὰρ ἔγωγε οὐχ ἥττον ἐνόμιζον εἶναι συμφέρον ἀποδοῦναι, ἢ ἐκείνοις ἀπολαβεῖν. 22. Πρῶτον μὲν γὰρ οἶδα μετὰ τοὺς θεοὺς εἰς τὸ φανερόν σε τούτους καταστήσαντας, ἐπεὶ γε βασιλεῖα σε ἐποίησαν πολλῆς χώρας καὶ πολλῶν ἀνθρώπων· ὥστε οὐχ οἶόν τ' ἐστὶ λανθάνειν, οὔτε ἦν τι καλόν, οὔτε ἦν τι αἰσχρὸν ποιήσης. 23. Τοιούτῳ δ' ὄντι ἀνδρὶ μέγα μὲν μοι δοκεῖ εἶναι, μὴ δοκεῖν ἀχαρίστως ἀποπέμψασθαι ἄνδρας εὐεργέτας, μέγα δ' εὖ ἀκούειν ὑπὸ ἐξακισχιλίων ἀνθρώπων· τὸ δὲ μέγιστον, μηδαμῶς ἄπιστον σαυτὸν καταστήσαι, ὃ τι λέγεις. 24. Ὅρῳ γὰρ, τῶν μὲν ἀπίστων ματαίους καὶ ἀδυνάτους καὶ ἀτίμους τοὺς λόγους πλανωμένους· οἱ δ' ἂν φανεροὶ ὣσιν ἀλήθειαν ἀσκοῦντες, τούτων οἱ λόγοι, ἦν τι δέωνται, οὐδὲν μείον δύνανται ἀνύσασθαι, ἢ ἄλλων ἢ βία· ἦν τέ τινα σωφρονίζειν βούλονται, γιγνώσκω τὰς τούτων ἀπειλὰς οὐχ ἥττον σωφρονιζούσας, ἢ ἄλλων τὰς ἤδη κολάσεις· ἦν τέ τῷ τι ὑπισχνῶνται οἱ τοιοῦτοι ἄνδρες, οὐδὲν μείον διαπράττονται, ἢ οἱ ἄλλοι παραχρῆμα διδόντες. 25. Ἀναμνήσθητι δὲ καὶ σύ, τί προτελέσας ἡμῖν συμμάχους ἡμᾶς ἔλαβες. Οἶσθ', ὅτι οὐδὲν· ἀλλὰ πιστευθεὶς ἀληθεύσειν, ἃ ἔλεγες, ἐπῆρας τοσούτους ἀνθρώπους συστρατεύσασθαι τε καὶ συγκατεργάσασθαι σοὶ ἀρχήν, οὐ πενήκοντα μόνον ἀξίαν ταλάντων, (ὅσα οἶονται δεῖν οὗτοι νῦν ἀπολαβεῖν,) ἀλλὰ πολλαπλασίων. 26. Οὐκοῦν τοῦτο μὲν πρῶτον, τὸ πιστεῦεσθαι σε, τὸ καὶ τὴν βασιλείαν σοὶ κατεργασάμενον, τούτων τῶν χρημάτων ὑπὸ σοῦ πιπράσκειται. 27. Ἴθι δὴ, ἀναμνήσθητι, πῶς μέγα ἡγοῦ τότε καταπράξασθαι, ὃ νῦν καταστρεφάμενος

ἔχεις. Ἐγὼ μὲν οἶδ', ὅτι εὖξω ἂν, τὰ νῦν πεπραγμένα μᾶλλον σοι καταπραχθῆναι, ἢ πολλαπλάσια τούτων τῶν χρημάτων γενέσθαι. 28. Ἐμοὶ τοίνυν μείζον βλάβος καὶ αἰσχιον δοκεῖ εἶναι, τὸ ταῦτα νῦν μὴ κατασχεῖν, ἢ τότε μὴ λαβεῖν, ὅσῳ περ χαλεπώτερον ἐκ πλουσίου πένητα γενέσθαι, ἢ τὴν ἀρχὴν μὴ πλουτῆσαι· καὶ ὅσῳ λυπηρότερον ἐκ βασιλέως ιδιώτην φανῆναι, ἢ ἀρχὴν μὴ βασιλεύσαι. 29. Οὐκοῦν ἐπίστασαι μὲν, ὅτι οἱ νῦν σοι ὑπήκοοι γενόμενοι οὐ φιλία τῇ σῇ ἐπέισθησαν ὑπὸ σοῦ ἄρχεσθαι, ἀλλ' ἀνάγκη· καὶ ὅτι ἐπιχειροῦεν ἂν πάλιν ἐλεύθεροι γίγνεσθαι, εἰ μὴ τις αὐτοὺς φόβος κατέχοι. 30. Ποτέρως οὖν οἶει, μᾶλλον ἂν φοβεῖσθαι τε αὐτοὺς, καὶ φρονεῖν τὰ πρὸς σέ, εἰ ὀρῶέν σοι τοὺς στρατιώτας οὕτω διακειμένους, ὥς νῦν τε μένοντας ἂν, εἰ σὺ κελεύois, αὐθίς τ' ἂν ταχὺ ἐλθόντας, εἰ δέοι, ἄλλους τε, τούτων περὶ σοῦ ἀκούοντας πολλὰ ἀγαθὰ, ταχὺ ἂν σοι, ὅποτε βούλοιο, παραγενέσθαι· ἢ εἰ καταδοξάσειαν μήτε ἂν ἄλλους σοι ἐλθεῖν, δι' ἀπιστίαν ἐκ τῶν νῦν γεγενημένων, τούτους τε αὐτοῖς εὐνουστέρους εἶναι ἢ σοί; 31. Ἀλλὰ μὴν οὐδὲν πλήθει γε ἡμῶν λειφθέντες ὑπεῖξάν σοι, ἀλλὰ προστατῶν ἀπορία. Οὐκοῦν νῦν καὶ τοῦτο κίνδυνος, μὴ λάβωσι προστατάς αὐτῶν τινὰς τούτων, οἱ νομίζουσιν ὑπὸ σοῦ ἀδικεῖσθαι, ἢ καὶ τούτων κρείττονας τοὺς Λακεδαιμονίους, ἐὰν οἱ μὲν στρατιῶται ὑπισχνῶνται προθυμότερον αὐτοῖς συστρατεύεσθαι, ἐὰν τὰ παρὰ σοῦ ἀναπράξωσιν, οἱ δὲ Λακεδαιμόνιοι, διὰ τὸ δεῖσθαι τῆς στρατίας, συναινέσωσιν αὐτοῖς ταῦτα. 32. Ὅτι γε μὴν οἱ ὑπὸ σοὶ Θράκες γενόμενοι πολὺ ἂν προθυμότερον ἵοιεν ἐπὶ σέ ἢ σὺν σοί, οὐκ ἄδηλον· σοῦ μὲν γὰρ κρατοῦντος, δουλεία ὑπάρχει αὐτοῖς· κρατουμένου δέ σου, ἐλευθερία. 33. Εἰ δὲ καὶ τῆς χώρας προνοεῖσθαι ἤδη τι δεῖ ὥς σῆς οὔσης, ποτέρως ἂν οἶει ἀπαθὴ κακῶν αὐτὴν εἶναι μᾶλλον, εἰ οὗτοι οἱ στρατιῶται, ἀπολαβόντες ἃ ἐγκαλοῦσιν, εἰρήνην καταλιπόντες οἴχοιντο, ἢ εἰ οὗτοί τε μένοιεν ὥς ἐν πολεμῇ, σύ τε ἄλλους πειρῶο πλείονας τούτων ἔχων ἀντιστρατοπεδεύεσθαι, δεομένους τῶν ἐπιτηδείων; 34. Ἀργύριον δὲ ποτέρως ἂν πλείον ἀναλωθείη, εἰ τούτοις τὸ ὀφειλόμενον ἀποδοθείη, ἢ εἰ ταῦτά τε ὀφείλοιντο, ἄλ-

λους τε κρείττονας τούτων δέοι μισθούσθαι; 35. Ἀλλὰ γὰρ Ἡρακλείδῃ, ὡς πρὸς ἐμὲ ἐδήλου, πάμπαν τοῦτο δοκεῖ τὸ ἀργύριον εἶναι. Ἡ μὲν πολὺ γέ ἐστιν ἔλαττον νῦν σοι καὶ λαβεῖν τοῦτο καὶ ἀποδοῦναι, ἢ, πρὶν ἡμᾶς ἐλθεῖν πρὸς σέ, τὸ δέκατον τούτου μέρος. 36. Οὐ γὰρ ἀριθμὸς ἐστὶν ὁ ὀρίζων τὸ πολὺ καὶ ὀλίγον, ἀλλ' ἡ δύναμις τοῦ τε ἀποδιδόντος καὶ τοῦ λαμβάνοντος. Σοὶ δὲ νῦν ἢ κατ' ἐνιαυτὸν πρόσδοδος πλείων ἐστὶν, ἢ πρόσθεν τὰ παρόντα, ἃ ἐκέκτησο. 37. Ἐγὼ μὲν, ὦ Σεύθη, ταῦτα, ὡς φίλου ὄντος, σοῦ προενοούμην, ὅπως σύ τε ἄξιος δοκοῖς εἶναι, ὧν οἱ θεοὶ σοι ἔδωκαν ἀγαθῶν, ἐγὼ τε μὴ διαφθαρείην ἐν τῇ στρατιᾷ. 38. Εὐ γὰρ ἴσθι, ὅτι νῦν οὐτ' ἂν ἐχθρὸν βουλόμενος ἐγὼ κακῶς ποιῆσαι δυνηθείην σὺν ταύτῃ τῇ στρατιᾷ, οὐτ' ἂν, εἰ σοι πάλιν βουλοίμην βοηθῆσαι, ἱκανὸς ἂν γενοίμην. Οὕτω γὰρ πρὸς ἐμὲ ἡ στρατιὰ διάκειται. 39. Καίτοι αὐτὸν σε μάρτυρα σὺν τοῖς θεοῖς εἰδόσι ποιοῦμαι, ὅτι οὔτε ἔχω παρὰ σοῦ ἐπὶ τοῖς στρατιώταις οὐδέν, οὔτε ἤτησα πώποτε εἰς τὸ ἴδιον τὰ ἐκείνων, οὔτε ἃ ὑπέσχου μοι ἀπῆτησα. 40. Ὅμνυμι δέ σοι, μὴδ' ἀποδιδόντος δέξασθαι ἂν, εἰ μὴ καὶ οἱ στρατιῶται ἐμελλοῦν τὰ ἐαυτῶν συναπολαμβάνειν. Αἰσχρὸν γὰρ ἦν τὰ μὲν ἐμὰ διαπεπράχθαι, τὰ δὲ ἐκείνων περιορᾶν ἐμὲ κακῶς ἔχοντα, ἄλλως τε καὶ τιμώμενον ὑπ' ἐκείνων. 41. Καίτοι γε Ἡρακλείδῃ λῆρος πάντα δοκεῖ εἶναι πρὸς τὸ ἀργύριον ἔχειν ἐκ παντὸς τρόπου· ἐγὼ δὲ, ὦ Σεύθη, οὐδέν νομίζω γε ἀνδρὶ, ἄλλως τε καὶ ἄρχοντι, κάλλιον εἶναι κτήμα, οὐδὲ λαμπρότερον, ἀρετῆς, καὶ δικαιοσύνης, καὶ γενναϊότητος. 42. Ὁ γὰρ ταῦτα ἔχων πλουτεῖ μὲν ὄντων φίλων πολλῶν, πλουτεῖ δὲ καὶ ἄλλων βουλομένων γενέσθαι· καὶ εὐ μὲν πράττων ἔχει τοὺς συνησθησομένους, εἰ δὲ τι σφαλῇ, οὐ σπανίζει τῶν βοηθησάντων. 43. Ἀλλὰ γὰρ εἰ μήτε ἐκ τῶν ἐμῶν ἔργων κατέμαθες, ὅτι σοι ἐκ τῆς ψυχῆς φίλος ἦν, μήτε ἐκ τῶν ἐμῶν λόγων δύνασαι τοῦτο γινῶναι, ἀλλὰ τοὺς τῶν στρατιωτῶν λόγους πάντας κατανόησον· παρήσθα γὰρ, καὶ ἤκουες, ἃ ἔλεγον οἱ ψέγειν ἐμὲ βουλόμενοι. 44. Κατηγόρουν μὲν γάρ μου πρὸς Λακεδαιμονίους, ὡς σὲ περὶ πλείονος ποιούμεν, ἢ Λακεδαιμονίους· αὐτοὶ δ' ἐνεκάλουν ἐμοί,

ὥς μᾶλλον μέλει μοι, ὅπως τὰ σὰ καλῶς ἔχοι, ἢ ὅπως τὰ ἑαυτῶν· ἔφασαν δὲ καὶ δῶρα ἔχειν παρὰ σοῦ.
 45. Καίτοι τὰ δῶρα ταῦτα πότερον οἶε αὐτοὺς, κακό-
 νοιάν τινα ἐνιδόντας μοι πρὸς σέ, αἰτιάσθαι με ἔχειν
 παρὰ σοῦ, ἢ προθυμίαν πολλήν περὶ σέ κατανοήσαντας;
 46. Ἐγὼ μὲν οἶμαι πάντας ἀνθρώπους νομίζειν, εὖνοιαν
 δεῖν ἀποκεῖσθαι τούτῳ, παρ' οὗ ἂν τις δῶρα λαμβάνῃ.
 Σὺ δὲ, πρὶν μὲν ὑπηρετῆσαι τί σοι, ἐδέξω ἔμε ἡδέως
 καὶ ὄμμασι καὶ φωνῇ καὶ ξενίοις, καὶ ὅσα ἔσοιτο
 ὑπισχνούμενος οὐκ ἐνεπὶμπλασο· ἐπεὶ δὲ κατέπραξας
 ἃ ἐβούλου, καὶ γεγένησαι, ὅσον ἐγὼ ἐδυνάμην, μέγιστος,
 νῦν οὕτω με ἄτιμον ὄντα ἐν τοῖς στρατιώταις τολμᾶς
 περιορᾶν; 47. Ἀλλὰ μὴν, ὅτι σοι δόξει ἀποδοῦναι,
 πιστεύω καὶ τὸν χρόνον διδάξειν σε, καὶ αὐτόν γέ σε
 οὐκ ἀνέξεσθαι τοὺς σοι προεμένους εὐεργεσίαν ὀρώντα
 ἐγκαλοῦντάς σοι. Δέομαι οὖν σου, ὅταν ἀποδίδως, προ-
 θυμείσθαι ἔμε παρὰ τοῖς στρατιώταις τοιοῦτον ποιῆσαι,
 οἷόν περ καὶ παρέλαβες.”

48. Ἀκούσας ταῦτα ὁ Σεύθης κατηράσατο τῷ αἰτίῳ
 τοῦ μὴ πάλαι ἀποδεδόσθαι τὸν μισθόν· (καὶ πάντες τὸν
 Ἡρακλείδην ὑπώπτευσαν εἶναι·) “Ἐγὼ γάρ,” ἔφη,
 “οὔτε διενόηθην πώποτε ἀποστερήσαι, ἀποδώσω τε.”
 49. Ἐντεῦθεν πάλιν εἶπεν ὁ Ξενοφῶν· “Ἐπεὶ τοίνυν
 ἀποδιδόναι βούλει, νῦν ἐγὼ σου δέομαι δι’ ἐμοῦ ἀποδι-
 δόναι, καὶ μὴ περιῦδεῖν με διὰ σέ ἀνομοίως ἔχοντα ἐν τῇ
 στρατιᾷ νῦν τε, καὶ ὅτε πρὸς σέ ἀφικόμην.” 50. Ὁ δ’
 εἶπεν· “Ἀλλὰ οὔτε τοῖς στρατιώταις ἔση δι’ ἐμέ ἀτι-
 μότερος· ἂν τε μένης παρ’ ἐμοί, χιλίους μόνους ὀπλίτας
 ἔχων, ἐγὼ σοι τά τε χωρία ἀποδώσω καὶ τὰ ἄλλα πάν-
 τα, ἃ ὑπεσχόμην.” 51. Ὁ δὲ πάλιν εἶπε· “Ταῦτα
 μὲν ἔχειν οὕτως οὐχ οἷόν τε· ἀπόπεμπε δὲ ἡμᾶς.” “Καὶ
 μὴν,” ἔφη ὁ Σεύθης, “καὶ ἀσφαλέστερόν γέ σοι οἶδα ὅν
 παρ’ ἐμοί μένειν, ἢ ἀπίσναι.” 52. Ὁ δὲ πάλιν εἶπεν·
 “Ἀλλὰ τὴν μὲν σὴν πρόνοιαν ἐπαινῶ· ἐμοί δὲ μένειν
 οὐχ οἷόν τε· ὅπου δ’ ἂν ἐγὼ ἐντιμότερος ὦ, νόμιζε καὶ
 σοὶ τοῦτο ἀγαθὸν ἔσεσθαι.” 53. Ἐντεῦθεν λέγει
 Σεύθης· “Ἀργύριον μὲν οὐκ ἔχω, ἀλλ’ ἡ μικρόν τι, καὶ
 τοῦτό σοι δίδωμι, τάλαντον· βοὺς δ’ ἑξακοσίους, καὶ
 πρόβατα εἰς τετρακισχίλια, καὶ ἀνδράποδα, εἰς εἴκοσι

καὶ ἑκατόν. 54. Ταῦτα λαβὼν, καὶ τοὺς τῶν ἀδικησάντων σε ὁμήρους προσλαβὼν, ἀπιθι.” Γελάσας ὁ Ξενοφῶν εἶπεν· “Ἦν οὖν μὴ ἐξικιῇται ταῦτα εἰς τὸν μισθόν, τίνος τάλαντον φήσω ἔχειν; Ἄρ’ οὐκ ἔτι δὴ μοί ἐστιν ἀπιόντι ἄμεινον φυλάττεσθαι τοὺς πέτρους; Ἦκουες δὲ τὰς ἀπειλάς.” Τότε μὲν δὴ αὐτοῦ ἔμειναν.

55. Τῇ δ’ ὑστεραία ἀπέδωκεν αὐτοῖς, ἃ ὑπέσχετο, καὶ τοὺς ταῦτα ἐλάσσοντας συνέπεμψεν. Οἱ δὲ στρατιῶται τέως μὲν ἔλεγον, ὡς Ξενοφῶν οἷχοιτο πρὸς Σεύθην οἰκήσων, καὶ ἃ ὑπέσχετο αὐτῷ ἀποληφόμενος· ἐπεὶ δὲ αὐτὸν ἤκοντα εἶδον, ἤσθησαν τε καὶ προσέθεον. 56. Ξενοφῶν δ’, ἐπεὶ εἶδε Χαρμῖνον καὶ Πολύνεικον· “Ταῦτα,” ἔφη, “καὶ σέσωσται δι’ ὑμᾶς τῇ στρατιᾷ, καὶ παραδίδωμι αὐτὰ ἐγὼ ὑμῖν· ὑμεῖς δὲ διαθέμενοι διάδοτε τῇ στρατιᾷ.” Οἱ μὲν οὖν, παραλαβόντες καὶ λαφυροπώλας καταστήσαντες, ἐπώλουν, καὶ πολλὴν εἶχον αἰτίαν. 57. Ξενοφῶν δὲ οὐ προσήει, ἀλλὰ φανερὸς ἦν οἴκαδε παρασκευαζόμενος· οὐ γάρ πω ψήφος αὐτῷ ἐπήκτο Ἀθήνησι περὶ φυγῆς. Προσελθόντες δὲ αὐτῷ οἱ ἐπιτήδειοι ἐν τῷ στρατεύματι ἐδέοντο μὴ ἀπελθεῖν, πρὶν ἂν ἀπαγάγοι τὸ στράτευμα, καὶ Θίμβρωνι παραδόη.

CHAP. VIII.

The army arrives at Lampsacus. — Xenophon sacrifices to Jupiter Meilichius. — Passing various places, the Greeks arrive at Pergamus. — Xenophon is entertained by Hellas. — At her persuasion he attacks the castle of Asidates. — He is repulsed — On the following night he makes Asidates and his family prisoners, and seizes all their property. — Thimbron assumes the command of the army. — Summary of the countries through which the army passed, and the names of their rulers. — The distance marched during the Expedition, and the time it occupied.

1. ἘΝΤΕΤΘΕΝ διέπλευσαν εἰς Λάμψακον· καὶ ἀπαντᾷ τῷ Ξενοφῶντι Εὐκλείδης, μάντις Φλιάσιος, Κλαυγόρου υἱός, τοῦ τὰ ἐνύπνια ἐν Λυκίῳ γεγραφότος. Οὗτος συνήδετο τῷ Ξενοφῶντι, ὅτι ἐσέσωστο· καὶ ἡρώτα

αὐτὸν, πόσον χρυσίον ἔχει. 2. Ὁ δ' αὐτῷ ἐπομόσας εἶπεν, ἥ μὴν ἔσσεσθαι μῆδ' ἐφόδιον ἱκανὸν οἴκαδε ἀπιέναι, εἰ μὴ ἀπόδοιτο τὸν ἵππον, καὶ ἂ ἀμφὶ αὐτὸν εἶχεν. Ὁ δ' αὐτῷ οὐκ ἐπίστευεν. 3. Ἐπεὶ δ' ἐπεμψαν Λαμψακηνοὶ ξένια τῷ Ξενοφῶντι, καὶ θύων τῷ Ἀπόλλωνι παρεστήσατο τὸν Εὐκλείδην, ἰδὼν τὰ ἱερεῖα ὁ Εὐκλείδης εἶπεν, ὅτι πείθοιτο αὐτῷ, μὴ εἶναι χρήματα. “Ἄλλ' οἶδα,” ἔφη, “ὅτι, καὶν μέλλῃ ποτὲ γενήσεσθαι, φαίνεται τι ἐμπόδιον, ἂν μῆδεν ἄλλο, σὺ σαυτῷ.” 4. Συνωμολογεῖ ταῦτα ὁ Ξενοφών. Ὁ δ' εἶπεν. “Ἐμπόδιος γάρ σοι ὁ Ζεὺς ὁ Μειλίχιός ἐστι.” καὶ ἐπήρετο, εἰ ἤδη ποτὲ θύσειεν, “ὥσπερ οἴκοι,” ἔφη, “εἰώθειν ἐγὼ ὑμῶν θύεσθαι καὶ ὀλοκαυτεῖν.” Ὁ δὲ οὐκ ἔφη, ἐξ ὅτου ἀπεδήμησε, τεθυκέναι τούτῳ τῷ θεῷ. Συνεβούλευσεν οὖν αὐτῷ θύεσθαι καὶ ἂ εἰώθει, καὶ ἔφη συνοίσειεν ἐπὶ τὸ βέλτιον. 5. Τῇ δ' ὑστεραία ὁ Ξενοφών προελθὼν εἰς Ὀφρύνιον ἐθύετο, καὶ ὠλοκαύτει χοίρους τῷ πατρίῳ νόμῳ· καὶ ἐκαλλιέρει. 6. Καὶ ταύτῃ τῇ ἡμέρᾳ ἀφικνεῖται Βίτων καὶ ἅμα Εὐκλείδης, χρήματα δώσοντες τῷ στρατεύματι· καὶ ξενοῦνταί τε τῷ Ξενοφῶντι, καὶ ἵππον, ὃν ἐν Λαμψάκῳ ἀπέδοτο πεντήκοντα δαρεικῶν, ὑποπτεύοντες αὐτὸν δι' ἐνδειαν πεπρακέναι, ὅτι ἤκουον αὐτὸν ἡδεσθαι τῷ ἵππῳ, λυσάμενοι ἀπέδοσαν, καὶ τὴν τιμὴν οὐκ ἤθελον ἀπολαβεῖν.

7. Ἐντεῦθεν ἐπορεύοντο διὰ τῆς Τροίας, καὶ, ὑπερβάντες τὴν Ἰδην, εἰς Ἀντανδρον ἀφικνοῦνται πρῶτον· εἶτα παρὰ θάλατταν πορευόμενοι τῆς Λυδίας εἰς Θήβης πεδίον. 8. Ἐντεῦθεν δι' Ἀτραμυττίου καὶ Κερτονίου παρ' Ἀταρνέας εἰς Καΐκου πεδίον ἐλθόντες Πέργαμον καταλαμβάνουσι τῆς Μυσίας.

Ἐνταῦθα δὲ ξενοῦνται Ξενοφών παρ' Ἑλλάδι, τῇ Γογγύλῳ τοῦ Ἑρετριέως γυναικί, καὶ Γοργίωνος καὶ Γογγύλου μητρί. 9. Αὕτῃ δ' αὐτῷ φράζει, ὅτι Ἀσιδάτης ἐστὶν ἐν τῷ πεδίῳ, ἀνὴρ Πέρσης· τούτον ἔφη αὐτὸν, εἰ ἔλθοι τῆς νυκτὸς σὺν τριακοσίοις ἀνδράσι, λαβεῖν αὐν καὶ αὐτὸν, καὶ γυναῖκα, καὶ παῖδας, καὶ τὰ χρήματα· εἶναι δὲ πολλὰ. Ταῦτα δὲ καθηγησομένους ἐπεμψε τὸν τε αὐτῆς ἀνεψιὸν καὶ Δαφναγόραν, ὃν περὶ πλείστου ἐποιεῖτο. 10. Ἐχων οὖν ὁ Ξενοφών τούτους παρ'

ἑαυτῷ ἐθύετο. Καὶ Ἀγασίας ὁ Ἡλείος, μάντις, παρών εἶπεν, ὅτι κάλλιστα εἶεν τὰ ἱερά αὐτῷ, καὶ οἱ ὁ ἀνὴρ ἂν ἀλώσιμος εἴη. 11. Δειπνήσας οὖν ἐπορεύετο, τοὺς τε λοχαγοὺς τοὺς μάλιστα φίλους λαβὼν καὶ πιστοὺς γεγεννημένους διαπαντός, ὅπως εὖ ποιῆσαι αὐτούς. Συνεξέρχονται δὲ αὐτῷ καὶ ἄλλοι βιασάμενοι εἰς ἑξακοσίους· οἱ δὲ λοχαγοὶ ἀπῆλαινον, ἵνα μὴ μεταδοίεν τὸ μέρος ὡς ἐτοίμων δὴ χρημάτων.

12. Ἐπεὶ δὲ ἀφίκοντο περὶ τὰς μέσας νύκτας, τὰ μὲν περίεξ ὄντα ἀνδράποδα τῆς τύρσιος καὶ χρήματα πλείστα ἀπέδρα αὐτούς, παραμελούντας, ὡς τὸν Ἀσιδάτην αὐτὸν λάβοιεν καὶ τὰ ἐκείνου. 13. Πυργομαχοῦντες δ' ἐπεὶ οὐκ ἐδύναντο λαβεῖν τὴν τύρσιν, (ὑψηλὴ γὰρ ἦν, καὶ μεγάλη, καὶ προμαχεῶνας καὶ ἀνδρας πολλοὺς καὶ μαχίμους ἔχουσα,) διορύττειν ἐπεχείρησαν τὸν πύργον. 14. Ὁ δὲ τοῖχος ἦν ἐπὶ ὀκτὼ πλίνθων γηῆων τὸ εὖρος. Ἄμα δὲ τῇ ἡμέρᾳ διαωρύετο· καὶ ὡς τὸ πρῶτον διεφάνη, ἐπάταξεν ἐνδοθεν βουπόρῳ τις ὀβελίσκῳ διαμπερὲς τὸν μηρὸν τοῦ ἐγγυτάτῳ· τὸ δὲ λοιπὸν ἐκτοξεύοντες ἐποιοῦν μὴδὲ παρίεναι ἔτι ἀσφαλὲς εἶναι. 15. Κεκρωγότεν δ' αὐτῶν καὶ πυρσευόντων, ἐκβοηθοῦσιν Ἰταβέλιος μὲν ἔχων τὴν ἑαυτοῦ δύναμιν, ἐκ Κομανίας δὲ ὀπλῖται φραυροὶ, καὶ ἱππεῖς Ἑρκάνιοι, καὶ οὔτοι βασιλέως μισθοφόροι, ὡς ὀγδοήκοντα, καὶ ἄλλοι πελτασταὶ εἰς ὀκτακοσίους· ἄλλοι δ' ἐκ Παρθενίου, ἄλλοι δ' ἐξ Ἀπολλωνίας καὶ ἐκ τῶν πλησίον χωρίων, καὶ ἱππεῖς.

16. Ἐνταῦθα δὴ ὥρα ἦν, πῶς ἔσται ἡ ἄφοδος, σκοπεῖν· καὶ λαβόντες, ὅσοι ἦσαν βόες καὶ πρόβατα, ἤλαινον, καὶ τὰ ἀνδράποδα ἐντὸς πλαισίου ποιησάμενοι· οὐ τοῖς χρήμασιν οὕτω προσέχοντες τὸν νοῦν, ἀλλὰ μὴ φυγὴ εἴη ἡ ἄφοδος, εἰ καταλιπόντες τὰ χρήματα ἀπίοιεν, καὶ οἱ τε πολέμιοι θρασύτεροι εἶεν, καὶ οἱ στρατιῶται ἀθυμότεροι· νῦν δὲ ἀπῆρσαν ὡς περὶ τῶν χρημάτων μαχοῦμενοι. 17. Ἐπεὶ δὲ ὥρα Γογγύλος ὀλέγους μὲν τοὺς Ἑλληνας, πολλοὺς δὲ τοὺς ἐπικειμένους, ἐξέρχεται καὶ αὐτὸς βίᾳ τῆς μητρὸς, τὴν ἑαυτοῦ δύναμιν ἔχων, βουλόμενος συμμετασχεῖν τοῦ ἔργου· συνεβοήθει δὲ καὶ Προκλῆς ἐξ Ἐλισάρινος καὶ Τεσθρα-

νίας, ὁ ἀπὸ Δαμαράτου 18. Οἱ δὲ περὶ Ξενοφῶντα, ἐπεὶ πάνυ ἤδη ἐπιέζοντο ὑπὸ τῶν τοξευμάτων καὶ σφενδονῶν, παρενόμενοι κύκλῳ, ὅπως τὰ ὄπλα ἔχοιεν πρὸ τῶν τοξευμάτων, μόλις διαβαίνουσι τὸν Κάϊκον ποταμόν, τετρωμένοι ἐγγὺς οἱ ἡμίσεις. 19. Ἐνταῦθα καὶ Ἀγασίας Στυμφάλιος ὁ λοχαγὸς τιτρώσκεται, τὸν πάντα χρόνον μαχόμενος πρὸς τοὺς πολεμίους. Καὶ διασώζονται, ἀνδράποδα ὡς διακόσια ἔχοντες, καὶ πρόβατα ὅσον θύματα.

20. Τῇ δὲ ὑστεραίᾳ θυσάμενος ὁ Ξενοφὼν ἐξάγει νύκτωρ πᾶν τὸ στράτευμα, ὅπως ὅτι μακροτάτην ἔλθοι τῆς Λυδίας, ὥστε μὴ διὰ τὸ ἐγγὺς εἶναι φοβείσθαι, ἀλλ' ἀφυλακτεῖν. 21. Ὁ δ' Ἀσιδάτης, ἀκούσας ὅτι πάλιν ἐπ' αὐτὸν τεθυμένος εἶη Ξενοφὼν, καὶ παντὶ τῷ στρατεύματι ἥξοι, ἐξαυλίζεται εἰς κώμας ὑπὸ τὸ Παρθένιον πόλισμα ἐχούσας. 22. Ἐνταῦθα οἱ περὶ Ξενοφῶντα συμπεριτυγχάνουσιν αὐτῷ, καὶ λαμβάνουσιν αὐτόν, καὶ γυναῖκα, καὶ παῖδας, καὶ τοὺς ἵππους, καὶ πάντα τὰ ὄντα· καὶ οὕτω τὰ πρότερα ἱερὰ ἀπέβη. Ἐπειτα πάλιν ἀφικνοῦνται εἰς Πέργαμον. Ἐνταῦθα τὸν θεὸν οὐκ ἡττιάσατο ὁ Ξενοφὼν· συνέπραττον γὰρ καὶ οἱ Λάκωνες, καὶ οἱ λοχαγοί, καὶ οἱ ἄλλοι στρατηγοί, καὶ οἱ στρατιῶται, ὥστε ἐξαίρετα λαμβάνειν καὶ ἵππους, καὶ ζεύγη, καὶ τᾶλλα· ὥστε ἱκανὸν εἶναι καὶ ἄλλον ἤδη εὖ ποιεῖν.

24. Ἐκ τούτου Θίμβρων παραγενομενος παρέλαβε τὸ στράτευμα, καὶ συμμίζας τῷ ἄλλῳ Ἑλληνικῷ ἐπολέμει πρὸς Τισσαφέρην καὶ Φαρνάβαζον.

[25. Ἀρχοντες δὲ οἶδε τῆς βασιλέως χώρας, ὅσην ἐπήλθομεν· Λυδίας Ἀρτίμας· Φρυγίας Ἀρτακάμας· Λυκαονίας καὶ Καππαδοκίας Μιθριδάτης· Κιλικίας Σύννεσις· Φοινίκης καὶ Ἀραβίας Δέρνης· Συρίας καὶ Ἀσσυρίας Βέλεισις· Βαβυλῶνος Ῥωπάρας· Μηδείας Ἀρβάκας· Φασιανῶν καὶ Ἑσπεριτῶν Τηρίβαζος· (Καρδοῦχοι δὲ, καὶ Χάλυβες, καὶ Χαλδαῖοι, καὶ Μάκρωνες, καὶ Κόλχοι, καὶ Μοσύνοικοι, [καὶ Κοῖτοι,] καὶ Τιβαρηνοὶ αὐτόνομοι·) Παφλαγονίας Κορύλλας· Βιθυνῶν Φαρνάβαζος· τῶν ἐν Εὐρώπῃ Θρακῶν Σεύθης.

26. Ἀριθμὸς συμπάσης τῆς ὁδοῦ τῆς ἀναβάσεως καὶ

καταβάσεως, σταθμοὶ διακόσιοι δεκαπέντε, παρασάγγαι χίλιοι ἑκατὸν πενήκοντα πέντε, στάδια τρισμύρια τετρακισχίλια ἑξακόσια πενήκοντα. Χρόνου πλήθος τῆς ἀναβάσεως καὶ καταβάσεως ἐνιαυτὸς καὶ τρεῖς μῆνες.]

NOTES.

Ξενοφάντος Κύρου Ἀνάβασις. "*Xenophon's Expedition of Cyrus into Upper Asia.*" Ἀνάβασις is literally, "*a going up.*" Hence, as in the present passage, it implies a journey, or expedition, from a lower to an upper country; from the coast to the interior. Lydia, part of the Satrapy of Cyrus, bordered on the Ægean Sea; and it was from Sardis, its capital, that Cyrus set out on his expedition against the king, who resided in the interior of his dominions.

Ample information respecting Xenophon's life may be obtained from *Lempriere's Class. Dict.* The *Dict. of Gr. and Rom. Biog.*, and the *Penny Cyclopædia*, may likewise be consulted with advantage. Here, therefore, it is only remarked, that Xenophon, the son of Gryllus, was born at Athens about B. C. 444. There he resided in the earlier part of his life, and was the pupil and friend of Socrates. In B. C. 401 he joined the expedition under Cyrus; was banished on this account B. C. 399; joined Agesilaus in his Asiatic campaign B. C. 396; and fought against his countrymen at Coronæa B. C. 394. After this he resided for many years at Scyllus, near Olympia, on an estate given him by the Lacedæmonians; and on being expelled from it by the Eleans, on their making war with Sparta, he retired to Corinth, and died there in about the 90th year of his age.

BOOK I.

CHAPTER I.

§ 1.

Δαρεῖου καὶ Παρυσάτιδος, κ. τ. λ. "*Of Darius and Parysatis are born two sons.*" Observe here the employment of the present tense for the past. This is called the historic present, and is used to give increased animation to a narrative by representing past events as present, and now taking place. (See *Jelf*, § 395. 2.; *Matthiæ*, § 504. 1.) — Δαρεῖου. Darius II., called also *Ochus*, and *Nothus*. He was the illegitimate son of Artaxerxes I. or Longimanus, and reigned from B. C. 424 to B. C. 405. He married Parysatis his father's sister.

παῖδες δύο. Although Xenophon here names only Artaxerxes and Cyrus, still these were not the only children of Darius and

Parysatis. They had two other sons, Ostanes and Oxathres, and also two daughters, Amestris and Atossa. (See *Thirlwall*, vol. iv. p. 281.) — Ἀρταξέρξης. The Artaxerxes here meant was surnamed Mnemon (Μνήμων), on account of his strong memory. He died in the 94th year of his age, after a reign of forty-six years, extending from B. C. 405 to B. C. 359. — Κύρος. The Cyrus here meant is generally called "the Younger," to distinguish him from the more ancient Cyrus, the founder of the Persian monarchy.

μὲν—δὲ. These particles are put in parts of sentences, having some reference, or opposition, to one another. (*Seager's Viger*, p. 196.) Generally speaking, they may be rendered by *indeed—but; on the one hand—on the other hand*. Observe that μὲν always qualifies the word immediately preceding it; and also, that the clause, in which it is placed, is called the *concessive*; that in which δὲ occurs, the *adversative clause*. For further information see *Jelf*, § 764. 2.

ἐπεὶ δὲ ἡσθένει Δαρείος. "Now when Darius began to be feeble in health." Observe the force of the imperfect. — παρῖνα. "To be with him, i. e. at Babylon, where he died. According to Xenophon (*Cyrop.* viii. 6. 22.), Cyrus the Great used to spend the three spring months at Susa; the two hottest summer months in the mountainous country of Ecbatana; and the remaining seven at Babylon, where the climate was milder. Probably his successors on the Persian throne did the same. (Compare ii. 4. 25.)

§ 2.

Παρὸν ἐτύγχανε. "Happened to be present." Τυγχάνω, joined to a participle, conveys with it the idea of chance. When thus used, it may be rendered adverbially, "*perchance*;" while the participle may be translated as a finite verb of the same tense as that in which τυγχάνω is found. Another way of rendering this construction is to assign to τυγχάνω the force of "*happen*," and to convert the following participle into an English infinitive. Thus we may here say, "*By chance was present*," or, "*Happened to be present*." Λαθάνω, φθάνω, and other verbs, are also used in the same way. — μεταπέμπεται. Historic present. "*He sends for*." Observe the force of the middle: "He sends for Cyrus to come unto him;" or, more literally, "He sends after Cyrus for himself."

ἀπὸ τῆς ἀρχῆς, κ. τ. λ. "From the government of which he had made him satrap." Observe here the employment of the aorist in a pluperfect sense. The pluperfect itself would have expressed a more exact reference to past time than the narrative required, and therefore the indefinite tense is substituted. — ἀρχῆς. The government, or satrapy, of the younger Cyrus comprehended Lydia, the Greater Phrygia, and Cappadocia. He obtained this appointment, B. C. 407. — σατράπης. By a satrap is meant the governor of a province of the Persian Empire. The word is of Persian origin. Some suppose its signification to be "*King's door-keeper*," "*King's protector*;" others, "*Lord of the umbrella of state*." But its etymology is altogether uncertain.

καὶ στρατηγὸν δὲ αὐτὸν ἀπέδειξε. "And he had appointed him commander also." The aorist again for the pluperfect. Observe, also the employment of καὶ ... δὲ, to introduce a new particular into

the narrative, enlarging on what precedes, and equivalent, in effect, to *οὐ μόνον . . . ἀλλὰ καὶ*. The new particular here brought in is the investing of Cyrus with military authority; for the office of satrap was, strictly speaking, a civil one; the governors of garrisons, and commanders of troops, being independent of his authority, and responsible to the king alone.

εἰς Καστωλοῦ πεδῖον ἀσπορίζονται. "*Muster in the plain of Castolus*," i. e. are accustomed to march into the plain of Castolus and muster there. Observe the employment of *εἰς* with the accusative to denote motion into a place previously to the assembling in that place. In each of the Persian provinces there appears to have been a general gathering-place, usually a large plain, in which the troops of the province were wont to muster, either for stated inspection, or in case of any sudden invasion or alarm. According to Stephanus Byzantinus, the plain of Castolus was in Lydia. The military command, therefore, of Cyrus would seem to have been over the forces of Lydia, and especially over the sea-coast of that province with its Grecian cities. (See *Thirlwall's Greece*, vol. iv. p. 282.)

λαβὼν Τισσαφέρην εἰς φίλον. Tissaphernes was at this time satrap of Caria. As he was secretly hostile to Cyrus, the latter seems to have taken him along with him under colour of friendship, but in reality fearing to leave him behind, and not aware that he might prove a dangerous companion.—*Καὶ τῶν Ἑλλήνων δὲ, κ. τ. λ.* "*And he went up, having also three hundred heavy-armed men of the Greeks.*" Observe here, again, the employment of *καὶ . . . δὲ*.

ὅπλιτας. The *Hoplites*, i. e. heavy-armed soldiers, or men at arms, derived their name from *ὄπλα*, a word signifying, 1st, tools, generally; 2d, especially, the weapons belonging to soldiers. They were covered with defensive armour. On their heads they wore helmets; the upper portion of their bodies was protected by cuirasses; their legs were defended with greaves made of iron or brass; while, for their still greater security, they were furnished with a large round shield (*ἀσπίς*), which was covered with brass, and reached almost to the ground. For the purpose of offence they carried long spears; while, at their side, hung their swords. These troops formed the principal, and most effective, part of the Greek armies. Besides these, there were the light-armed soldiers, called *ψιλοὶ, γυμνήται, γυμνήτες*, who had no defensive armour, and fought, at a distance, with darts, bows and arrows, &c. There was also an intermediate kind of troops, named *Peltasts*, from their shield, *πέλτη*, which was oblong, formed of wicker-work, covered with skins or leather, and both smaller and lighter than the *ἀσπίς*. Their spears were shorter than those used by the *Hoplites*; and their corselets, or cuirasses, were made of linen. Indeed, their whole equipment was adapted for enabling them to make rapid movements.

Παρρᾶσιον. "*A Parrhasian*," i. e., an Arcadian. Parrhasia was a town of Arcadia, the central state of S. Greece, or Peloponnesus, now the Morea.

§ 3.

Ἐτελεύτησε. "*Was dead.*" Supply *τὸν βίον*. Literally, "*ended his life.*"

κατέστη εἰς τὴν βασιλείαν. "*Was established in the kingdom.*" Observe here, again, the employment of εἰς with the accusative after a verb denoting rest in a place. It is the same, therefore, as saying, "*had succeeded to the kingdom, and established himself therein.*" Ἰστημι, and its compounds, have a transitive force in present, imperfect, 1st Future, and 1st Aorist; and an intransitive in perfect, pluperfect, and 2d Aorist. Observe also that the perfect and pluperfect have respectively the force of a present and imperfect. — βασιλείαν. Parysatis had exerted all her influence to induce Darius to name Cyrus as his successor, and had urged the specious plea, which Xerxes had formerly employed, namely, that Artaxerxes was born while her husband was yet a subject, but Cyrus when he was a king. Darius, notwithstanding, appointed his eldest son his successor, who, on coming to the throne, changed his name, which had been previously Arsacas, or Arsicas, to Artaxerxes. See *Thirlwall's Greece*, vol. iv. p. 281. z.

διαβάλλει, "*Accuses.*" — ὡς ἐπιβουλευοί αὐτῷ. "*How that he is plotting against him.*" The optative is here employed, like the subjunctive in Latin, to indicate merely the assertion or sentiments of the speaker, without their being vouched for by the writer himself, although they may be at the same time strictly true. It is, therefore, the same as saying, "*is plotting against him, as he, Tissaphernes, asserts.*" Cyrus, it seems, accompanied Artaxerxes to Pasargadæ, the place of inauguration for the Persian Kings. While there, Tissaphernes charged him with conspiring against his brother, and induced a priest to join in the accusation. See *Thirlwall*, vol. iv. p. 283.

ὡς ἀποκτενῶν. "*With the intention of putting him to death.*" The participle of the future is here employed, as often elsewhere, to mark a purpose or intent, while the particle ὡς is appended to it to show that the state, pointed out by the participle alone, does not really exist. — ἐξαίτησάμεν αὐτὸν. "*Having begged him off.*" More literally, "*having begged him off for herself.*" Observe here the force of the middle. This voice is purposely employed, in the present instance, to show that the pardon of Cyrus was granted merely for his mother's sake. (See *Thirlwall*, vol. iv. p. 283.)

§ 4.

Ὡς ἀπῆλθε. "*When he had departed,*" i. e., had returned to his government. — βουλευέται ὅπως μήποτε, κ. τ. λ. "*Deliberates how he shall never any longer be dependent upon his brother;*" i. e. shall never any more be subject to his authority. The proper mood after ὅπως, when it follows a principal tense, is the subj.; but βουλευομαι is one of those verbs after which ὅπως requires a fut. ind. (See *Jelf*, § 811.) Observe the force of ἐπὶ here with the dative, as denoting subordination to authority, or dependence upon another. — αὐτ' ἐκείνου. "*In his stead.*" — Παρύσατις μὲν δὴ, κ. τ. λ. "*Now Parysatis, indeed, the mother (of the two), was for Cyrus;*" i. e. favoured the views of Cyrus. The verb ὑπάρχειν, with a dative, signifies "*to belong to;*" as τὰ ὑπάρχοντα, the things belonging to a man, his possessions. Hence, "*to favour;*" "*to be on the side of.*" (See *Seager's Viger*, p. 103.)

§ 5.

“Ὅστις δ’ ἀφικνεῖτο, κ. τ. λ. “*Moreover, whosoever used to come unto him of those (sent) from the king.*” The reference is to all who passed between the court of Artaxerxes and his own. These Cyrus endeavoured to corrupt by his affability and by presents. The imperfect here, as often elsewhere, implies the frequent repetition of an action. (See *Matthiæ*, § 497. b.) — βασιλέως. When the Persian king is spoken of, βασιλεὺς is generally used without the article; because, when a name so clearly defines a person, that no additional definition is required, the article may be omitted. (See *Viger*, p. 32.; *Matthiæ*, § 264. 5.) — πάντας. Observe here that the antecedent is in the plural, although the relative, ὅστις, is in the singular number. The reason of this is, that the relative is used in an indefinite sense, without any particular designation of individuals. (See *Jelf*, § 819. 2. b.) — ὅπως διατιθεῖς. “*So disposing them in feeling.*” — ὥσθ’ ἑαυτῷ, κ. τ. λ. “*So that they should be friends to himself rather than to his brother.*” ὥστε, with indicative, denotes a fact; with infinitive, a purpose or design. (See *Buttmann*, p. 385.) — Καὶ τῶν παρ’ ἑαυτῷ, κ. τ. λ. “*And he took care also of the barbarians with him, that they should be,*” &c. The reference here is to the Asiatics about his own person, or, in other words, attached to his own service. Observe here the peculiar construction; the subject being, by a species of attraction, construed with the verb of the preceding proposition. The regular form of expression would have been, Καὶ ἐπεμελείτο δὲ ὡς οἱ βάρβαροι, κ. τ. λ. — Καὶ εὐνοικῶς ἔχοιεν αὐτῷ. “*And might be well disposed toward him.*” Adverbs are often put with the verb ἔχειν in the same sense, as the adjectives corresponding to those adverbs with the verb εἶναι. Thus, εὐνοικῶς ἔχοιεν is here the same as εὐνοῖκοι εἶσαν. The more literal translation, however, is “*might have themselves well disposed.*” Supply ἑαυτοὺς.

§ 6.

Τὴν Ἑλληνικὴν δύναμιν. “*His Grecian force.*” Cyrus’s chief hope of a successful issue to his intended rebellion depended on his raising a large force of Greek troops. For it was mainly, if not solely, by their skill and courage, that he could ever expect to overcome the almost countless multitudes which the Persian monarch could bring into the field against him. (See *Thirlwall*, vol. iv. p. 284.) — ὡς μάλιστα ἐδύνατο ἐπικρυπτόμενος. “*Concealing (this movement) as much as he was able;*” i. e. doing this as secretly as possible. The particle ὡς is often employed to strengthen superlatives, but chiefly, as in the present instance, in the case of adverbs. — ὅτι ἀπαρασκευαστότατον. “*As unprepared as possible.*” Observe that ὅτι, like the Latin *quam*, strengthens all superlatives, both adjectives and adverbs. Strictly speaking, ὅτι is a pronoun, and should be written ὅ, τι. There is here an ellipse of several words, which, when supplied, will make the sentence stand thus: — ὅπως λάβοι βασιλεία οὕτως ἀπαρασκευάστον, ὡς ὅ, τι ἀπαρασκευαστότατόν ἐστι. “*That he might take the king so unprepared, as whatever is most unprepared;*” i. e. “*as unprepared as possible.*” The real nature of the construction, by which ὅτι was thus joined to superlatives, appears to have been early

overlooked, and so entirely that it was regarded merely as a particle, like *ὅς*, joined to superlatives of every case and gender; and sometimes it was even written as if forming part of the word itself. So presently, *ὅτι πλείστους*. (See *Hoogeveen*, p. 140.; *Viger*, p. 204.; *Matthiæ*, § 624. 3. a.)

ὅδε οὖν ἐποιεῖτο, κ. τ. λ. "In this way, then, did he make his levy." Observe the force of the middle: literally, "in this way, then, did he make the levy for himself."—*ὅποσας εἶχε φυλακὰς*, κ. τ. λ. "As many garrisons as he had in the cities, he gave directions to each of the commanders (of these)," &c. The strict grammatical construction, however, will be as follows: *παρήγγειλε ἐκάστοις τοῖς φρουράρχοις τῶν φυλακῶν, ὅποσας εἶχεν ἐν ταῖς πόλεσι*, κ. τ. λ. Sometimes the relative attracts its antecedent into the same clause with itself; in which case it is written before it. Compare i. 9. 19. *ἥς ἔρχου χώρας*, for *τὴν χώραν, ἥς ἔρχου*. See *Matthiæ*, § 474. a.; *Buttmann*, § 143. 2.—*ἄνδρας Πελοποννησίου*. "Peloponnesian men." The Greeks of the Peloponnesus enjoyed at this time a high reputation for valour and military skill. The nations or communities occupying the Peloponnesus were the Achæans, Elians, Messenians, Laconians, Arcadians, and Argives. Of these, the most conspicuous, in a military point of view, were the Laconians and Arcadians.

ὥς ἐπιβουλευόντος, κ. τ. λ. "As though Tissaphernes were plotting against these cities." More freely, "because, as he alleged, Tissaphernes was plotting," &c. The particle *ὥς* is joined to the simple participle, or the genitive and accusative absolute, when the reference is not so much to any action really going on, as to the opinion, allegation, or assertion of another, with regard to the probability of such an action. Cyrus made this alleged plotting, on the part of Tissaphernes, a mere pretence for procuring Grecian troops. (See *Matthiæ*, § 568.)—*καὶ γὰρ*. "And (this appeared the more plausible), for." Analogous to the Latin *etenim*.—*ἦσαν τὰ ἀρχαῖον*. "Formerly belonged;" i. e. in the first instance, as regarded Tissaphernes and Cyrus. *εἶμι* and *γίγνομαι*, followed by a genitive, denote, "to belong to." Adjectives in neut. sing. and plur., both with and without the article, are often used as adverbs. (*Matthiæ*, § 446.)

αἱ ἰωνικαὶ πόλεις. The Greek cities of Ionia are meant. (See *Thirlwall*, vol. iv. p. 284.)—*Μιλήτου*. Miletus was the most celebrated of the cities of Ionia, and was situate on the southern shore of the bay into which the River Latmus emptied itself, on the north-western coast of Caria.

§ 7.

Προαισθόμενοι τὰ αὐτὰ ταῦτα, κ. τ. λ. "Having perceived beforehand (certain persons) planning these same things." Supply *τινας*.—*ἀποστῆναι πρὸς Κύρον*. (Namely) "to revolt unto Cyrus." This is intended as an explanation of the words *τὰ αὐτὰ ταῦτα*, immediately preceding.—*συλλέξας*, κ. τ. λ. What the Greek idiom renders by a participle, and verb, the English expresses by two verbs. Thus, instead of "having collected an army he began to besiege, &c." we say, "when he had collected an army, he began to besiege, &c."—*τοὺς φεύγοντας*. "The fugitives." The participle with the article has here the force of a noun. Literally, "those who were

fleeing." — κατάγειν τοὺς ἐκπεπτωκότας. "To restore those who had been driven out." The verb ἐκπίπτω denotes, properly, "to fall out or from a thing," i. e. to lose, to be deprived of; and hence, in particular, with an apparently passive force, "to be banished or driven out from one's country." Compare the Latin *excidere patriā*. — πρόφασις τοῦ ἀθροίζειν. "Pretence for collecting." The neuter article prefixed to an infinitive, and even to a whole sentence, imparts to it the nature and government of a substantive. Thus, here, τοῦ converts ἀθροίζειν into a genitive dependent on πρόφασις. (See *Matthiæ*, § 540.)

§ 8.

Ἡξίου. "He requested." — ἀδελφὸς ὢν αὐτοῦ. "Since he was a brother of his." We have here a species of attraction, by which ἀδελφὸς ὢν are put in the nominative, after that implied in Ἡξίου. The regular construction would be as follows: Ἡξίου ταύτας τὰς πόλεις δοθῆναι οἱ ἀδελφῷ ὄντι αὐτοῦ. — ταύτας, κ. τ. λ. Literally, *these the cities*, i. e. *these same, or very, cities*. The article is used in combination with demonstrative pronouns for the purpose of rendering a stronger definition. (See *Matthiæ*, § 265.) — δοθῆναι οἱ. "Might be given unto him;" i. e. placed under his authority. — συνέπραττεν αὐτῷ ταῦτα. "Co-operated with him in these things." Literally, "did these things along with him." — τῆς ἐπιβουλῆς. "The plot." — Τισσαφέρνει δὲ ἐνόμιζε, κ. τ. λ. "But thought that he was incurring expense about his forces because engaged in war with Tissaphernes." — ὥστε οὐδὲν ἤχθετο, κ. τ. λ. "So that he was in no respect disquieted at their being engaged in war." (See *Thirlwall*, vol. iv. p. 285.)

καὶ γὰρ. "And (the more especially) since." — τοὺς γιγνομένους δασμοὺς. "The established customs;" i. e., the tribute arising from the imposts established by the Persian government. — πόλεων ὢν. Attraction, for πόλεων, ἄς. — ἐτύγχανεν ἔχων. "Happened to have." Cyrus had requested the king to bestow on him the cities wrested from Tissaphernes. As this request was not acceded to, openly at least, the cities, strictly speaking, still belonged to Tissaphernes. (See note, § 2.)

§ 9.

Ἐν Χερρόνῃσιν τῇ καταντιπέρας, κ. τ. λ. "In the Chersonesus, which lies over against Abydos." With τῇ supply *κειμένην*, or else the simple *ὄψιν*. The term *χερρόνησος* (in Attic, *χερρόνησος*) means properly, "a land-island," i. e. a peninsula. At Athens, and among the Attic writers particularly, the long strip of Thrace that runs along the Hellespont was especially called the *Chersonese*, or *Peninsula*, and was celebrated as a grain country, whence the Athenians drew their chief supply of this article of subsistence. There was another Chersonese celebrated in classic history; viz. the Tauric, now the Crimea. — Ἀβύδου. Abydos was situate directly on the Asiatic shore of the Hellespont, now the Dardanelles, in nearly the narrowest part of the strait. Its ruins are still to be seen on a projection of low land, called *Nagara Bornou*. — Κλέαρχος. A more detailed account of this individual is given in book ii. 6. 1. — τοῦτο

συγγενόμενος. "Having fallen in with this man.—*μυρίους Δαρεικούς*. "Ten thousand Darics." *Δαρεικός* is properly an adjective, agreeing with *στατήρας*, understood. This coin is by some reported to have derived its name from Darius; by some from the Persian word "*darā*," a king. There is also a difference of opinion as to its value. Some estimate it at twenty Attic drachmæ: others at fifty. By reference however to book i. c. 7. § 18., we find that Xenophon employs this word to mark the smaller of these two sums. Taking the value of a drachma at $7\frac{3}{4}d.$ the daric is equal to 12*s.* 11*d.* and the sum total supplied to Clearchus amounts to 645*l.* 6*s.* 8*d.* For wood-cut of coin, &c., see *Dict. of Antiq.*

τὸ χρυσίον. "The money." The term *χρυσίον* is applied to anything made of gold, such as gold coin, gold utensils, &c.—*ἀπὸ τούτων τῶν χρημάτων*. "From these resources." Observe the employment of *ἀπὸ* here to denote the means or instrument for effecting an end. (See *Jelf*, 620. *f.*)—*ἐπολέμει τοῖς Θραξί*. "Began to wage war upon the Thracians." The dative of disadvantage.—*πολεμέω*, to wage war; *πολεμῶ*, to excite to war.—*ὑπὲρ Ἑλλησπόντου*. "Above the Hellespont; i. e. to the north of the Hellespont and Chersonese.

συνεβάλλοντο. "Contributed." Observe the force of the middle. They did this of their own accord. This meaning is also increased by the use of *ἐκούσαι*; of their own free will. The subsidies were wholly voluntary: not at all exacted by force.—*τοῦτο δ' αὖ οὕτω*, κ. τ. λ. "And in this way this army, too, was secretly maintained for him;" i. e. was maintained in such a way as to leave the king in ignorance of its true destination. Compare note on *παρὸν ἐτύγχανε*, i. l. 2.

§ 10.

Θεσσαλὸς. Thessaly lay to the south of Macedonia, and extended from the range of Mount Pindus on the west, to the shores of the Ægean on the east. It was celebrated for its breed of horses; and, consequently, as might be supposed, a great portion of its soldiers consisted of cavalry. It was the country of those fabled monsters the Centaurs, half man and half horse; a report of whose existence arose in the early ages from the then unusual appearance of men on horse-back. On its confines, where it joins Locris, was situated the Pass of Thermopylæ, so famous for the resistance offered to the invading Persian army, B.C. 480.—*ἐτύγχανε ξένος ὦν αὐτῷ*. "Happened to be connected with him by the ties of hospitality." By the term *ξένος*, as here employed, is meant a friend, with whom one has a league of hospitality, for one's self and heirs, confirmed by mutual presents, and by an appeal to *Ζεὺς ξένιος*, or Jove, the god of hospitality. (See Liddell and Scott's *Lexicon*.) In this sense, indeed, both parties are properly *ξένοι*, the one to the other. From the relation being hereditary, may be explained the terms *ξένος πατρός*, *παλαῖος*. Whoever entered into the foregoing relation was bound, by the ties of both honour and religion, to receive his friend at all seasons, to succour him in all emergencies, and to protect him at all inconveniences and hazards. It subsisted chiefly between men of different states and countries: hence *ξένος* came to signify a stranger, a foreigner: and hence, again, it is employed as a softening down

of that more invidious expression *μισθωτός*, or *μισθοφόρος*, a hireling; a word used to designate a foreign mercenary. And in this sense it is presently employed.—*τῶν οἰκοὶ ἀντιστασιωτῶν*. “*Those of the opposite faction at home.*” The article with adverb is equivalent to an adjective. (*Buttmann*, § 125. 6.)—*καὶ αἰτεῖ αὐτὸν εἰς δισχιλίους, κ. τ. λ.* “*And asks of him pay for two thousand mercenaries, and for three months.*” The construction is *μισθὸν εἰς δισχιλίους ξένους καὶ τριῶν μηνῶν*, and *εἰς* is employed with the accusative to denote the object or purpose. *Αἰτέω* governs two accusative cases; one of the person, the other of the thing. The ordinary mode of rendering this passage is, “and asks of him to the number of 2000 mercenaries, and three months’ pay.” This, however, cannot be correct, as plainly appears from what follows, namely, *Ὁ δὲ Κύρος δίδωσιν αὐτῷ εἰς τετρακισχιλίους καὶ ἑξ μηνῶν μισθόν*. It is utterly incredible that Cyrus, whose great aim was to collect as many Grecian troops around him as possible, should have given Aristippus, on this occasion, the men themselves, and not the means merely of procuring them. Why, too, would he give double the number asked? And why would he send troops of so much value to himself on an expedition in which he was not at all interested, and where he ran the risk of losing some part at least, if not all, of their number? Everything becomes plain, however, if we suppose that Cyrus gave Aristippus the means of raising troops, as he had already done in the case of Clearchus; and we perceive why 4000 men and six months are substituted by Cyrus for 2000 men and three months; his object being to procure as many Greek troops as possible for his service, without exciting suspicion, and to make the time of service a long one, with reference to his intended expedition into Upper Asia.

ὡς οὕτω περιγενόμενος ἂν. “*As in this way likely to prove superior.*” More freely, “*Since in this way, as he assured him, he would in all likelihood prove superior.*” The infinitive and participle of the present, and aorist, accompanied by *ἂν*, have a *contingently* future meaning; while the infinitive and participle of the future itself speak of that which will *certainly* take place in time to come. (See *Jelf*, § 429. 3. obs. 2.) Compare note on *ὡς ἐπιβουλεύοντος*, i. 1. 6.—*ἀντιστασιωτῶν*, genitive after *περιγενόμενος*, which signifies to surpass. All those verbs which involve in their meaning the idea of a comparison, such as to surpass, to be inferior, to govern, to be governed, &c., take after them a genitive. (See *Matthiæ*, § 358.)—*εἰς τετρακισχιλίους, κ. τ. λ.* Construe as above, *μισθὸν εἰς τετρακισχιλίους καὶ ἑξ μηνῶν*.—*καταλῦσαι*. “*To end the war.*” Supply *τὸν πόλεμον*, and compare book v. 7. 27. *ὅτ’ ἀνελίσσθαι πόλεμον . . . ὅτε καταλῦσαι*.—*πρόσθεν . . . πρὶν*. “*Before that.*” Compare the analogous Latin usage in the case of *prius . . . quam*.

§ 11.

Βοιωτίαν. Bœotia was a country of Greece Proper, or Greece without the Isthmus of Corinth, and lay to the northwest of Attica. It derived its name from its rich cattle pastures. The inhabitants were considered very dull in intellect, and of very boorish manners. The chief city was Thebes, reported to have been the birthplace of

Hercules, and celebrated as the scene of the tragedies of Sophocles relating to Œdipus. Pindar was also born here. There was another Thebes in Egypt.—*ὡς εἰς Πισιδας*, κ. τ. λ. "*As if wishing to lead an army among the Pisidians.*" Compare note on *ὡς ἐπιβουλεύοντος*, i. 1. 6. The ordinary text has *ἐπὶ*, "against," but the true reading is *εἰς*, and *εἰς Πισιδας* is only a more concise way of expressing *εἰς τὴν χώραν τῶν Πισιδῶν*.—*Πισιδας*. Pisidia was a country of Asia Minor, bounded on the west and north by Phrygia, on the east by Isauria, and on the south by Pamphylia. It was a mountainous country, and occupied by a marauding race, whom it was frequently found necessary to curb by force of arms. Hence the pretext of Cyrus on the present occasion.—*ὡς πράγματα παρεχόντων*, κ. τ. λ. "*As though the Pisidians were affording trouble,*" &c.; i. e. under the pretence that the Pisidians were affording, &c. The allusion is to marauding inroads into his satrapy.

Σοφαίνετον. The Sophænetus here mentioned is thought to have been the same with the one who also wrote a narrative of this same expedition, or an *Ἀνάβασις Κύρου*.—*Στυμφάλιον*. Stymphalus was a town of Arcadia, near the confines of Achaia.—*Ἀχαῖαν*. Achaia was a country of the Peloponnesus, lying along the Sinus Corinthiacus, to the north of Elis and Arcadia.—*ὡς πολεμήσαν*. "*As though about to go to war;*" i. e. pretending that he was on the eve of a war.

CHAPTER II.

§ 1.

Ἐπεὶ δὲ ἐδόκει ἦδη, κ. τ. λ. "*And when now it seemed good to him to march upward,*" i. e. when now all his arrangements had been made for his expedition into Upper Asia, against his brother, and it appeared to be a fitting time to commence his march. The indicative is used with temporal adverbs, when the statement made is represented as a fact. (See *Jelf*, § 840.)—*τὴν μὲν πρόφασιν ἐποιεῖτο*. "*He made his pretext, indeed (for so doing).*" Observe that *μὲν* here stands without any thing opposed to it in the rest of the sentence, but still having an apodosis plainly implied in what follows, namely, *τῇ δ' ἀληθείᾳ ἐπὶ τὸν βασιλέα ὁ στόλος ἦν*. (*Krüg. ad loc.*) As regards the middle, *ἐποιεῖτο*, compare note on *ᾧδε οὖν ἐποιεῖτο*, κ. τ. λ., chap. i. 6.—*ὡς Πισιδας βουλόμενος*, κ. τ. λ. His pretended object was to drive the Pisidians entirely out of their own country, and thus rid himself of troublesome neighbours; and to accomplish this a larger force than ordinary would be required.—*ἐβαλεῖν*. 1st fut. inf. With *βούλομαι*, *δύναμαι*, *εὔχομαι*, *κατασκευάζομαι*, the infinitive future is commonly used instead of the present, because the object of the wish, &c. is something future. "*Ἦπισχνέομαι* regularly takes after it a future. (*Matthiæ*, § 506. 6.) See note § 2.

καὶ ἀθροίζει ὡς ἐπὶ τούτους, κ. τ. λ. "*And he assembles thereupon as if against these, both his barbarian and Grecian army.*" *Ἐνταῦθα* must be taken with *ἀθροίζει*. It is supposed that this passage is corrupt; and one MS. omits *στράτευμα καὶ*. Bornemann conjectures that ὁρῶν wrote *καὶ τὸ Ἑλληνικόν*. *Ἐνταῦθα παράγγελλει*, κ. τ. λ.

λαβόντι *ἦκειν*. Attraction for *ἦκειν λαβόντα*, which latter form occurs lower down in speaking of *Xenias*. The difference between *ἦκω* and *ἔρχομαι* is this: the former signifies an action taking place, *I am coming*; the latter, an action completed, *I am come*; or, *here I am*; thus corresponding to *ἐλήλυθα*, as *ἦκον* does to *ἐληλύθειν*. (*Matthiæ*, § 504. 2.)—*συνάλλαγόντι πρὸς, κ. τ. λ.* “*When he had been reconciled*,” or, “*When he had come to terms with*,” &c. — When passive verbs have both aorists, the second is more commonly used than the first. (*Viger*, p. 75.)—“*Ὁ εἶχε στράτευμα.*” “*What force he had.*” The antecedent is very often omitted in its own clause, and is then joined to the relative clause, and put in the same case with the relative. The ordinary arrangement would have been *ἀποπέμψαι τὸ στράτευμα ὃ εἶχε*. (See i. 1. 6.) *Aristippus* did not come in person with the troops, but sent *Menon* as their commander. Compare § 6. — *ὃς αὐτῷ προειστῆκει.* “*Who was commanding for him.*”—*τοῦ ξενικοῦ*. Supply *στρατεύματος*. — *ἱκανοὶ ἦσαν*. The indicative is here employed, because the writer speaks in his own person. The optative, *εἴησαν*, which some editions exhibit, would be spoken in the person of *Cyrus*, as giving his directions. (See *Jelf*, § 826. 4.)

§ 2.

Τοὺς Μιλήτων πολιορκούοντας. Compare i. 1. 7. — *ἐκέλευσε.* “*He urged.*” Observe that *κελεύω* has here its softer meaning, “to urge or exhort,” not that of “to order,” which would be clearly out of place. — *εἰ καλῶς καταπράξειεν, κ. τ. λ.* “*If he should successfully accomplish the purposes for which he was going on the expedition.*” Supply *τὰ πράγματα*. — *μὴ παύσασθαι.* “*Not to cease.*” The proper tense after *ὑποσχέομαι* is the future: yet sometimes, as here, the aorist is used. (See *Jelf*, § 405. 2.)—*Οἴκαδε*, adverb, compounded of *οἶκον*, acc. of *οἶκος*, a house, and *δε*, equivalent to *πρὸς*, to. The termination *δε* is generally affixed, unaltered, to the acc., as *οἴκαδε*, *δλαδε*, &c. When, however, *δ* is preceded by *σ*, then, instead of *σδ* is written *ς*, as *Ἀθήνας*, not *Ἀθήνασδε*. When this termination had been customarily used as the one belonging to adverbs of place, it came, in time, to be employed without reference to the accusative form of the noun to which it was attached, as *Ὀλυμπιάς*, from *Ὀλύμπια*, &c. (See *Matthiæ*, § 260. b.).—*παρῆσαν εἰς Σάρδεϊς.* “*Came to Sardis.*” Observe here the peculiar employment of *παρεῖμι*, with a clause denoting motion to a place. It is in fact, however, a concise form of expression for “were present, having come unto Sardis.” This city, the ancient capital of *Lydia*, and the residence at this time of *Cyrus*, as satrap, was situate at the foot of the northern slope of Mount *Tmolus*, on the River *Pactolus*, which ran through the place. The ruins of *Sardis* are now called *Sart*.

§ 3.

Ξενίας μὲν δὴ. “*Xenias accordingly, on the one hand.*” *Μὲν δὴ* are used when entering on a subject after introductory remarks. (*Hoogeveen*, p. 107.)—*Τοὺς ἐκ τῶν πόλεων.* Supply *στρατιώτας*. We should naturally expect here, *τοὺς ἐν ταῖς πόλεσι*; but frequently, where *ἐν* ought regularly to be employed, the principal verb of the proposition is referred to by a species of attraction, and *ἐκ* and *ἀπὸ*

are used when it admits of the construction with these prepositions. The full and regular form of expression would be, τοὺς ἐν ταῖς πόλεσιν ἐκ τῶν πόλεων λαβὼν. — παρεγένετο. "*Came.*" — εἰς τετρακισχίλους. "*To the number of four thousand.*" Observe that εἰς with numerals has not, as is commonly stated, the signification of "about," but "up to," i. e. "as many as." — γυμνῆτας. "*Light-armed.*" Consult note on ἐπλίτας, i. 1. 2. — ὡς πεντακοσίους. "*About five hundred.*" The particle ὡς, when joined with numerals, marks that they are to be taken as a round number, and is to be translated "about," or "nearly." — ὁ Μεγαρεὺς. "*The Megarean.*" Megaris was a country of Greece Proper, lying to the west and north-west of Attica.

τῶν ἀμφὶ Μίλητον στρατευομένων. "*Of the number of those who were serving around Miletus;*" i. e. who were engaged in the investment of Miletus. Observe that τῶν is here the genitive of part, Bos (p. 41.) says, that εἰς, or εἰς ἐκ, is elegantly omitted before genitives plural and genitives of nouns of number.

§ 4.

Οὗτοι μὲν εἰς Σάρδεϊς, κ. τ. λ. The troops thus far enumerated formed the whole of the Grecian force that came to Sardis, and with which Cyrus began his march from that city. Other bodies of Greeks, however, subsequently joined him. (Compare § 6. and § 9.) μέγιστα ἢ ὡς ἐπὶ. "*Greater than as if against;*" i. e. on too large a scale to be intended for. When the comparative refers to a relation or proportion, it is followed by ἢ πρὸς or ἢ κατὰ, or by ἢ ὥστε or ἢ ὡς. After ἢ ὥστε the infinitive is found, and after ἢ ὡς most commonly the optative, with ἄν. Here, however, ἢ ὡς is employed without any following verb. (See Jelf, § 783.) — ὣς βασιλέα. "*To the king.*" Observe here the employment of ὡς as a preposition with the accusative. Usage has, for the most part, limited this ὡς to cases where the object is a person, not a place or thing; whereas ὡς, when joined with a preposition (πρὸς, εἰς, ἐπὶ), is usually employed of things rather than persons. (See Viger, p. 210.; Matt. § 578. h.) — ἢ ἐδύνατο τάχιστα. — "*By the route along which he could (go) most quickly;*" i. e. the quickest way he could. The full form of expression would be τῇ ὁδῷ, ἢ ἐδύνατο τάχιστα πορεύεσθαι.

§ 5.

Τὸν στόλον. "*The armament.*" — ἀντιπαρεσκευάζετο. "*Began to prepare himself in turn.*" Observe the force of the middle. — οὗς εἶπον. Full form, ἐκέλευς, οὗς εἶπον. — ὥρμητο. "*Began his march.*" Observe that ὥρμᾶω, in the active, is "to set another in motion," "to urge on another;" in the middle, "to set one's self in motion," "to advance." The expression is not to be taken as indicating any hurried movements on the part of Cyrus: but, simply, that when once he had commenced his march, he proceeded as rapidly as circumstances would permit. — ἀπὸ Σάρδεων. Cyrus's march from Sardis took place, as is commonly supposed, about the 6th of March, B. c. 401.

ἐξελαύνει. "*He advances.*" Xenophon uses ἰξελαύνω here, and elsewhere in the Anabasis, in an absolute sense, as if it were an intransitive verb. Strictly speaking, however, the verb is a trans-

itive one, and τὸν στρατὸν is here understood, so that the literal meaning is, "he leads forth his army." — σταθμούς τρεῖς, κ. τ. λ. "*Three days' march, twenty-two parasangs.*" Literally, "*three stations.*" The term σταθμός, as here employed, means, properly, "a station," "a halting-place," for travellers or soldiers. Hence, in the *Anabasis*, every time the army halts for the night, or for a longer stay, the preceding march is reckoned a station. Σταθμούς acc. after ἐξελαύνει. This is commonly called accusative of space of place. But Greek writers, after intransitive verbs of "moving along," use the accusative of that "along which the movement takes place." This construction is, in fact, equivalent to an accusative of cognate word after an intransitive verb. (See *Jelf*, § 547. and § 558.) — παρασάγγας. The parasang was equal to thirty Greek stadia, about three miles and three quarters. The usual day's march of a Persian army (*Her.* 2. 6.) was five parasangs, or a little less than nineteen miles.

Μαλανδρον ποταμὸν. The Mæander rose near Celænæ, in Phrygia, and, after forming the common boundary between Lydia and Caria, fell into the Ægean below the promontory of Mycale. It was remarkable for its winding course. (See *Ovid*, *Met.* 8. 162.) The modern name is *Minder*. — τὸ εὖρος. Supply ἦν. — δύο πλέθρα. "*Two plethra.*" The πλέθρον, as a measure of length, was 100 Greek, or 101 English feet. The term is also employed, not, however, in the *Anabasis*, to indicate a square measure, containing 10,000 square feet. — γέφυρα δὲ ἑπὶν, κ. τ. λ. "*And there was a bridge over it, connected together by seven boats,*" i. e. formed of seven boats connected together.

§ 6.

Κολοσσὰς. Colossæ was a large and flourishing city of Phrygia, in an angle formed by the rivers Lycus and Mæander. It was to the inhabitants of this city that St. Paul addressed one of his epistles. Not far from it was Laodicea, of which place the apostle also makes mention. — πόλιν οἰκουμένην, κ. τ. λ. "*An inhabited city, flourishing and large.*" The expression πόλιν οἰκουμένην is employed in contradistinction to desert cities, afterwards met with on the march. — εὐδαιμόνα; from εὖ, *well*, and δαίμων, *a genius*, signifies literally "having a good or kind genius:" hence, "fortunate," "prosperous," "flourishing." This epithet applies to its condition — the following one to its size. — καὶ ἦκε Μένων, κ. τ. λ. Menon was sent by Aristippus, who, it would seem, could only spare a portion of the force he had with him; for Cyrus supplied him with the means of raising 4000 men, and he sent only 1500 by Menon.

ἑπταῖθα, κ. τ. λ. "*Here he remained during seven days.*" ἡμέρας is commonly called the accusative of duration of time. (*Buttm.* p. 348.) But in the same way that verbs of motion take after them an accusative of that, along which the movement takes place, so verbs of time are followed by an accusative of that time, during which their action continues. (See *Jelf*, § 577.) Δόλοπας καὶ Αἰνιᾶνας, κ. τ. λ. "*Dolopians, and Ænianians, and Olynthians.*" The Dolopians and Ænianians were Thessalian tribes. The former dwelt in that south-eastern angle of Thessaly formed by the chain of

Mount Pindus, or rather Tymphrestus, on one side, and Mount Othrya, branching out of it, on the other. The Ænians occupied the upper valley of the Sperchius, and were separated from the Dolopians by Mount Othrya. The Olynthians were inhabitants of Olynthus, a powerful city of Macedonia, in the district of Chalcidice, at the head of the Sinus Toronaicus.

§ 7.

Ἐντεῦθεν, “*from this place.*” Adverbs of place, ending in *θεν* or *θεν* (equivalent to *ἐκ*), point out the place *whence*, &c. (Matt. § 260. c.) —Κελαινὰς. “*Celænæ.*” A city of Phrygia, in the south-west, near the sources of the Mæander. —ἐνταῦθα Κύρῳ βασιλεία ἦν. Supply δέματα. Cyrus had a palace, or viceregal residence, in this city: but the capital of his government was Sardis. —παράδεισος μέγας. “*A large park.*” The Greeks gave the name of παράδεισος to the parks, or pleasure grounds, surrounding the country residences of the Persian kings and satraps. These parks were frequently of very great extent. Cyrus, on the present occasion, reviewed his Greek army in this one at Celsænæ; and again, at ii. 4. 16. we read, that the Greeks were alarmed by a report of a great army being in a neighbouring παράδεισος. (Consult Dict. Ant. s. v.)

ἰθὺς ἐκ τοῦ ἵππου. “*Used to hunt on horseback.*” Observe here the employment of *ἐκ* with the genitive to indicate the direction of an action *from* one quarter to another.—ὅποτε γυμνάσαι βούλοιντο. “*Whenever he wished to exercise.*” The optative is used with temporal adverbs, after an historic tense, to express what took place from time to time, or customarily. The idea of uncertainty connected with this mood serves, in such instances, merely to prevent them from being understood as referring to particular definite cases.—(See Matt. § 521. ; Jelf, § 840.)—αἱ δὲ πηγαί, κ. τ. λ. “*And its springs flow from the palace.*” Observe here the employment of the substantive verb with a preposition, indicating motion from out of a place. It is the same, in fact, as saying, αἱ δὲ πηγαί εἰσιν ἐν τοῖς βασιλείοις καὶ ἐκ τούτων ῥέουσι.

§ 8.

μεγάλου βασιλέως. “*Of the great king.*” The King of Persia was called μέγας βασιλεὺς by the Greek historians, both on account of the vast extent of his dominions, and the number of other kings who were subject to him.—ἐρμυνὰ. “*Well fortified.*” The structure referred to would be what we should term a castle.—ἐπὶ ταῖς πηγαῖς. “*At the sources.*” The citadel of Celænæ was upon a lofty, precipitous hill, and the Marsyas fell from its fountains over the rocks with a great noise.—ἐμβάλλει. “*Empties.*” Literally, “*throws (itself) in.*” Supply εἰς αὐτὸν, and compare note on ἰξελαίνει, § 5.

ἐκδεῖναι Μαρσύαν. “*To have slayed Marsyas.*” The reference is to the well-known story of Apollo and the satyr Marsyas, and their contest for the palm in musical skill. Apollo performed on the lyre, accompanying it with his voice; and Marsyas on the newly-invented pipe. The Muses were the umpires. After three trials

Marsyas was declared the loser, and Apollo flayed him for his temerity, and hung up his skin in the cave, whence flow the springs of the river hence called after the name of the satyr.—*περὶ σοφίας*. “*Respecting musical skill*.” Supply *μουσικῆς*. Observe that *σοφία*, properly speaking, is a general term for skill in any art or employment. The context will always, as in the present instance, determine the special reference.—*ᾗθεν αἱ πηγαί*. Supply *εἰσὶ*.

§ 9.

Ἡττηθεὶς τῇ μάχῃ. “*After having been defeated in the (memorable) fight*.” Observe the force of the article. The reference is to the battle of Salamis, B.C. 480.—*ἡμέρας τριάκοντα*. The long delay was occasioned by his waiting for the troops of Clearchus, as well as other reinforcements.—*τοξότας Κρήτας*. Crete, the modern Candia, is an island in the eastern, or inner, part of the Mediterranean. The Cretan soldiers were held in great estimation as light troops, and especially archers, and readily offered their services for hire to such states, whether Greek or barbarian, as needed them.—*Σοφάλευτος δ' Ἀρκάς*. Not to be confounded with the Stymphalian of the same name.

ἐξέτασεν καὶ ἀριθμῶν. “*A review and enumeration*.” By *ἐξέτασις* is meant, in fact, a military inspection of the condition, equipments, &c., of the troops.—*ἐγένοντο οἱ σύμπαντες*. “*There were in all*.” Observe that the article joined to *πάντες*, *ἅπαντες*, or *σύμπαντες*, gives these adjectives, when connected with numerals, the force of “*all together*,” or “*in all*.” (*Matth.* § 266.)—*ὁπλίται μὲν μύριοι καὶ χίλιοι, κ. τ. λ.* “*Hoplites on the one hand, 11,000, and Peltasts on the other, about 2000 in all*.” The computation of the Greek forces has sorely puzzled the annotators upon the Anabasis, and none of their solutions of the difficulty are satisfactory. As, however, it is our object not to find fault with the views of others, but to elucidate, as far as possible, the present work, we will proceed at once to set down the numbers, and the description, of the forces brought by the several commanders, as we find them in the text:—

	Hoplites.	Peltasts.	Light Troops.	Archers.
Xenias . . .	4000	—	—	—
Proxenus . . .	1500	—	500	—
Sophænetus of Stymphalis . . .	1000	—	—	—
Socrates . . .	500	—	—	—
Pasion . . .	300	300	—	—
Menon . . .	1000	500	—	—
Clearchus . . .	1000	800	—	200
Sosias . . .	1000	—	—	—
Sophænetus the Arcadian . . .	1000	—	—	—
	11,300	1600	500	200

The numbers, as stated in the text, and exhibited in the foregoing table, do not agree with Xenophon's sum total. He sets down the *Hoplites* at 11,000, neither more nor less. The *Peltasts*, he says, were about 2000.

At c. ii. § 3. the common reading respecting Pasion's men is *ἐπικουρῶν ὁπλῖται*. On MS. authority Schneider has rejected this, and given *ἐκ τῶν κοινῶν ὁπλῖται*, *τῶν κοινῶν δὲ νεώτατοι*. As, however, the majority of MSS. seem in favour of the former reading, a conjecture may be ventured. Might it not be, that some copyist, finding Xenophon specify, in all other cases, what kind of troops each general brought, and not knowing what to make of the term *ὁπλῖται*, used of Pasion's men, which leaves it wholly uncertain what they were, divided the number between *Hoplites* and *Peltasts*, as a supposition of his own? and further, that this gloss became incorporated in the MS. from which Schneider took it?

But this brings another difficulty. Supposing the foregoing conjecture true, Pasion's force would thus be made 600 not 700. May it not, however, be fairly imagined that, in transcribing, *ἐπικουρῶν* might be easily, and has been, changed into *ἐπικουρίων*?

If so, next, what is the value of the term *ὁπλῖται*? Simply men, as such—*brave fellows*; a designation as applicable to *Peltasts* as *Hoplites*. And that they were not *Hoplites* it is reasonable to infer from these two facts—that *Hoplites* were of the first importance in a Grecian army, and that, in every case but the present, Xenophon has specified what amount of them came with each general.

Without doing more than saying that these opinions are not destitute of probability, we will now exhibit another tabular statement, and observe how that tells upon the point before us:—

	Hoplites.	Peltasts.	Light Troops.	Archers.
Xenias . . .	4000	—	—	—
Proxenus . . .	1500	—	500	—
Sophænetus of Stym- phalis . . .	1000	—	—	—
Socrates . . .	500	—	—	—
Pasion . . .	—	600	—	—
Menon . . .	1000	500	—	—
Clearchus . . .	1000	800	—	200
Sosias . . .	1000	—	—	—
Sophænetus the Ar- cadian . . .	1000	—	—	—
	11,000	1900	500	200

Thus we have the *Hoplites* 11,000 exactly; the *Peltasts* amount to 1900, or *about* 2000; still there remain 500 light troops, and 200 archers to be accounted for. In his total reckoning, Xenophon speaks *only of Hoplites and Peltasts*. He does not name the Light Troops, &c. The probable reason for this is the low estimation in which these troops were held; on which ground they would appear

unworthy, in the eyes of a Greek historian at least, of being taken into account by him, while giving the total of so powerful an army as that, which Cyrus had collected out of Greece.

It is also to be remarked, that, while in contradistinction to the Hoplites, as such, the Peltasts were occasionally reckoned among the *γυμνήτες*, or *ψιλοί*, that is, those bare of the equipment of the men-at-arms, we do not find the *ψιλοί*, &c., as such, ever included among the Peltasts, who derived their name from the *Pelta*, or shield, which they alone carried; and who, if not armed so fully as Hoplites, were nevertheless superior in rank, equipment, and consideration to the mere *ψιλοί*.

Plutarch, without naming either Hoplites, Peltasts, or Light Troops, says merely of the soldiers generally, that they were *ὀλίγη τρισχιλίων καὶ μυρίων ἀποδόντες*, a little short of 13,000; an expression fully answering to Xenophon's *μόριοι καὶ χίλιοι*, and *ἀμφὶ τοὺς δισχιλίους*. And yet, if the numbers in the text be correct, the total of all kinds was 13,600. It is not unreasonable, then, to infer, 1. That Xenophon did not deem the light troops and archers of sufficient importance to be specified; 2. That Pasion's *ἄνδρες* may certainly be as fairly considered Peltasts as Hoplites; 3. That the reading respecting them should be *εἰς ἑξακοσίους ἄνδρας*. For Anthon's and Thirlwall's views, see *Thirlwall's Greece*, vol. iv. p. 289. n.

§ 10.

Πέλτας. Peltæ was a city of Phrygia, south-east of Cotyseum. (See *Ainsworth*, p. 24.) The march of Cyrus becomes retrograde from Celænæ to Peltæ, and then takes a wide circuit from this last city to the market of the Ceramians, the next place in his route. This was done, most probably, as Rennell and others suppose, for the purpose of increasing his numbers, and laying the richer towns under contribution. He may be said to have commenced his undeviating route toward his brother's capital only at the market of the Ceramians; for the road by Peltæ and the market of the Ceramians was the high-road to the Hellespont and Thrace.—*τὰ Λύκαια ἔθουσε*. "*Solemnized the Lycean rites*," i. e. celebrated the festival of Lycean Jove. Observe that *θῶω* has here the meaning of "to celebrate with sacrifices or offerings," and that with *τὰ Λύκαια* we must supply *λεπὰ*. The *Λύκαια* was a festival with contests, celebrated by the Arcadians in honour of Jupiter, surnamed *Λυκαῖος*. The scholiast on Pindar, Nem. 10. 89., says that the prize was a caldron and shield of brass. Xenias, probably from inability to procure the customary prize, substitutes for it what is presently named in the text. Plutarch informs us, that its celebration resembled, in some degree, that of the Roman Lupercalia.—*καὶ ἀγῶνα ἔθηκε*. "*And instituted a contest*," i. e. games or trials of skill in gymnastic exercises. The term *ἀγών* is here employed in a generic sense, as comprehending several species of gymnastic encounters.

στλεγγίδες χρυσαῖ. "*Golden flesh-scrapers*." The *στλεγγίς* (rarely *στελγίς* or *στλεγγίς*) was a sort of scraper, answering to the Latin *strigil*, and used to remove the oil and dirt from the skin in the bath, or after the exercises of the palæstra, much in the same way as we are accustomed to scrape the sweat off a horse with a piece of

iron hoop, after he has run a heat, or come in from violent exercise. Schneider understands by *σπλεγγίδες*, in this passage, a species of ornament for the head, which Böckh explains as formed of a thin metal plate (probably tiara-shaped), lined with leather, fashioned like a comb, and worn around the head by women, and by *θεσπεῖαι* sent to an oracle or a solemn festival. They were secured behind by bands, and hence are sometimes called *ταυρίδια*. But how, it may well be asked, would such appendages be of any value in the eyes of hardy soldiers? whereas bath-scrapers would be in direct accordance with their national habits. A scholium, moreover, in one of the Vatican MSS., favours the interpretation we have given, namely, *Σπλεγγίς ἡ ζώνη, κ. τ. λ.*

Κεραμίων ἄγορᾶν. "The market of the Ceramiana." The term *ἀγορά*, as here employed, is evidently meant to indicate a place of considerable traffic, but the particular site is altogether unknown. Rennell seeks to identify it with *Katähigeh*, and Hamilton with *Ushák*. Ainsworth, however, differs from both.—*ἐσχάτην πρὸς τῇ Μυσίᾳ χώραν.* "Furthest, at the Mysian territory," i.e. on the borders close to Mysia. (See *Researches in Asia Minor*, vol. ii. p. 204.)

§ 11.

Καὶστρου πεδίον. "The plain of Caystrus," i.e. the plain in which stood the city of Caystrus. See Ainsworth, p. 28.; Thirlwall's *Greece*, iv. p. 290, κ.; Rennell, p. 31.

μᾶλλον ἢ τριῶν μηνῶν. "More than three months' pay." The comparatives "more," "less," *πλείον, μείον, &c.*, are often put as epithets with substantives of the masculine and feminine gender, and plural number, in the neuter singular or plural, and in the accusative, although the substantive be in the nominative, genitive, or dative. Compare *Xen. Cyrop.* ii. 1. 5. *ἱπποὺς μὲν ἔξει οὐ μείον διαμορίων*; and again, § 6. : *ἱππείας μὲν ἡμῶν εἶναι μείον ἢ τὸ τρίτον μέρος.* *Matthia*, § 437, Obs. 2.—*ἐπὶ τὰς θύρας.* "Unto his gates," i.e. unto his quarters.—*ὃ δὲ ἐλπιδας λέγων δεῖχε.* "He, however, kept giving them hopes," i.e. of soon receiving their pay. Observe that *διόγω, διατελέω, &c.* are often used with the participle, in the sense of "to continue, to go on doing." The writers on ellipsis supply *τὸν χρόνον* here, so that the literal meaning will be, "he, however, passed the time speaking hopes."—*καὶ δῆλος ὅτι ἀνιδόμενος.* "And was evidently distressed." Literally, "and was evident being distressed." Such adjectives as *δῆλος, φανερός, &c.*, instead of being put in the neuter, and being followed by *ὅτι* or *ὅς* and a finite verb, or by an accusative and infinitive, are made to agree with the subject of the verb, and are accompanied by a participle also agreeing with that subject. (See *Viger*, p. 33. and *Matthia*, § 549. 5.)—*πρὸς τοῦ Κύρου τρόπον.* "In conformity with Cyrus's turn of character." Literally, "from Cyrus's turn, &c." i.e. emanating from it as a natural quality.—*ἐχόντα μὴ ἀποδιδόναι.* Supply *αὐτὸν* before *ἀποδιδόναι*, with which *ἐχόντα* agrees, and *χρήματα* after *ἐχόντα*.

§ 12.

Ἀφικνεῖται. Historic present, "arrives."—*Σουπρόσιος.* The name

Syennesis appears to have been common to the native princes of Cilicia, both before their subjugation by the Persians, and after they had become tributary to them.—*γυνή*. Corresponding to the Latin “mulier,” as does *ἄνηρ* to “*vir*.” *Wife*.—*τῶν Κιλικίων*. The Cilicians inhabited a country of Asia, which was bounded on the S. and S.E. by that part of the Mediterranean called Aulon Cilicius, and on all other sides by the mountains of the Taurus ridge, by which it was separated from Pamphylia, Pisidia, Lycaonia, Cappadocia, and Syria. (See *Thirlwall*, vol. iv. p. 290.)—*Ἀσπενδίους*. Aspendus was a city of Pamphylia, lying for the most part on a rocky precipice, on the banks of the River Eurymedon.—*συγγενέσθαι*. “*Was intimate with*.”

§ 13.

Θόμβριον. Hamilton and Ainsworth agree in making the ancient Thymbrium correspond to the modern *Ishákli*, situate at the foot of a mountain called the *Sultán Tágh*.—*παρὰ τὴν ὁδόν*. “*Flowing along the road-side*.” Observe that *παρὰ* has here, as usual, with the accusative, the accompanying idea of motion. The dative, on the other hand, would imply rest. The reference appears to be to a fountain near the road-side, the waters of which flow for some distance parallel with the line of the road. Hamilton thinks that he has discovered the fountain to which Xenophon alludes, at *Olon Bounar Debrent* (“the pass of the great fountain”) (*Researches*, vol. ii. p. 184.)—*ἡ Μίδου καλουμένη*. “*Called Midas’s*.” Literally, “called that of Midas.” The participles *καλούμενος*, *λεγόμενος*, with the article, are used in the force of the Latin “*qui dicitur*,” “*quem vocant*,” or the English “so called.” (See *Jelf*, § 438. *obs.*) Supply *κρήνη* for the government of *Μίδου*. For an account of the different legends respecting Midas, consult *Class. Dict.* s. v.—*ἐφ’ ἧ*. “*At which*.” The preposition *ἐν* here with the dative expresses proximity. (*Matthiæ*, § 586.)—*τὸν Σάτυρον θηρεῦσαι*, κ. τ. λ. “*To have caught the Satyr, having mixed it with wine*,” i. e. having poured wine into it. The Satyr here alluded to was Silenus, who became intoxicated on drinking of the fountain, and was thus captured. Midas, when he had him in his power, and sobriety had returned, put various questions to him respecting the origin of things, and the events of the past. Xenophon does not mention him by name. This he considers needless when Midas is spoken of, as he deems the story necessarily known to his readers.—*οἷον*, κ. τ. λ., “*having mixed it with wine*.” The English idiom requires just the contrary mode of expression:—“*having mixed wine with it*.”

§ 14.

Τυριαῖον. Tyriæum, was a city of Phrygia, near the borders of Lycaonia. Hamilton identifies it with *Ilgûri*; Mannert, *Akshehr*.—*ἐξέτασιν ποιεῖται*. “*He makes a review*.” Compare note on § 9. Observe the force of the middle in *ποιεῖται*, as indicating the natural feeling of pride which Cyrus sought to gratify by this exhibition of his forces.

§ 15.

Ὡς νόμος αὐτοῖς εἰς μάχην, κ. τ. λ. “*So to arrange themselves as*

was their custom (to arrange themselves) for battle, and to stand (in this order)," i. e. to stand drawn up in battle array. Supply ἦν after νόμος, and ταχθῆναι before εἰς μάχην.—συντάξει δὲ ἑκαστον, κ. τ. λ. "And that each (general) should draw up his own men in a body. With ἑκαστον supply στρατηγὸν.—ἐπὶ τεττάρων. "Four deep," i. e. in four files or ranks. This arrangement would give a more extended front, and would cause the Grecian army to present a more imposing appearance. When, as in the present instance, the phalanx was drawn up so that its front exceeded its depth, it had the name of πλινθιον; on the other hand, when it advanced in column, or with a front narrower than its depth, it was called πύργος.—τὸ μὲν δεξιὸν. "The right wing." Supply κέρας.—τὸ μέσον. "The centre." Observe that τὸ μέσον is here used substantively.

§ 16.

Ἐθεώρει. "Reviewed."—παρήλαυνον. "Marched past him."—κατὰ ἵλας καὶ κατὰ τάξεις. "In troops and in companies," i. e. in troops of horse and companies of foot. By ἵλη is meant a troop of horse, consisting strictly of 64 men, though here, and also elsewhere, employed in a general sense, without any definite reference to number. The τάξις, on the other hand, is a body of infantry, usually 128 men; Xenophon, however, in the Cyropædia (ii. 1. 25.), makes it consist of 100 men. Here, again, the term is employed in a general sense.—Ἕλληνας. Depending on ἐθεώρει, which is to be supplied.—παρελαύνων. "Riding by them."—ἐφ' ἀρμαμάξης. "In a covered carriage." By ἀρμαμάξα is meant a sort of Eastern carriage, with a cover, intended especially for women and children. (See *Dict. of Antiq.*)

χιτῶνας φοινικεῖους. "Scarlet tunics." In Xenophon's time scarlet appears to have been the colour usually worn by the Greek soldiers.—κνημίδας. "Greaves." The greaves covered the leg in front, from the knee to the ankle. They were made of bronze, brass, tin, silver, or gold, with a lining of leather, &c. (Consult *Dict. of Ant. s. v. Ocrea*.)—ἐκκεκαθαυμένας, "burnished." Some editions read ἐκκεκαλυμμένας, "uncovered," i. e. taken out of their leathern cases, or coverings. When the shields were not required for use, they were generally covered, in order that they might not become tarnished and dull. But when a brilliant display was to be made, either at a review, or upon going into action, these coverings were removed.

§ 17.

Πρὸ τῆς φάλαγγος. "In front of the line." The term φάλαγξ is here employed in the sense of the Latin *acies*, to denote a body of men drawn up in battle array.—ἐκέλευσε προβαλέσθαι τὰ ὅπλα, κ. τ. λ. "He gave orders (for the soldiers) to bring their arms to the front, and the whole line to advance." By ὅπλα are meant here both the shield and spear, not the former merely; and the meaning of the order given by Cyrus was this, namely, to couch or level their spears, and at the same time to cover themselves with their shields, preparatory to a charge. Observe the peculiar force of the middle in προβαλέσθαι, "to thrust or put forward in front of themselves."—

ἐπιχωρῆσαι δλην τὴν φάλαγγα. The object of the order was to represent a movement upon an enemy in sham fight.

ταῦτα προεῖπον. "Notified these things."—ἐπεὶ ἐσαλπυγξε. "When the trumpet sounded." Literally, "when (the trumpeter) sounded the trumpet;" so that, in fact, ὁ σαλπυγκτῆς is understood. The word denoting the subject is commonly omitted, when the verb itself expresses the customary action of the subject. (See *Buttmann*, § 129. 8.)—κραυγῇ. "With shouts." It was the custom of the Greeks to shout ἐλέειν, while advancing to meet the enemy. The cry itself was termed ἀλάλαγμος.—ἐκ δὲ τοῦτου θᾶσσον προϊόντων. "And upon this, as they kept moving onward more and more quickly." Genitive absolute, αὐτῶν being understood. Observe, moreover, the peculiar force of the comparative in θᾶσσον.—ἀπὸ τοῦ αὐτομάτου. "Of their own accord."—δρόμος ἐγένετο, κ. τ. λ. The advancing line, actuated by a sportive spirit, broke at last into a run, and the Greeks returned, laughing, to their quarters, as is stated in the next section. Zeune takes ἐπὶ τὰς σκηναὶς to refer to the Persian tents. But the tents of the Greeks themselves are meant, as *Krüger* correctly remarks, and as appears most plainly from ἐπὶ τὰς σκηναὶς ἦλθον in the next section.

§ 18.

Τῶν δὲ βαρβάρων, κ. τ. λ. "Thereupon there was much fear both unto others of the barbarians, and, in particular, the Cilician queen fled out of her covered carriage." With φόβος supply ἐγένετο.—ἐκ τῆς ἁρμαμάξης. The queen's harmamaxa was probably drawn by oxen and mules, and its movements, therefore, on the present occasion, appeared to her to be too slow; so that, in her alarm, she leaped out of the vehicle, in order to make a more rapid escape.

καὶ οἱ ἐκ τῆς ἀγορᾶς, κ. τ. λ. "The people, also (in the market), having left behind them the things exposed to sale, fled out of it." The reference is to the victualers and others, who had, as usual, established a market, near the camp of Cyrus, for the supply of the soldiery. The full form of expression here is οἱ ἐν τῇ ἀγορᾷ ἐκ τῆς ἀγορᾶς ἐφυγον. Compare the note on τοὺς ἐκ τῶν πόλεων λαβάν, i. 2. 3.—τὴν λαμπρότητα καὶ τὴν τάξιν. "The brilliant appearance and the discipline."—ἦσθη. Cyrus was delighted at what took place, since it afforded him a convincing proof of the superiority of his Greek auxiliaries over the barbarians, and gave him a cheering presage of success in the approaching encounter with his brother.—ἐκ τῶν Ἑλλήνων εἰς τοὺς βαρβάρους. "Struck by the Greeks into the barbarians." More literally, "(proceeding) from out of the Greeks into the barbarians." With τὸν φόβον supply ἐκπορεύομενον.

§ 19.

Ἰκόνιον. Iconium was a very ancient city of Asia Minor, and during the Persian dominion the easternmost city of Phrygia. At a later period, however, it became and continued the capital of Lycaonia. It answers to the modern *Kōniyah*. It was one of the scenes of the Apostle Paul's ministry.—πόλιν ἐσχάτην. "A frontier city."—Λυκαονίας. Lycaonia formed, in fact, the south-eastern

quarter of Phrygia. Toward the east it bordered on Cappadocia, from which it was separated by the River Halys; while on the south it was bounded by Pamphylia and Cilicia. Cyrus gave up the whole country to be plundered, and thus won favour with his army. — *ὡς πολεμίων εἶδον*. “As being that of an enemy.” Like the Pisidians, the Lycaonians were a hardy mountain race, who owned no subjection to the Persian king, but lived by plunder and foray.

§ 20.

Τὴν Κίλισσαν εἰς Κιλικίαν, κ. τ. λ. Cyrus conducted Epyaxa to the entrance of the central pass in Taurus, and then sent her, under Menon's escort, across the mountains into Cilicia. The pass in question led to Soli or Pompeiopolis, the modern *Mezetti*, and to Tarsus. It was the shortest of the three passes, though the most full of difficulties. (See *Ainsworth*, p. 40.) — *καὶ συνέπεμψεν αὐτῇ στρατιώτας, κ. τ. λ.* This detachment, after escorting the queen, was to march to Tarsus to effect a diversion in favour of Cyrus, by drawing off Syennesis from the Cilician gates. (See *Ainsworth*, p. 41.)

Κύρος δὲ μετὰ τῶν ἑλλων, κ. τ. λ. The route of Cyrus's army now turns off again from the chain of Mount Taurus, and is directed towards Tyana, which Hamilton, Ainsworth, and Rennell make to be identical with Xenophon's Dana. The modern name of Tyana is *Kiz Hissar*. The march to Tyana was probably made with the view of allowing time for the carrying out the design mentioned just above. Hence, too, we may account for the length of time, three days, that Cyrus remained at Tyana. — *ἐν ᾧ*. “During which time.” Supply *χρόνον*. — *φοινικιστὴν βασιλείων*. “A royal purple-wearer,” i. e. a wearer of royal purple. By this expression is meant a nobleman of the highest rank. With the Persians “a wearer of purple” meant the same as an individual of the highest rank; whereas the *παράλογοις*, who were of lower rank, wore only facings of purple. We have here given what appears to be the best explanation of the disputed term *φοινικιστής*. There are other, but inferior modes of interpreting it. Thus, in the *Lexicon of Zonaras*, it is made equivalent to *βαφεύς*, and hence some translate *φοινικιστὴν βασιλείων*, “a royal dyer of purple,” i. e. a king's dyer, supposing that there was a certain degree of authority connected with such an office. Larcher, on the other hand, interprets *φοινικιστὴν* by “a bearer of the red standard,” deriving it at once from *φοινίς*. — *καὶ ἕτερον τινα τῶν ὑπάρχον δυνάστην*. “And a certain other powerful individual of the chief officers,” i. e. a person high in command in the barbarian army. By *ὑπάρχος* is meant a subordinate officer of the highest class; one who is not, indeed, a satrap himself, but who governs some part of a province, or holds some important command under a satrap. Thus, Arisæus is called *ὁ Κύρου ὑπάρχος* further on (i. 8. 5. — Compare *Poppo, Ind. Græc. ad Xen. Anab., s. v.*).

§ 21.

Ἐντεῦθεν ἐπειρώοντο εἰσβάλλειν, κ. τ. λ. “Thence they endeavoured to penetrate into Cilicia.” Literally, “to throw (their army) into

Cilicia." Supply τὸν στρατὸν, or, what is equivalent, *ἐαυτοὺς*. The army marched from Tyana to the Cilician gates, with the view of entering Cilicia by means of this pass. — ἡ δὲ εἰσβολή, κ. τ. λ. "*But the entrance was a waggon-road,*" i. e. just broad enough for a single waggon to pass. Xenophon is now describing the famous pass through Mount Taurus into Cilicia, called by the ancients "the Cilician gates" (Πύλαι τῆς Κιλικίας, *Pylæ Ciliciæ*), and by the Turks at the present day, *Gölek Bôghâz*. For description of this pass see *Ainsworth*, p. 45. The third pass led to Seleucia, in Pisidia. — ἀμήχανος εἰσελθεῖν στρατεύματι, "*Impracticable to enter for an army.*" This construction falls under the general head of attraction. According to the regular form of expression, the adjective would be in the neuter, and the clause would be as follows: *ἦν ἀμήχανον ἦν εἰσελθεῖν*. (*Krüg, ad loc.*; *Jelf*, § 677.)

λελοιπὸς εἴη. "*Had left.*" Observe here the employment of the optative, like the subjunctive in Latin, to show that the writer does not speak in his own person, but in that of the messenger who brought the tidings. Compare note on *ὡς ἐπιβουλεύει αὐτῷ*, i. 1. 3. Observe also, that a participle with εἰμὶ is sometimes used for the finite verb of the same tense as that, to which the participle belongs. (See *Viger*, p. 115.) — ἐπεὶ ᾤσθητο. Cyrus's stratagem, it may be here remarked, had completely succeeded; for Syennesis quitted the heights as soon as he learned that Menon's detachment had entered Cilicia and was about to manœuvre in his rear, and also that the combined naval force of Cyrus and the Lacedæmonians was coming round from Ionia to Cilicia, under the orders of Tamos. — εἰσω τῶν ὀρέων. "*Within the mountains,*" i. e. this side of Mount Taurus, having crossed the range and got into Cilicia.

καὶ ὅτι τριῆρεις ἤκουε, κ. τ. λ. If this reading is correct, the construction is as follows: καὶ ὅτι ἤκουε Ταμῶν ἔχοντα τριῆρεις τὰς Λακεδαιμονίων καὶ αὐτοῦ Κύρου περιπλεύσας ἀπὸ Ἰωνίας εἰς Κιλικίαν. Weiske is of opinion that the words from Ταμῶν to Κύρου, both inclusive, are a mere interpolation, and ought to be thrown out; an opinion which Schneider also favours; and yet the words in question were certainly in the text in the time of Demetrius Phalereus, since he actually cites them in his treatise περὶ Ἑρμηνείας, § 198, p. 80. The best, and certainly the most natural way, is to regard Ταμῶν ἔχοντα as a parenthetical clause, depending on ἤκουε in common with τριῆρεις, &c., and therefore to place a comma both before and after these words. The meaning will then be as follows: "*and because he heard of triremes sailing around from Ionia to Cilicia, of Tamos commanding them, which were those of the Lacedæmonians and of Cyrus himself.*" Tamos, who is here spoken of, was an Egyptian, a native of Memphis, and had previously held a command under Tissaphernes in Ionia. (*Thucyd.* viii. 31. 87.) According to Diodorus Siculus, he fled to Egypt with his fleet, after the death of Cyrus, but was there put to death, together with his children, by King Psammitichus. — Τριῆρης, from τρεῖς "three," and ἔρω "I fit" (not ἐρέσω "I row," *Liddell's Lex.*), is strictly an adjective, agreeing with ναῦς und.: it means literally "a triply-furnished vessel." A trireme had three banks or benches of rowers; those of the lowest row were termed θαλάμιοι; those immediately above them, ζυγῖται; while the highest were called θρανῖται. For further information, see *Dict. of Ant.*

§ 22.

ὅς, *where*. Strictly a relative pronoun agreeing with τόπον, and governed by ἐν, both understood. (See *Bos, Ellipses*, pp. 136. 211.—πεδῖον μέγα καὶ καλόν. The plain of Cilicia Campestris, according to Ainsworth, is still remarkable for its fertility and beauty, particularly in the valleys of the Cydnus (the route of Cyrus on the present occasion), Psarus, and Pyramus. (See *Ainsworth*, p. 46.)—ἐπιφύοντον. "Well-watered." Literally, "flowed upon," and taken here in a passive sense. Cilicia Campestris was watered by the Cydnus, Psarus, and Pyramus, already mentioned.—ἐμπλεων. "Full." Accusative singular neuter of ἐμπλεως, ὦν, Attic form for ἐμπλεος, α, ὦν, and agreeing with πεδῖον.—σῆσαμον, καὶ μελίνην, καὶ κέγχρον. "Sesame, and panic, and millet." For description of these plants see *Penny Cyclopædia*.

φέρει. Ainsworth says that the various productions mentioned here by Xenophon are still yielded at the present day, and that to them is added cotton, rice, and sugar. (See *Ainsworth*, p. 46.)—ὅρος δ' αὐτὸ περιέχει ὄχυρόν, κ. τ. λ. "Moreover, a strongly defended and lofty mountain range surrounds it on all sides from sea to sea." By ὅρος ὄχυρόν is meant a mountain range defended by both nature and art. Under the description here given of the μέγα πεδῖον, we have, in fact, one of Cilicia Campestris in general, which is inclosed on all sides by the sea and the mountain belts of Taurus and Amanus.—ἐκ θαλάττης εἰς θάλατταν. The reference here is to the two points on the coast where the mountains meet the sea, namely, the range of Taurus toward the west, and that of Amanus toward the east, at the mouth of the Sinus Issicus, or the promontory of Rhodus.

§ 23.

Ταρσοὺς. "Tarsus." Tarsus was a city of Cilicia Campestris, on the river Cydnus, not far from its mouth. It was the birth-place of St. Paul; who calls himself "a citizen of no mean city."—ἐνταῦθα ἦσαν τὰ Συεννέσιος βασιλεια. "Here was the palace of Syennesis." Observe the employment of the neuter plural with a plural verb. This takes place when the subject of the verb speaks of things possessed of life: or whenever the idea of multitude is particularly alluded to. The plural verb, therefore, is here intended to be very graphic, and the palace of Syennesis to be depicted to the view as an extensive one, and consisting of several buildings. The meaning of the clause, therefore, is, in fact, as follows: "Here were the buildings forming the palace of Syennesis," (Compare i. 7. 17.)

Κύδνος ὄνομα. The Cydnus rose in the chain of Mount Taurus, and fell into the sea a little below Tarsus. It is now the *Tersöos*.—εἶδος δύο πλέθρων. "Of two plethra in breadth." Observe that εἶδος, like ὄνομα preceding it, is the accusative of nearer definition. (Consult *Jelf*, § 579. 3.) The measure is often put after εἶδος, &c., in the genitive. (See *Matthiæ*, § 425. 1. b.)—πλέθρων. (Consult note on i. 2. 5.)

§ 24.

Εἰς χωρίον ὄχυρόν. "For a strong-hold." Observe the construction of ἐπὶ θάλατταν with the preposition εἰς. Frequently a verb, which

of itself signifies only removal from a place, has the preposition *eis* connected with it in construction, in order to express the accompanying idea of motion to a place. In the present instance, therefore, we may freely render *eis*, "in order to go to," but we are not to suppose any actual ellipsis of a verb; neither are we, with Leunclavius, to supply *φυγόντες* in the text after *όχυρον*, nor, as Stephens thinks, *έλθόντες*, or *καταπεφευγότες*.—*πλὴν οἱ τὰ καπηλεία έχοντες*. "Except those that kept the public houses." These, of course, would remain behind for the sake of gain. The full construction is *πλὴν οἱ τὰ καπηλεία έχοντες οὐκ ἐξέλιπον*; so that the literal meaning of the clause is as follows: "save that those did not leave, who kept the public houses."—*ἐν Σόλοις καὶ ἐν Ἰσσοῖς*. "In Soli and in Issus." Soli, or Soloë, was a city of Cilicia Campestris, near the mouth of the River Lamus. It was founded, according to one account, by an Argive and Rhodian colony; according to another, by a colony of Athenians. By intermingling with the rude Cilicians, the inhabitants so far corrupted their own dialect as to give rise to the term *Σολουικισμὸς* (*solecism*), to denote any violation of the idiom of a language. The ruins of this place exist near *Mezetti*. (See *Ainsworth*, p. 48.)—*Ἰσσοῖς*. Issus lay at the foot of the main chain of Amanus, and nearly at the centre of the head of the gulf to which it gave name, Issicus Sinus. It was famous, at a later day, for the victory gained there by Alexander over Darius. The modern *Aiasse* corresponds to the site of the ancient town.

§ 25.

Προτέρα Κύρου, κ. τ. λ. "Before Cyrus." The Cilician queen, it will be remembered, had been sent on, before, to Cilicia, by the shortest route across the mountains, under the charge of Menon.—*ἐν δὲ τῇ υπερβολῇ, κ. τ. λ.* "In the passage, however, over the mountains that reach downward to the plain," i. e. while descending the mountains into Cilicia. The troops referred to in the text were lost on the Cilician side of the mountains, and hence the retaliation inflicted by their comrades on the capital of the country, as is stated immediately after. With *τῶν*, after *δρῶν*, supply *καθηκόντων*.—*δύο λόχοι*. "Two companies." The numbers of the *λόχος* appear to have differed in different states, owing, probably, to the different divisions of regiments among them. Most usually, however, a *λόχος* contained about 100 men. (See book iii. c. iv. § 21.) On the present occasion, the *λόχος*, as will be perceived, contains only fifty men; and hence Krüger conjectures that *ἕκαστος* has been dropped from the text, and that we ought to read *ἐκατὸν ἕκαστος ὁπλίται*, (*Krüg. de Authent.* p. 41.)

ἀρπάζοντάς τι. "While plundering something," i. e. while engaged in some marauding affair.—*ὀπολειφθέντας*. "Having been left behind," i. e. having lagged behind. Often said of stragglers from an army, who lag behind *unperceived* by their comrades, and hence the employment of *ὅπῃ* with the verb.—*ἔτα πλανωμένους ἀπολέσθαι*. "Thereupon, wandering about, they perished," i. e. in this way perished while wandering about. Sometimes, for the sake of emphasis, when the participle is placed before the other verb on which it depends, the particle *οὕτως*, or *ἐπειτα*, or, also, *ἔτα*, is inserted be-

fore, or else appended to the two. (*Buttmann*, § 144. 6.)—ἐκατὸν ὀπλῖται. Krüger, as already remarked, proposes to read ἐκατὸν ἑκαστος ὀπλῖται. (Compare *iv.* 8. 15., and *Matthiæ*, § 301. *Obs.*)

§ 26.

Καὶ τὰ βασίλεια τὰ ἐν αὐτῇ. With the second τὰ supply ὄντα.—μετεπέμπετο τὸν Σύννεσιν, κ. τ. λ. “*Sent for Syennesis to come unto him*,” i. e. summoned Syennesis into his presence. Observe that the middle verb is strengthened here by the addition of the reflexive pronoun with *eis*. This serves to impart more precision to the sentence, and to render it more graphic.—ὁ δ’ οὐτε πρότερον, κ. τ. λ. “*He, however, answered that he had neither ever as yet before this come into the hands of any person superior to himself, nor was he, on this occasion, willing to come into those of Cyrus*,” i. e. had never put himself into the power of any person, &c. With Κύρῳ supply *eis* χεῖρας. The phrase *eis* χεῖρας ἔλθεῖν, ἵνα, συνίεναι τινι, is more commonly employed of close fight: “to come to blows with one.” (*Xen. Cyrop.* viii. 8. 22.; *Thucyd.* iv. 33. 72.) Observe the change of construction in the latter clause of this sentence, οὐτε ἤθελε, where we should expect the infinitive.

§ 27.

Ἐπεὶ συνεγένοντο ἀλλήλοις, “*When they met one another*.”—*eis* τὴν στρατῶν. “*For his army*.” The preposition *eis* is here employed to mark the direct object or intent, and as indicative of apparent frankness and sincerity on the part of the giver. Syennesis even added, as Diodorus Siculus informs us, a large body of troops, under the command of one of his sons, to the army of Cyrus. His movements, however, were altogether insincere, and were dictated merely by a regard for his own interests, since, as Diodorus likewise states, being anxious to stand well with both sides, he sent another of his sons secretly to the king, with information respecting the amount of Cyrus’s forces, adding, that he had joined the latter only through necessity, and was desirous of returning to his former allegiance. (*Diod. Sic.* xiv. 20.)

παρὰ βασιλεῖ τιμα. “*Honourable with the king*,” i. e. at the Persian court. In bestowing these presents Cyrus acted as if already seated on the throne.—χρυσοχάλινον. “*With gold-studded bridle*.” Literally, “with a bridle having a golden bit.” Those who took delight in horsemanship bestowed the highest degree of splendour and elegance upon every part of the bridle. The ἵππος χρυσοχάλινος, however, usually applies to Persian customs.—στρεπτὸν χρυσοῦν. “*A twisted collar of gold*.” The word *στρεπτός* is properly an adjective, and in its present signification has κύκλος understood. It denotes here an ornament, usually of gold, twisted spirally, and bent into a circular form, worn round the neck by the Persians, the Gauls, &c. It answers to the Latin *torques* or *torquis*. For further information, and engraving, see *Dict. of Antiq.*

ἀκινάκην χρυσοῦν. “*A golden short-sword*.” The term ἀκινάκης (in Latin, *acinaces*) is of Persian origin, and denotes a short and straight sword, used by that nation. It was worn on the right side

of the body, contrary to the custom of the Greeks and Romans, who carried their swords on the left side. The form of this weapon, with the mode of wearing it, is illustrated in the *Dict. of Ant.* In his *Cyropædia*, viii. 2. 8. Xenophon says that, in Persia, the possession of such things as are here enumerated, would be proof that they had been received from the king; for no one might possess them in that country, except as the king's gift. Cyrus, therefore, as above remarked, is here acting as if already on the throne.

καὶ τὴν χώραν μηκέτι ἀπράεσθαι. "And that the country should no longer be plundered," i. e. and he granted, also, to the country of Cilicia an exemption from any further plundering at the hands of the Greeks. The latter, it will be remembered, had just plundered Tarsus.—τὰ δὲ ἡρπασμένα, κ. τ. λ. "And to receive back," &c., i. e. and that he himself and his subjects should receive back—ἣν ποὺ ἐντυχάνωσιν. "If they meet with them any where," i. e. wherever they, the Cilicians, may meet with them.

CHAPTER III.

§ 1.

Οὐκ ἔπασαν ἵνα τοῦ πρόσω. "Refused to go onward." The particle *οὐ* has with some words the power not merely of rendering them negative, but of giving them the directly contrary sense; that is, the negative and the word with which it is joined adhere so closely, as to form together only one idea. Thus, *οὐκ ἔπασαν* becomes equivalent here to the Latin *negabant*. So *οὐκ ἔδω*, "I forbid;" *οὐχ ὑπισχνοῦμαι*, "I refuse;" *οὐχ ὑποδέχομαι*, "I decline." (Buttmann, § 148, note 2.; Matthiæ, § 608. 1.; Jelf, § 738. obs. 3.)—τοῦ πρόσω, und. χωρὶς. Adverbs, with the article prefixed, become adjectives. After verbs of motion, the place or object towards which the motion is directed, is put in the genitive. (Matt. § 350.) Hence Matthiæ supposes that the construction before us, which he quotes, is derived; coupled at the same time with the idea that *ἐθὺς* may be understood. See also Bos, *Ellipses*, p. 201. note b. where Seager says, from Weiske's *Pleon. Græc.*, that the genitive is always used to mark the way which leads to a place.—ἐπὶ βασιλείᾳ ἵνα. "That they were going against the king."—μισθωθῆναι δὲ οὐκ ἐπὶ τούτῳ ἔπασαν. "And they said that they had not been hired for this purpose." The remark made at the beginning of this section respecting the force of the negative does not apply here, but only where the negative and the word with which it is joined are in close juxtaposition.

πρῶτος, κ. τ. λ. "And Clearchus was the first who." Πρῶτος, adjective, signifies that a person was the first who did so and so; πρῶτον, adverb, that he did it in the first place; before he did any thing else. So also with *μόνος*, and *μόνον*. (See Jelf, § 714. 3.)

ἔβδζερο. "Endeavoured to force." Since the imperfect always implies duration or continuance, that is, an action more or less incomplete, it is frequently employed to denote a mere endeavour to do a thing, as in the present instance.—αὐτὸν τε ἔβαλλον. "Be-

gan to pelt both him." Supply λίθοις. Βάλλειν, with dative of the instrument and accusative of person, signifies "to hit with;" but with genitive of person, "to throw at with." (See *Liddell and Scott's Lexicon*. Compare v. 7. 19., where the ellipsis is supplied.)

§ 2.

Μικρὸν ἐξέφυγε, κ. τ. λ. "Narrowly escaped being stoned to death." Observe that πετρωθῆναι is simply "to be stoned;" but καταπετρωθῆναι, "to be stoned to death." Hence, Poppo correctly renders the present clause by "*vix effugit quin lapidibus interficeretur*." Observe, moreover, the employment of the negative μὴ with καταπετρωθῆναι, and which Sturz (*Lex. Xen.*, s. v. ἐκφεύγειν, 3.) erroneously regards as redundant here. Its presence is to be explained on the general principle of strengthening a negation. The Greeks were in general so accustomed to the rule that one negative only strengthens another, that frequently a verb like ἐξέφυγε, which in itself implies a negative, is still construed with another negative. (*Buttmann*, § 148. obs. 9.; *Matthiæ*, § 534. obs. 4. 4.) — τὸ μὴ καταπετρωθῆναι. We have given here the accusative, with Dindorf, in place of the genitive, τοῦ καταπετρωθῆναι, of the common text. The expression ἐκφεύγειν τινος means "to escape out of a thing," *effugere ex aliqua re*; whereas ἐκφεύγειν τι is "to escape a thing," *effugere rem*. Now, if we retain the genitive in the text, καταπετρωθῆναι can have no other meaning than "to be attacked with stones." But the presence of the negative μὴ directly opposes such a version, and shows that the verb means "to be stoned to death." The accusative, therefore, is alone correct. (*Poppo, ad loc.*)

ὅτι οὐ δυνήσεται. In oblique discourses, ὅτι and ὥς are usually followed by the optative; but even here the indicative enters when the reference is to something certain and positive, and about which there can be no doubt. The indicative δυνήσεται, therefore, is here employed to show that Clearchus now knew for certain that he would not be able to succeed by force. — βιάσασθαι, und. αὐτοῦς. "To force them." An English present. With the exception of the indicative and participle, which are most clearly distinct in meaning, the present and aorist differ chiefly in this, — the present represents something of considerable duration, or often repeated, or of which the beginning alone is regarded; the aorist, on the other hand, something quickly despatched, or done but once. (See *Viger*, p. 74.) — ἐκκλησίαν. This was properly an assembly of citizens convened by the public crier. The ordinary assemblies (κύρια ἐκκλησίαι) at Athens were held four times in every thirty-five days. Extraordinary, convened on any emergency, were designated σύγκλητοι. The name of a civil proceeding is here applied to a military assemblage. (See *Potter*, vol. i. c. 17.) — ἐδάκρυε. Observe the continuance of action indicated here by the imperfect. So, again, in ἐθαύμαζον and ἐσιώπων which follow. — ἐθαύμαζον. The soldiers might well wonder at seeing tears shed by so stern and imperious a man as Clearchus.

§ 3.

Ἄνδρες στρατιῶται, "Soldiers." Many nouns, which designate

the calling or station of a person, are used as adjectives, in conjunction with *ἄνθρωπος*, when it is intended to point out a person as filling that particular station, &c. ; thus, *ἄνθρωπος μάντις*, a man who is, by profession, a soothsayer ; *ἄνθρωπος ποιμὴν*, a man who is, by calling, a shepherd. But the plural *ἄνδρες*, when directed as an address to several persons, is a respectful mode of speaking to them. (See *Jelf*, § 439. and *Buttmann*, p. 327.) Observe, also, that to express contempt, *ἀνθρώπος* is used.—*ὅτι χαλεπῶς φέρω*, κ. τ. λ. “*That I am deeply grieved at the present state of affairs.*” Observe that *χαλεπῶς φέρω* has here an intransitive force. The dative is put, moreover, with many passives and neuters, to express the *cause*, &c., of the action. (*Matthiæ*, § 399. c.) Elsewhere, however, we find *χαλεπῶς φέρω*, accompanied by *ἐπὶ*, as *χαλεπῶς ἡ τῶν Λακεδαιμονίων πόλις φέρουσα ἐπὶ τῇ πολιορκίᾳ*. (*Xen. Hell.* vii. 4. 21.)

τά τε ἅλλα. “*Both in other respects.*”—*καὶ ἔδωκε*. “*And, in particular, gave me.*” When we have *τε* in the first clause and *καὶ* in the second, *καὶ* implies the greater emphasis of its own clause. This increasing force of *καὶ* is particularly seen when it connects the general and particular. Thus, we have *τά τε ἅλλα* in the previous clause followed here by *καὶ ἔδωκε*, κ. τ. λ. ; and *καὶ*, in consequence, takes the meaning of “*and in particular*,” or “*and especially*.” In this way, moreover, has arisen the expression *ἄλλως τε καὶ*, which is to be simply rendered “*especially*.” (*Jelf*, § 758. 3.)—*οὐκ εἰς τὸ ἴδιον κατεθέμην ἐμοί*. “*Laid not up for myself for my own use.*”—*ἀλλ’ οὐδὲ καθηδυνάθησα*, κ. τ. λ. “*Nay, nor did I squander them in a life of luxury and pleasure, but I expended them on you.*” Observe here the elegant and forcible use of *ἀλλὰ* in *ἀλλ’ οὐδὲ*. A sudden thought suggests itself to the speaker, that, since many squander on luxury and pleasure money given them for other purposes, the same charge might be brought against himself, and he therefore abruptly anticipates this objection by *ἀλλὰ*. (See *Hoogeveen*, p. 9.)—*εἰς ὑμᾶς*. Observe the force of *εἰς* here as referring to an express and direct object, and therefore equivalent, in fact, to “*directly upon*.” Compare note on *εἰς τὴν στρατιάν*, chap. ii. § 27.

§ 4.

Καὶ ὑπὲρ τῆς Ἑλλάδος ἐτιμωρούμην, κ. τ. λ. “*And with you I assisted Greece.*” Literally, “*I gave my assistance on behalf of Greece.*” The verb *τιμωρέω*, in the active voice, means, 1. To help, or succour ; hence, 2. To avenge. Properly it is followed by dative of the person avenged, and accusative of the person on whom vengeance is taken. In the middle it signifies to help oneself against ; i. e. to avenge oneself upon : and is followed by accusative of the person on whom vengeance is taken, and by genitive or accusative of the thing for which it is taken, generally the latter : sometimes *ἀντί τινος* is found. Sometimes, also, the middle is used absolutely : but *τιμωρεῖσθαι* with a dative, or with *ὑπὲρ* and a genitive = *τιμωρεῖν* with dative ; viz. to assist any one. (Consult *Liddell and Scott's Lexicon*.)

ἐκ τῆς Χερσονήσου αὐτοὺς ἐξελαύνων. He means, in fact, checking their incursions into the Chersonesus, and driving them out whenever they had succeeded in making an inroad.—*ἀφαιρεῖσθαι τοὺς*

ἐνοικοῦντας, κ. τ. λ. “To take away their land from the Greeks who dwell therein,” i. e. to deprive the Grecian colonists of their settlements in the Chersonese. Verbs which signify “to take away” are construed with two accusatives, one of the *thing taken away*, and another of the *person from whom it is taken*. Observe that the middle voice of ἀφαίρειν is more frequent than the active. (*Matthiæ*, § 418.) — ἀντὶ ὧν ἐβ' ἐπαθον ὑπ' ἐκείνου. “In return for the benefits I had received from him.” Observe that ἀντὶ ὧν is here equivalent to ἐν τούτοις &: when the antecedent is a demonstrative pronoun, it is generally omitted, and the relative assumes its place and government. (See *Matthiæ*, § 473. b.) Πάσχειν sometimes implies “to be used, or treated:” hence ἐβ' πασχειν, to be treated well, to receive a benefit; κακίως πασχειν, to be treated ill; to be injured. (See *Viger*, p. 94.)

§ 5.

Ἐπεὶ δὲ. “Since, however.” — συμπορεύεσθαι. “To go along with me.” Supply μοι. — προδόντα. We would expect here προδόντι, but προδόντα is used instead, agreeing with ἐμὲ understood, and which is to be supplied as an accusative before χρῆσθαι. — χρῆσθαι is here used in the sense of the Latin “uti,” to enjoy; render, “either that I should betray you, and enjoy the friendship of Cyrus; or that I should act a false part towards him, and go with you.” — εἰ μὲν δὴ δίκαια ποίησω. “Whether, indeed, I shall be doing just things,” i. e. acting a just part. The particle εἰ, when it signifies “whether,” is used in indirect questions with either the subjunctive, the optative, or the indicative. With the subjunctive, with ἂν, when the question is asked, what any one should do; with the optative, in speaking of an action that is past; and with the future when any thing is represented as real. So the question here is not what Clearchus *is to do*, but whether the course which he is determined *actually to pursue* will be a just one or not.

αἰρήσομαι δ' ὅν ὑμᾶς. “Still, however, I will prefer you.” — καὶ οὐποτε ἐπεὶ οὐδεὶς. “And never shall any one say.” In a negative proposition, all such general terms as “any one,” “at any time,” “any where,” &c., are expressed by compound negatives, on the principle that an accumulation of negatives strengthens the negation. (*Matthiæ*, § 609.) — εἰς τοὺς βαρβάρους. “Among the barbarians,” i. e. into the land of the barbarians. Compare note on εἰς Πισίδας, i. 1. 11.

§ 6.

Σὺν ὑμῖν ἔψομαι. Verbs that signify “to follow” take a dative case. But inasmuch as these verbs also express companionship, they are often construed with σὺν, ἅμα, &c. (*Matthiæ*, § 403.) — ψέσομαι, 1 fut. mid. of πάσχω. — καὶ σὺν ὑμῖν μὲν ἂν, κ. τ. λ. “And I think that with you I shall, in all likelihood, be honoured wherever I may chance to be.” The future infinitive would express, if here employed, something that is certain to happen; whereas ἂν, with the present infinitive, refers merely to what is probable, and likely to occur under certain circumstances. (Consult *Jelf*, § 429. 3. obs. 2; and *Viger*, p. 177.) — τίμως. When the same person is both the

subject and object of the verb, the nominative stands with the infinitive, not the accusative.—*ὅπου ἂν εἴ.* “Wherever I may be.” **Ἄν* belongs not to the verb, but to the relative adverb, to which it imparts an indefinite meaning. The first power of this particle is to render the words, to which it attaches itself, less certain. In this way it is particularly joined to *ὅς*, *ὅσος*, *ὅστις*; also to the relative adverbs *ὅπου*, *οὗ*, *ὅπως*, *ὅσκις*, &c.; and generally in conjunction with the subjunctive mood. (See *Buttmann*, § 138. 3. obs. 3.; *Hoogeveen*, p. 11.; and *Viger*, p. 176.)—*οὐτ’ ἂν φίλον ὠφελησαι*, κ. τ. λ. “Either to assist a friend or defend myself against an enemy.” In the preceding clause we had the present infinitive *εἶναι*, because the reference was to a continued action; here, however, the aorist is employed to designate merely a transient action. (See note, § 2.) Observe here, moreover, the repetition of the particle *ἂν*. It often occurs thus, being first employed with the finite verb at the beginning to denote the conditional nature of the whole sentence, and again with the part or parts of the sentence, in which the conditional idea is carried out. In cases like the present, this is done for the sake of emphasis; in others, for that of perspicuity. (*Jelf*, § 432.) *ὠφελησαι* depends on *ικανός*.

ὡς ἐμοῦ οὖν ἰόντος, κ. τ. λ. “That I am going, then, whithersoever you (may) even (be going); so hold to the opinion;” i. e. think of me, then, as determined upon going whithersoever, &c. The genitive absolute of the participle with *ὡς* occurs with the verbs *εἰδέναι*, *ἐπίστασθαι*, *νοεῖν*, *ἔχειν γνώμην*, &c., where we should expect to find the accusative with the infinitive, or *ὅτι*, or *ὡς*, with the finite verb. The before-named verbs are usually accompanied by *οὕτω*, and are put after the participle. (See *Matthiæ*, § 569.; *Jelf*, § 702.)

§ 7.

Καὶ οἱ ἄλλοι. “As well as the rest;” i. e. those under the command of the other generals.—*ὅτι οὐ φαίη*, κ. τ. λ. “Because he refused to march toward the king.” Consult note on *οὐκ ἔφασαν*, § 1.—*παρὰ βασιλέα*. Observe that *ἐπὶ βασιλέα* would convey the idea of advancing against in order to attack; but that *παρὰ βασιλέα* implies merely a going toward, or an approaching. Thus we have, ii. 2, 3. *λέναι ἐπὶ βασιλέα*, and again, *λέναι παρὰ τοὺς Κύρου φίλους*.—*παρὰ Ξενίου καὶ Πασίωνος*. “From Xenias and Pasion;” i. e. having left those commanders. Some supply here *ἀπελθόντες*, but this is quite unnecessary, the idea being sufficiently conveyed by the preposition *παρὰ*.—*καὶ τὰ σκευοφόρα*. “And their baggage.” Literally, “and the beasts of burden that carried their baggage.” Supply *κτῆνη*. These were mules, asses, and oxen, and are expressly distinguished from horses in another part of the work (iii. 3. 19.). Some supply the ellipsis more fully by *κτῆνη τε καὶ ὀχήματα*, from Herodian (viii. 1.), but this is not required. Compare *Bos*, *Ellips. Gr. s. v. κτῆνη*, and *Schaefer*, *ad loc.*

§ 8.

Τοῖτοις ἀπορῶν τε, κ. τ. λ. “Being both perplexed and grieved at these things.” Weiske, following Zeune, reads *τούτων* here in place

of *τούτοις*. But *ἀπορεῖν τινος* is "to be in want of any thing," whereas *ἀπορεῖν τινι* is "to be perplexed at any thing." Zeune maintains, moreover, that *ἀπορεῖν* is never joined with the dative. In this, however, he is contradicted by Xenophon himself, i. 5. 13., where we have *ἀποροῦντες τῷ πράγματι*. He ought merely to have said that the construction with the dative is comparatively rare. — *ὁ δὲ λέναι μὲν οὐκ ἤθελε*. "He, however, would not go." (See § 1.) — *ὡς κατασθησόμενων*, κ. τ. λ. "Since these things would turn out favourably." Literally, "since these things would arrange themselves according to what was right." Observe here the employment of *ὡς* with the genitive absolute, as expressing the opinion or assertion of another; and compare note on *ὡς ἐπιβουλεύοντος*, i. 1. 6. — *κατασθησόμενων*. Not the middle in a passive sense, as some insist, but the regular future participle of the middle voice, with a middle signification. — *μεταπέμπεσθαι δ' ἐκέλευεν*, κ. τ. λ. "And he desired (Cyrus) to send for him; but (when this had been done) he himself refused to go;" i. e. he himself, the very person who had desired Cyrus to send for him. This, of course, was all intended to keep up appearances.

§ 9.

Τοὺς προσελθόντας αὐτῷ. "Those who had come to him." The reference is to those who had left Xenias and Pasion. — *Ἄνδρες στρατιῶται*. Krüger remarks, that this speech belongs to the class which the Latin rhetoricians termed "*orationes figuratae*," and the Greek, *λόγοι ἐσχματισμένοι*. This mode of addressing an audience is employed when the speaker does not wish to express himself fully on certain points, but leaves these to the penetration of his hearers. So, on the present occasion, Clearchus does not tell his hearers, in so many words, that they are in a situation beset with difficulties, but he artfully expresses himself in such a way as to let them draw this conclusion of themselves. Compare Quintilian, ix. 2. 62., and *Ernesti, Lex. Technol. Gr. Rhet. s. v. σχηματίζειν*. — *τὰ μὲν δὴ Κύρου*, κ. τ. λ. "It is evident that the affairs of Cyrus now are in the same position with regard to us, that ours are with regard to him; i. e. all obligation has ceased on both sides. Literally, "it is evident that the affairs of Cyrus have themselves so toward us, as ours have themselves toward him." With *ἔχει* supply *ἑαυτὰ*, and with *τὰ ἡμέτερα* supply *ἔχει ἑαυτὰ*. — *ἐπεὶ γε οὐ συνεπόμεθα αὐτῷ*. The meaning is this: since at least we are so far not his soldiers that we do not any longer march with him against the king, though in other respects we are still nominally his troops. Observe here the limiting power of *γὰρ*. — *ὅτε ἐκείνος ἐτι ἡμῖν μισθοδότης*. A most artful remark, and well calculated to produce uneasy feelings in his auditors.

§ 10.

"*Ὅτι μέντοι ἀδικεῖσθαι*, κ. τ. λ. "That he thinks, indeed, he is wrongfully dealt with by us, I am aware." *Οἶδα* is a perfect used with a present meaning. — *ἐλθεῖν*. "To come unto him." — *τὸ μὲν μέγιστον*. "Chiefly." Literally, "what is greatest." Observe that *τὸ μέγιστον* is here in apposition with what follows, and is equivalent, when re-

solved, to ὁ μέγιστόν ἐστι. (*Matthiæ*, vol. ii. p. 710.)—ὅτι σὺ νοῖδα ἐμὰντῶ, κ. τ. λ. "Because I am conscious unto myself of having proved false to him in all things." In σὺ νοῖδα ἐμὰντῶ, the participle that follows can stand in either of the two cases connected with the verb; that is, either in the nominative (as in the present instance), because the same subject is contained in the person of the verb; or in the dative, as referring to the dative of the accompanying reflexive pronoun. Thus, we can say either σὺ νοῖδα ἐμὰντῶ ἐψευσμένος, or σὺ νοῖδα ἐμὰντῶ ἐψευσμένης. (*Matthiæ*, § 548. 2.) Observe, also, that the aorists and perfect passives are used for the corresponding tenses of the active or middle voice. (See *Viger*, p. 74.)—δικὴν ἐπιθῆ ὧν. "He may inflict punishment for the things in which." Literally, "with regard to which." Observe that ὧν is here, by attraction for ἀ; the full construction being δικὴν ἐκείνων, ἀ, κ. τ. λ.

§ 11.

Ἐμοὶ οὖν. "Unto me, then, I confess." Observe the force of the emphatic ἐμοὶ.—καθεύδειν. "To be slumbering," i. e. to be wasting the time in inaction; infinitive after ὥρα. (See *Matthiæ*, § 533.)—ἐκ τούτων. "Next." Equivalent to μετὰ ταῦτα, i. e. "after these things."—σκεπτέον εἶναι. "To be a thing necessary to be considered (by us)," i. e. that we must consider. Verbals in τέον are used in Greek in the same way as the Latin gerund in *dum*, to express necessity. (See *Matthiæ*, §§ 220. 447.—ἔπιμεν. The present in a future sense. Observe that εἰμι, "to go," and its compounds, are almost always used, in Attic, in the present tense, as regular futures, and only in later writers, as Pausanias and Plutarch, return to a present signification.—ὄφελος οὐδέν. "There is no advantage (to be derived)." Supply ἐστὶ.

§ 12.

Ὁ δὲ ἀνὴρ πολλοῦ μὲν, κ. τ. λ. "Now the man is a valuable friend." Literally, "a friend worthy of much. The expression ὁ ἀνὴρ refers to Cyrus, and is a careless mode of designating him, purposely adopted here to mislead his hearers, as if implying that there was no longer any great cordiality between the prince and the speaker.—ἄξιος is from ἄγω, in the sense of "to weigh;" hence it implies, "worth as much," "equivalent to." It is followed by gen., because it implies a comparison with respect to value. (See *Matthiæ*, § 363.)—καὶ γὰρ οὐδὲ πόρρω, κ. τ. λ. "And (no wonder) since we appear to me to be encamped here at no great distance indeed (from him)." The verb δοκέω is often used, not to express uncertainty, but as a modest and courteous mode of speaking. (See 9. i. and iii. 1. 38.)—ὥρα. Supply ἐστὶ. (See *Matthiæ*, § 306.)—δ τι τις γινώσκει, κ. τ. λ. "What any one thinks to be best."

§ 13.

Ἐκ δὲ τούτου. "Upon this, then." Observe that ἐκ τούτου is here equivalent to μετὰ τοῦτο, and consult Poppo, *Ind. Græc.* s. v. Ἐκ.—ἐκ τοῦ αὐτομάτου. "Of their own accord."—λέγοντες ἀ ἐγγίνωσκον.

"For the purpose of stating what they thought." Observe here the employment of the future participle to express a purpose. (*Buttmann*, § 144. 3.) After λέγοντες supply ἐκεῖνα. — καὶ ὅτι ἐκείνου ἐγκέλευστοι. "Even urged on (secretly) by him (so to do)." Weiske thinks that the idea of secrecy is conveyed by ἐγκέλευστοι, but it is rather to be inferred from the whole context. Ἐγκελεύω is the word used of a huntsman cheering on his dogs.—ἡ ἀπορία. "The utter impossibility." Observe that ἀπορία here implies a total want of means or resources.—μένειν, infinitive, depending on ἀπορία. (See *Matthiæ*, § 533.)—ἄνευ τῆς γνώμης. "Without the consent."

§ 14.

Εἰς δὲ δὴ εἶπε. "And then one (of the latter) recommended," i. e. one of the ἐγκέλευστοι.—προσποιοῦμενος σπεύδειν. "Pretending to be desirous." — στρατηγούς μὲν ἐλέσθαι ἄλλους. "That they choose other generals." Observe that ἐλέσθαι depends, in construction, on εἶπε that precedes. Some supply δεῖν before ἐλέσθαι; but if we give εἶπε the meaning of "recommended," this awkward ellipsis may easily be rejected. Weiske makes this whole speech an ironical one. Not so by any means. It is, on the contrary, an artful attempt to depict in strong colours the difficulties by which they are surrounded, while proposing, with apparent sincerity, certain modes of escaping from these.—εἰ μὴ βούλεται Κλέαρχος, κ. τ. λ. Greek writers frequently make a sudden transition from the indirect to the direct mode of speech; passing from narrative to the very words of the speaker. (*Buttmann*, p. 389.) Observe, also, that when a writer would express a circumstance as one regarded by himself as real, and of which he has no doubt that it will take place, yet does not intend to set it down as an actual fact, εἰ is used with the indicative. (*Jelf*, § 851.; *Matt*. § 526.) Here the speaker is to be considered as firmly persuaded in his own mind that Clearchus will lead them out of their present position.—ἡ δ' ἀγορά ἦν, κ. τ. λ. "Now the market (for procuring these) was," &c. This clause is inserted parenthetically by Xenophon himself, for the purpose of showing how futile such an arrangement as the one here recommended must necessarily prove under existing circumstances. The speaker himself, too, knows this very well, but his object in proposing such a course is, in reality, as already remarked, to let the Greeks see how completely dependent they are upon the very prince, whom they refuse any longer to serve. (*Krüg. ad loc.*)—καὶ συσκευάζεσθαι. "And that they pack up their baggage."

Ἐλθόντας δὲ Κύρον αἰτεῖν, κ. τ. λ. "And that (some of their number) having gone (unto), ask Cyrus for vessels." Observe the double accusative with a verb of asking. With ἐλθόντας, moreover, supply τῶν, the reference being to a delegation to be sent for this purpose.—ἡγεμόνα. "A guide." — διὰ φίλας τῆς χώρας. "Through the country (thus made) friendly toward them." The guide, he takes it for granted, will procure for them a friendly reception along the route which they may pursue on their return. Another artful remark; the fallacy of which his hearers would not be long in perceiving, but which would nevertheless remind them that they were now in the heart of an enemy's country, so that returning was as

dangerous as advancing.—τῆς χάρας. Observe here the peculiar employment of the article. When, as in the present case, an adjective without the article stands in connection with a substantive which has the article, but not between the two, the object designated is thereby distinguished, not from other objects, but from itself in other circumstances. (*Buttmann*, § 125, n. 3.)

συντάττεσθαι τὴν ταχίστην. "That they marshal themselves instantly." With ταχίστην supply ὀδόν, and observe the employment of the accusative in an adverbial sense.—πέμψαι δὲ καὶ. Supply ἄνδρας or τινας.—προκαταληψομένους. "To preoccupy." The future participle again employed to denote a purpose or aim.—ὅπως μὴ φθάσωσι, κ. τ. λ. "In order that neither Cyrus nor the Cilicians may anticipate us by having seized upon them." The verb φθάω is joined with a participle of another verb, in the same manner as τυγχάνω, &c. (See i. 1. 2.) Here, again, it is indirectly shown to the Greeks, how easy it would be for Cyrus, or the Cilicians, to cut off their retreat by seizing upon the mountain passes in the range of Taurus.—χρήματα. "Effects."—ἔχομεν ἀνθρωπάκότες. "We have in our possession, having obtained (them) by plundering." The verb ἔχω is often joined with a participle agreeing with the subject. This is not, as some suppose, a mere circumlocution for the simple verb, but is purposely employed to denote the continuance of the action or its effects. So, in Latin, we have *habere*, with a passive participle in the accusative; as, "*rem aliquam pertractatam habere*." (See *Jelf*, § 692.)—τοσούτον. "Thus much (merely)." Supply μόνον. (*Krüg. ad loc.*)

§ 15. .

ὥς μὲν στρατηγήσοντα ἐμὲ, κ. τ. λ. "Let no one of you say that I intend to take upon myself this office of commander; for I see many things in it on account of which this must not be done by me; but (say rather) that I will obey the man whomsoever you may choose (for that purpose), as much as is possible." In § 6. we have ὥς construed with the genitive absolute (ὥς ἐμοῦ ὄντος λόγος), where we should have expected the accusative with the infinitive. We have here a similar usage with the accusative absolute. (*Matthiæ*, § 569.)—στρατηγήσοντα.... στρατηγίαν. Observe here the accusative of the cognate noun, which is so much more frequent in Greek than in English, and by which the Greek language avoids the enfeebling accumulation of such words as our *make*, *do*, *have*, &c. (*Buttmann*, § 131, 3.; *Matthiæ*, § 408.)—ὥς δὲ τῷ ἐνδρὶ, κ. τ. λ. Observe here in ὡς the attraction for ὄν. As regards, moreover, the future πείσομαι, it is to be remarked that we should here expect *πεισόμενον*, which would be the proper construction after στρατηγήσοντα; but the form of the sentence is purposely varied in order to imitate the carelessness of familiar discourse. Observe, also, that before ὥς δὲ τῷ ἐνδρὶ, κ. τ. λ., we must supply λέγετε, or λέγετε μᾶλλον. (*Poppo, ad loc.*)—καὶ ἔρχεσθαι. "(How) to submit to authority also." Literally, "to be commanded;" i. e. not only how to command, but also how to obey.—ὥς τις καὶ ἄλλος, κ. τ. λ. "Even as much as any one else of men." Literally, "as even any one else of men especially (knows)." So that μάλιστα belongs, in fact, to ἐπιστάται understood.

§ 16.

Ἄλλος ἀνέστη. Halbkart thinks that this speaker was Xenophon himself. He finds a strong argument in favour of this opinion in the Socratic tone pervading the discourse; and remarks also, not unsptly, that had the same judicious advice been given by any other one of the Greeks, Xenophon would certainly not have forgotten to mention his name. Bornemann inclines to the opinion of Halbkart, but Krüger opposes it.—ἐπιδεικνὺς τὴν εὐθείαν, κ. τ. λ. It will be perceived that we have here a grave refutation of the previous speech, which would not have been the case had that speech been, as some suppose, merely an ironical one. The object of both speakers is the same, namely, to work upon the feelings of the soldiery.—τοῦ καλέσαντος. "Of him that recommended;" i. e. of the previous speaker, mentioned in § 14.—ὥσπερ πάλιν τὸν στόλον, κ. τ. λ. "Just as if Cyrus were not going to make the same expedition again (at some future day);" i. e. just as if Cyrus, whose expedition we are now marring by our refusal to proceed, will not at some future day prosecute it again with more obedient auxiliaries, and need, in that event, the very ships which it is proposed that he now give unto us. The meaning of this passage has been misunderstood by many.—ποιουμένου. Not, as some say, the present participle with a future meaning, but an actual future participle, and an Attic contraction for ποιεσόμενου.—ᾧ λυμαινόμεθα τὴν πρᾶξιν. "Whose undertaking we are marring;" i. e. by our refusal to accompany him any further. Literally, "for whom we are marring the undertaking." Another change from the indirect to the direct mode of speaking. (See above, § 14.)

ᾧ ἂν Κύρος διδῷ. Observe that ᾧ is here, by attraction, for δν.—τί κωλύει καὶ τὰ ἄκρα, κ. τ. λ. "What prevents our even requesting Cyrus to preoccupy the heights for us?" i. e. the heights commanding the pass or entrance into Cilicia, by which we are to return. The speaker here shows, with all possible gravity, the utter absurdity of the plan which he is opposing. The train of ideas, therefore, is as follows: If, even though we are marring his plans by our intended departure, Cyrus, nevertheless, is so well disposed toward us as to be willing to give us a guide on whom we may rely with perfect confidence, why not go a step further, and request him to send a detachment of his troops on before to the pass of Cilicia, in order to hold this for us, and thus enable us to march through in safety to our homes!

§ 17.

Ἐγὼ γὰρ δκνολῶ, κ. τ. λ. "For I should hesitate." This form of the optative is often used by Attic writers, especially in the contracted verbs. (Matthiæ, § 198.) Observe that γὰρ here refers back to ἐπιδεικνὺς μὲν τὴν εὐθείαν, κ. τ. λ.—αὐταῖς ταῖς τριήρεσι. "Together with the galleys." When αὐτὸς is joined to a substantive denoting accompaniment, both are put in the dative. Sometimes σὺν is expressed; but in Attic Greek it is usually omitted. (Matthiæ, § 405. 3.)—καταδύσθ. Poppo (Miscell. Crit. vol. i. p. 52.) conjectures καταδύσαι, in the optative, because the optative δκνολῶ pre-

cedes. But the MSS. give ἀγάγη in the succeeding clause, not ἀγάγοι, and, besides this, the subjunctive here is correct enough. It is true, that when the principal verb is in the optative with or without ἂν, the verb of the dependent clause is generally in the optative also, if it is intended to express a mere supposition; but if the notion of the aim of the verb being realised arises (as in the present case, where the spirit of the argument clearly requires it), the subjunctive is employed. (*Jelf*, § 808.)—μη ἡμᾶς ἀγάγη, κ. τ. λ. "*Lest he lead us (into some place) whence it will not be possible to escape.*" Observe that for ὅθεν, the full construction would be ἐκεῖσε, ὅπου. (*Matthiæ*, § 473. obs. 2.) Adverbs of place ending in θε orθεν (which has the force of ἐκ), point out the place "whence." (*Matthiæ*, § 260. c.)—οὐκ οἶόντε, κ. τ. λ. "*It will be impossible to get out.*" According to *Matthiæ*, § 479. obs. 2., a., and *Viger*, p. 44., οἶός τε, followed by an infinitive, is equivalent to τοιοῦτος ὥστε; so that the present sentence in full construction would be οὐκ ἔσται τοιοῦτον (πράγμα) ὥστε ἐξελθεῖν. "There will not be such a thing as to get out."—λαθεῖν αὐτὸν ἀπελθάν. "*To depart without his knowledge.*" Literally, "to have escaped his observation in having gone away." The verb λαμβάνω with a participle has, like τυγχάνω, &c., a kind of adverbial force. (See i. 1, 2.)

§ 18.

Ταῦτα μὲν φλυαρίας εἶναι. "*That these things are mere fooleries.*" The demonstrative pronoun, forming the subject of a proposition, is often put in the neuter gender with the force of a substantive, and followed by a masculine or feminine noun in the predicate. This construction occurs when the matter, to which the demonstrative refers, is to be especially marked. If, on the other hand, the substantive, which forms the predicate, is to be particularly emphasized, the demonstrative assumes its gender. (See *Matthiæ*, § 440. 7.)—οἵτινες ἐπιτήδευοι. "*Who are proper for the purpose.*" Supply εἰσι. —ἐρωτᾷν. There is no need whatever here of any ellipsis of δεῖν, as some maintain.—τι. "*For what.*" Observe that τι is here equivalent to εἰς τι. This construction, however, only prevails with the accusative of neuter pronouns or adjectives. (*Matthiæ*, § 409. 6.)—καὶ ἐὰν μὲν ἡ πράξις, κ. τ. λ. "*And if the undertaking be like (that) in which he also before this employed hired troops.*" The reference is to the journey which Cyrus made into Upper Asia, when sent for by his father, who lay sick at Babylon; on which occasion the young prince took with him three hundred Greek mercenaries, under the command of Xenias. Compare i. 1, 2.—παραπλησία ὡςπερ. By the law of attraction, ὡςπερ must necessarily be for τοιαύτη ὡςπερ. But although we can say τί χρώμαι αὐτῷ, and οὐκ ἔχω δ τι χρώμαι, and so with other neuter pronouns (and also adjectives), as remarked above, we cannot in like manner say χρώμαι αὐτῷ τὴν πράξιν. There would seem to be something wrong, therefore, in the reading of the text (ὡςπερ), though given by all the MSS. Some propose to substitute ὡςπερ, in the acc. plur. neut., but the feminine singular appears certainly preferable to this. (*Poppo*, *ad loc.*)—κακίους. "*Inferior to;*" i. e. in point of fidelity.

§ 19.

Τῆς πρόθεν. "*Than the former one.*" Supply πρῶτος. Observe the adverb between the article and the understood noun, supplying the place of an adjective. (*Matthia*, § 272.)—ἀξιούν ἢ πείσαντα, κ. τ. λ. "(Then) *that we ask* (of him) *either that* (he), *having persuaded us* (to the step), *lead* (us along with him), *or, having been persuaded* (by us), *send* (us) *away to a friendly country.*" With φίλαν supply χώραν. The other ellipses can easily be supplied by the student. Observe that the infinitive ἀξιούν refers back to δοκεῖ μοι in the previous section.—πρὸς φίλαν. Zeune, Weiske, Krüger, and others make this equivalent to φιλικῶς, but without any propriety, since this idea is already implied in πεισθέντα.—ἐπόμενοι ἔν. The particle ἔν here belongs not to ἐπόμενοι, but to ἐποίμεθα coming after. The position of ἔν in a sentence depends, as Buttmann remarks, § 139. 5. obs. 4., either upon euphony, or on the need of making the uncertainty expressed by it, sooner or later perceptible. In the present instance it is placed early in the sentence, in order that the uncertainty may be early apparent.—φίλοι αὐτῷ καὶ πρόθυμοι. "*As* (men) *friendly unto him and zealous* (in his cause)."—πρὸς ταῦτα. "*With reference to these things;*" i. e. these inquiries on our part.—πρὸς ταῦτα βουλευέσθαι. "*Deliberate upon these matters;*" i. e. deliberate further on what Cyrus may say.

§ 20.

Ἔδοξε. "*Appeared good;*" i. e. were approved of.—οὗ ἡρώτων Κῦρον, κ. τ. λ. "*Who asked Cyrus respecting the things that had appeared good to the army;*" i. e. who asked Cyrus the questions agreed upon by the army. Observe the double accusative with a verb of asking.—ὅτι ἀκούει. Observe the sudden change to the direct mode of speaking.—Ἀβροκόμαν. Abrocomas (or, as some write the name, Acrocomas) was one of the satraps of Artaxerxes, and had an army of 300,000 men under his command.—ἐχθρὸν ἑνδρα. "*A foe of his.*" A private foe is meant, as opposed to a public one (πολέμιος). Consult Thirlwall, vol. iv. p. 294.

ἐπὶ τῷ Εὐφράτῃ ποταμῷ. "*At the River Euphrates;*" i. e. on or near its banks. The Euphrates was a celebrated river of Asia, rising in Armenia, and emptying itself into the Persian Gulf.—δωδεκα σταθμούς. Cyrus pretends that the distance is less than it really was, in order that the troops may not be deterred by the length of the intended route. Observe that verbs denoting distance are often followed by an accusative of that distance, which is equivalent to a cognate accusative. (See *Jelf*, § 578.)—πρὸς τοῦτον ἐλθεῖν. "*To go against this one.*"—τὴν δίκην ἐπιθεῖναι. "*To inflict the punishment* (that he merited);" i. e. for his previous conduct. Observe the force of the article.

§ 21.

Οἱ ἀλεγροί. "*The persons selected;*" i. e. the delegates from the Grecian army.—ὅτι ἕγει. "*That he is leading them.*" Observe, again, the sudden change to the direct mode of speaking. In the indirect, the optative would be employed.—προσαιοῦσι δὲ μισθόν.

"And unto them asking additional pay." Observe the force of *πρὸς* in composition. Literally, "unto them asking pay in addition;" i. e. in addition to what they already received.—*ἡμιόλιον οὐ πρότερον ἔφερον*. "Half as much more as they were previously accustomed to receive." Freely, *ἡμιόλιον ἐκείνου τοῦ μισθοῦ, οὐ (attraction for ὅν) πρότερον ἔφερον*. Observe that *ἡμιόλιος* is one of those adjectives which, though of the positive degree, yet imply a comparison, and are followed therefore by a genitive. (See *Jelf*, § 502, 3.)—*ἀντὶ δαρεικοῦ, κ. τ. λ.* Consult note on *μυρίους δαρεικοῦς*, i. l. 9.—*τοῦ μηνός*. "The month;" i. e. each month. When the time is in the genitive, it is considered as the cause out of which, or, from which the action arises; when the accusative is employed, there is always a notion of a space of time over, or during, which, the action extends; in the dative, it marks a space of time, in the course of which the action occurs. (Consult *Jelf*, § 606. obs. 2.)—*ἐν γὰρ τῷ φανερῷ*. "At least openly." *Ἐν*, with its case, is often used adverbially.—(*Viger*, p. 227.)

CHAPTER IV.

§ 1.

Ψάρον. The Psarus, a large and rapid stream, rose in the mountains of Cataonia, passed through the rocky barrier of the central chain of Taurus, and pouring its waters along the Cilician plain, emptied itself into the Mediterranean. It is now called the *Sethún*.—*Πύραμον*. The Pyramus, now the *Jeihún*, rose in the mountains of Cataonia, bordering on Comagene, forced its way through the barrier of Taurus, traversed Cilicia, and fell into the Sinus Issicus. (Consult *Ainsworth*, p. 53.)—*στάδιον*. The stadium was 600 Greek, or 606½ English feet; that is, about one eighth of a Roman mile.

§ 2.

Αἱ ἐκ Πελοποννήσου νῆες, κ. τ. λ. These vessels have already been referred to in chapter ii. § 21. (See *Thirlwall*, vol. iv. p. 294. note.)—*καὶ ἐπ' αὐταῖς ναύαρχος*. "And, as admiral over them." Observe that *ἐπ' αὐταῖς* is not equivalent here to *in iis*, which would be *ἐπ' αὐτῶν*, but to *iis præfectus*. (*Matthiæ*, § 586.)—*ἡγήτο δ' αὐτῶν Ταμὴς, κ. τ. λ.* "Tamos, however, an Egyptian, commanded them after leaving Ephesus." There is nothing in this clause inconsistent with the one that immediately precedes. Pythagoras was admiral over the thirty-five Peloponnesian ships, but Tamos, the immediate adherent of Cyrus, was commander of the combined fleet of sixty vessels. *ἡγεῖσθαι*, in the sense of "to precede," or "show the way," takes the dative; but "to rule," or "command," the genitive. (*Jelf*, § 518. obs. 3.)—*Κύρου*. "Belonging to Cyrus;" i. e. distinct from the Peloponnesian squadron. *ἐπολιόρκει* and *συνεπολέμει* refer to Tamos, while by *αὐτὸν* Tissaphernes is meant.

§ 3.

Ἐπὶ τῶν νεῶν. "In the ships." Compare note on *ἐπ' αὐταῖς*, in the

preceding section. — ἐπτακοσίους. Diodorus (xiv. 19. 21.) gives the number as 800 (ὀκτακοσίους), and he also states that they were actually sent by the Spartan Ephori. — ὃν ἐστρατήγει. "Which he (now) commanded." — ὃν genitive after ἐστρατήγει; both because that verb, as implying "to rule," involves the notion of comparison, and because it is derived from a substantive, and is equivalent to στρατηγὸς ἦν. (See *Matthiæ*, § 359. 3.) — ὥρμουν κατὰ τὴν Κύρου σκηνήν. "Were moored opposite the tent of Cyrus." κατὰ is far preferable to παρὰ, the reading of some of the MSS. The meaning of παρὰ σκηνήν will be "near the tent;" i. e. by the side of it. ὥρμουν is from ὥρμος (ἐλῶ, "to tie," or "fasten"); which means, 1. a necklace, a cord; 2. a roadstead for ships. This latter meaning appears to be derived from cables being employed for mooring vessels. — παρ' Ἀβροκόμα. "With Abrocomas." Krüger prefers the genitive Ἀβροκόμα, i. e. from Abrocomas. (*de Authent.*, p. 41.) — συνεστράτευοντο. "Took the field with him." Cyrus here receives a reinforcement of 1100 Grecian Hoplitæ: 700 under the command of Cheirisophus, 400 who deserted from Abrocomas. He had, therefore, now 12,000 of this description of troops; 100 of Menon's having been cut off by the mountaineers, after they had conducted Epyaxa into her own country.

§ 4.

Ἐπὶ πύλας τῆς Κιλικίας, κ. τ. λ. "To the gates of Cilicia and Syria." Zeune says that Xenophon here means the Amanic straits or pass. Sturz (*Lex. Xen.*, s. v. πύλαι) falls into the same mistake. Hutchinson, more correctly, understands the maritime or lower pass. There were two entrances or passes from Cilicia into Syria: one called the Amanic pass (πύλαι Ἀμανικαί), the upper and more inland of the two, through the defiles of Mount Amanus; the other, the lower one, and close to the sea, called the Syrian pass (*Pylæ Syriae*; αἱ πύλαι αἱ Ἀσσύριαι, i. e. Σύριαι). The latter of the two, as above remarked, is here meant. (Compare *Cic.*, *ad. Fam.* xv. 4. — *Arrian*, *Exp. Al.* ii. 7. 1.; ii. 6. 1.)

ἦσαν δ' ἐνταῦθα, κ. τ. λ. "And there were here two walls." The common text has ἦσαν δὲ ταῦτα, for which Weiske conjectures ἦσαν δ' ἐνταῦθα, which we have not hesitated to adopt; for it was not the fortifications that were called πύλαι, but the narrow pass between the mountains and the sea, and the two walls stretched across this, extending on either side from the mountains down into the sea itself. Krüger, who retains the common reading, thinks that τεῖχη and πύλαι may easily be employed here, as synonymous; a most unfortunate conjecture. The τεῖχη appear to have been, to adopt the expression of Rennell, two fortified lines; not, as Halbkart and Krüger think, merely two long fortresses or castles.

Τὸ μὲν ἔσωθεν, κ. τ. λ. "The inner wall in front of Cilicia;" i. e. facing Cilicia, or on the frontier of this country. Supply τεῖχος. — Συνέννεσις εἶχε, κ. τ. λ. Since the treaty concluded with Syennesis, no resistance was to be feared on this side. When a verb has two or more nominative cases it should be in the plural number; yet it frequently takes its number from the nominative nearest to it, and is in the singular, if that is singular, or a neuter plural. (*Matthiæ*, § 304.) — τὸ δὲ ἔξω, κ. τ. λ. "But the outer one, which was in front of

Syria;" i. e. on the Syrian frontier. Observe that the article is prefixed to πρὸ τῆς Συρίας, because this was the more important wall of the two, as far as the present movements of Cyrus were concerned. Poppo, therefore, unnecessarily suspects that the article has been dropped before πρὸ τῆς Κιλικίας.— βασιλέως ἐλέγγο φυλακὴ φυλάττειν. Abrocomas had been sent down to Phœnicia apparently for this very purpose. Many verbs, which are impersonal in other languages, and are followed by an accusative with an infinitive mood, become personals in Greek, and take for their nominative the accusative which precedes the infinitive. (See *Matthiæ*, § 297.) Thus, here, the English idiom is, "it was reported" (impersonal verb) "that a guard was guarding," (accusative and infinitive mood.) The Greek mode of construction is, "a guard" (the English accusative) becomes nominative to "was reported," (the English impersonal,) while the infinitive, instead of taking an accusative before it, becomes dependent on the previous finite verb; or, ἐλέγγο φυλακὴ φυλάττειν.— διὰ μέσου τούτων. "Between these (two)." The stream intersected the pass midway.— Κέρσος. The modern name of this river is the *Merkez-su*.— εὐρος πλέθρον. Consult note on εὐρος δύο πλέθρων, i. 2. 23.

ἔπαν δὲ τὸ μέσον, κ. τ. λ. "And the whole space between the walls was three stadia." Observe that the article here with μέσον gives it the force of a substantive. Observe, moreover, the peculiar construction of ἦσαν, which is made to agree, not with τὸ μέσον, but with στάδιοι. Sometimes the verb agrees in number, not with its subject, but with its predicate, if this is nearest to it. (See *Matthiæ*, § 305.)— οὐκ ἦν. "It was not possible."— καὶ τὰ τεῖχη εἰς τὴν θάλατταν καθήκοντα. According to Ainsworth (p. 59.), traces of walls are still to be seen in this quarter.— ἡλιβατοί. "Impassable." The term ἡλιβατος must not be derived from ἥλιος and βαίνω, as if signifying "traversed only by the sun;" i. e. lofty, steep, &c.; but it must be regarded as a shortened form from ἡλιόβατος, "step-missing," "hardly to be trodden," and so, impassable, steep; from ἥλιτον, 2 aorist of ἀλταίνω, "I commit a fault; and βαίνω, "I go," &c.— ἐπὶ δὲ τοῖς τεύχεσιν, κ. τ. λ. "And by both the walls stood the pass (in question);" i. e. and from one wall to the other was the pass. We must be careful not to understand here by πύλαι, as some do, merely gates or openings in the two walls, since the existence of such would be implied as a matter of course. Xenophon intends by the words of the text to designate the position of the pass itself, and they contain, therefore, a very strong argument in favour of Weiske's conjecture, ἦσαν δ' ἐνταῦθα. As regards, moreover, the employment of ἐφειστήκεισαν, it may be observed that, since the pass was fortified by both nature and art, especially the latter, it may well be said to "stand" upon the view. Compare the expression φκοδόμηται, as applied to the same by Diodorus Siculus. (xiv. 20.)

§ 5.

Ὅπως ὁπλίτας ἀποβιβάσειεν, κ. τ. λ. "In order that he might disembark heavy-armed men within and without the gates." By εἰσω τῶν πύλων is meant the space between the two walls, and by ἔξω τῶν πύλων the country of Syria. Cyrus intended, therefore, if he found

Abrocomas in possession of the wall at the other end of the pass, and fronting on Syria, to attack him at once in front and rear. (See *Thirlwall*, vol. iv. p. 295.) — *βιασάμενοι*. "Having dislodged;" i. e. the Hoplitea, for whom Cyrus had sent. — *φιλάντοιεν*, i. e. "the enemy. — *ἔχοντα*. "Since he had." — *Κύρον ὄντα*. Verbs relating to the tenses, when followed by another, require it should be in the participle, instead of the infinitive mood. Thus we have here *ὄντα* instead of *εἶναι*. (See *Matthiæ*, § 530. 2. and § 548.; *Jelf*, § 683.) "Of Cyrus's being;" i. e. that Cyrus was — *ἀναστρέφας*. "Having turned back." Supply *ἑαυτὸν*. — *ἀπῆλθονεν*. "He marched away." — *τρίκοντα μυριάδας στρατιῶν*. "Three hundred thousand men." Literally, "thirty ten-thousands of an army."

§ 6.

Μυριάδρον. Myriandrus was a place of considerable trade in the time of the Persian dominion, but declined at a later period, in consequence of its vicinity to the more flourishing city of Alexandria ad Iassium. (See *Ainsworth*, p. 59.) — *ἐμπόριον*. "A mart-town;" i. e. an entrepôt of merchandise, such as were often made by the Phœnicians and Carthaginians. — *ἐλκαίδες*. "Merchantmen." From *ἔλκω*, I drag, or draw. These vessels were also called *φορηγὰι*, from carrying freights; also *στρόγγυλαι*, and *γάυλοι*, from their being of a round build. Ships of war being built for speed were comparatively long and narrow, and were termed *νῆες μάκραι*. They were designated *τρίηρεις*, *τετρήρεις*, *πεντήρεις*, &c., from their having respectively three, four, five benches of rowers. Consult for further information, *Dict. of Ant.*

§ 7.

Τὰ πλείστου ἐξία. "Their most valuable effects." — *φιλοτιμηθέντες*. "Influenced by feelings of jealousy." — *ὅτι τοὺς στρατιώτας αὐτῶν*, κ. τ. λ. "Because Cyrus allowed Clearchus to retain their soldiers," &c. Compare chapter iii. § 7. — *ὡς ἀπionτας πάλιν*. "As intending to go back again." We have already had instances of *ὡς* with absolute cases of the participle, and now we have it with the simple participle itself in regular construction. The idea, however, is still the same, the reference being not to an action really existing, but to one that is thought of, or intended to be performed, &c. Compare note on i. 1. 10. — *καὶ οὐ πρὸς βασιλέα*. "And not to proceed against the king." Supply *ἰόντας* after *ὅν*, as suggested by *ἀπionτας* that precedes. — *ἀφανείς*. "Out of sight." — *διῆλθε* is used absolutely. "A report went abroad." — *καὶ οἱ μὲν εὐχοντο*, κ. τ. λ. "And some prayed that they might be taken, as being perfidious men." — *εἰ ἀλώσονται*. "In case they should be captured." 1 fut. opt. of *ἀλίσκομαι*, an irregular and defective passive verb. The active form is supplied by *αλείω*.

§ 8.

Ἄλλ' εἰ γε μέντοι ἐπιστάθωσαν. "But let them well know (this), at least;" i. e. let them rest assured of this, if of nothing else. Observe that *ἐπιστάθωσαν* is the imperative of *ἐπίσταμαι*. — *ὅτι οὐτε ἀποδεράσων*, κ. τ. λ. "That they have neither fled into concealment . .

..... nor have they escaped beyond my reach." The difference between ἀποδιδόσκω and ἀποφεύγω is well pointed out by this passage. The former signifies to run away secretly, so that the fugitive's place of retreat is unknown; the latter, to flee away, so as to escape being taken. — μὰ τοὺς θεοὺς. "By the gods." — οὐδ' ἐπεὶ οὐδεὶς. "Nor shall any one say." Observe the double negative strengthening the negation. — χρῶμαι. "Make use of him." — καὶ αὐτοὺς κακῶς ποιῶ. "I both ill treat them." Observe that αὐτοὺς here refers to τὸς that precedes, and is expressed in the plural because τὸς implies a plurality. (Matthiæ, § 434, 2, b.)

ἀλλ' ἰόντων. "But let them then go." Observe that ἰόντων is for ἰέντων. The common text has ἰόντων ἄν, but the best editions reject ἄν, because this particle cannot be joined with the imperative, since the notion of immediate command excludes that of a condition. In the present instance, ἄν probably arose from the various reading ἰέντων. (See Matthiæ, § 599. e.) — ὅτι κακίους ἐσὶν, κ. τ. λ. "That they are acting a worse part toward us." Literally, "are worse toward us." — Καίτοι ἔχω γε. "Although I have, 'tis true." The ἀλλὰ which follows, and serves as an opposition to this, must be rendered "still." — καὶ τέκνα καὶ γυναῖκας. The absence of the article is customary in such cases. (See Jelf, § 447. obs.) — ἐν Τράλλεσι φρουρούμενα. "Guarded in Tralles;" i. e. under the protection of my garrison there. Tralles was a town of Lydia, close to the modern town of Aidin. (See Ainsworth, p. 61.) — στερήσονται. "Shall they deprive themselves;" i. e. by their misconduct. The middle here retains its full force, and is not to be taken for the passive. — τῆς πρόθεν περὶ ἐμὲ ἀρετῆς. "Their former gallant behaviour toward me;" i. e. in my service.

§ 9.

Καὶ ἀθυμότερος ἦν. "Was even rather backward." — τὴν ἀρετὴν. "The magnanimity;" i. e. in not seeking to punish the two Greek commanders for their ungenerous desertion. — ἥδιον καὶ προθυμότερον. "More cheerfully and readily." — Χάλον ποταμὸν. The Chalus, now the Chalib; at the present day, also, it abounds in fish. (See Ainsworth, p. 63.) — πρᾶτεον. "Tame." — θεοὺς ἐνόμζον. "Deemed (to be) gods." The Syrians, Lucian tells us, regarded fishes as sacred, and would never eat them; neither would they eat pigeons, although all other birds were used as food. These customs arose, and obtained, in honour of Derceto and Semiramis; the former of whom assumed the shape of a fish, the latter was changed into a pigeon. — καὶ ἀδικεῖν οὐκ εἶπον. "And did not allow (any one) to injure them." Observe that εἶπον is the imperfect of ἔδω, being contracted from εἶσαν.

Παρυσάτιδος ἦσαν, κ. τ. λ. "Belonged to Parysatis, having been given her for a girdle;" i. e. to keep her supplied with girdles, the revenues of the villages being appropriated for this purpose. It was customary with the kings of Persia to assign certain cities, &c., to their queens and the other female inmates of their palace, from the revenues of which they provided themselves with the several ornaments of dress, &c. (Compare Cic., in Verr., 2. 3. 33. — Herod. ii. 98.) The old reading was εἰς ζώνην, "for her support," for which

Hutchinson first substituted the present lection.—*εἰς* and *ῥέματα*, followed by a genitive, denote possession.

§ 10.

Ἦσαν τὰ Βελόους βασιλεία. Consult note on *ἐπὶ ταῖς ἡμέραις τὰς ἑκατομύχας βασιλεία*, i. 2. 23.—*τοῦ Συρίας ἀρχαῖος.* "Who had been an archbishop of Syria;" i. e. up to the time of the arrival of Cyrus in this quarter, but whose authority had now virtually ceased. (*Krüger, ad loc.*)—*ῥαπιδέωσιν.* Consult note on i. 2. 7.—*ὅσα ἄρα φέουσι.* "As many as the seasons produce;" i. e. whatsoever they produce.—*αὐτῶν.* Referring to the *ῥαπιδέωσιν*.

§ 11.

Ἐπὶ τοῦ Εὐφράτης ποταμοῦ. In chapter iii. § 20, the Euphrates was said to be twelve stations distant. The true number, however, will be found to be nineteen, if we compute up to the time when the army reached Thapsacus, where they crossed over the Euphrates.—*Θάψακος.* Thapsacus was situated on the western bank of the Euphrates, nearly opposite the modern Raeca. (Consult *Ainsworth*, p. 69, &c.)—*ὅτι ἡ ὁδὸς ἔσται.* "That the route would be;" i. e. the line of march. Cyrus intended here to cross over into Mesopotamia; and hence he could no longer hide his real purpose.—*Βασιλέα πέμψας.* Consult note on chapter ii. § 2.—*εἰς Βαβυλῶνα.* Consult note on chapter i. § 1.

§ 12.

Ἐχολέσσαν τοῖς στρατηγοῖς. "Were angry at the generals." (See *Thirlwall*, iv. p. 296.)—*κρύπτειν.* "Kept concealing them." The present infinitive is often used to express the continuance of the accompanying circumstances of an action, and hence answers to the imperfect indicative in the *oratio recta*. Thus, *κρύπτειν* is here equivalent, in effect, to *ὅτι ἐκρύπτοντο*. (*Matthias*, § 499.)—*οὐκ ἔπαυσαν.* Consult note on chapter iii., § 1.—*ἐὰν μὴ τις αὐτοῖς, κ. τ. λ.* "Unless some one give them a donative;" i. e. a largess, or present, in addition to their usual pay.—*ὥσπερ καὶ τοῖς προτέροις, κ. τ. λ.* "Even as (they said had been given) to the former (troops) that had gone up," &c. Supply *ἔπαυσαν δοθῆναι* after *ὥσπερ*. The reference is to the three hundred hired troops that had gone up under the command of Xenias, as an escort to Cyrus. Compare chapter i. § 2.—*καὶ ταῦτα οὐκ ἐν μάχῃ ὡόντων.* "And that, too, when they were not going to battle." Limitation is often expressed in Greek by the addition of *καὶ ταῦτα* to the participle. In this construction, the writers on ellipsis usually make *ταῦτα* depend on some part of *τοῖόν* understood. It is much neater, however, to regard it as an absolute case.

§ 13.

Πέντε ἀργυρίου μνάς. "Five minas of silver." The mina was not a coin, but merely a certain sum of money, and equivalent to 100 drachmæ, which would make in our currency about 3*l.* 4*s.* 7*d.*, at

73*d*. the drachma. The donative, therefore, which Cyrus promised to each soldier would be about 16*l*. 2*s*. 11*d*. — καὶ τὸν μισθὸν ἐντελῆ. “*And their pay entire.*” This, of course, would be independent of the donative. — μέχρι ἂν καταστήσῃ, κ. τ. λ. “*Until he shall have set the Greeks down again in Ionia;*” i. e. shall have placed them in, or restored them to, the quarter where the expedition commenced. Observe the employment of *ἐς* with the accusative to denote motion into a certain quarter, and compare note on παρήσαν *ἐς* Σάρδεϊς, chapter ii., § 2. Observe, also, that when ἂν, attached to relatives or conjunctions, is found in clauses, in which the *aorist subjunctive* is used, it imparts to the verb the force of a future perfect. (See *Buttmann*, § 139. 4.) — τὸ μὲν πολὺ. “*The greater part.*” The article often changes the signification of ἄλλος, πολλός, &c. Thus, πολλὸν, “*much,*” but τὸ πολὺ, “*the greater part,*” &c. (See *Matt.* § 266.) The writers on ellipsis supply μέρος. — τοῦ Ἑλληνικοῦ. “*Of the Grecian army.*” Supply στρατεύματος. — Μένων δέ. Menon is elsewhere represented by Xenophon as an unprincipled man, and entirely influenced by motives of self-interest. (ii. 6. 21. *seqq.*) His movements and speech on the present occasion are fully in unison with this character. — ποιήσουσιν. Observe the change to the *recta oratio*. — χωρὶς τῶν ἄλλων. “*Apart from the rest.*”

§ 14.

Πλέον προτιμήσεσθε. “*You will be much more highly honoured.*” Observe here the employment of the middle in a passive sense. Commentators generally regard the preposition πρὸ as redundant here in composition, on account of the presence of πλέον. The truth, however, is, that the employment here of πλέον with προτιμήσεσθε is intended to subserve the purposes of emphasis. — κελεύω ποιῆσαι. “*Do I recommend you to do.*” — δέεται. “*Wants.*”

§ 15.

Ἦν μὲν γὰρ ψηφίσονται. “*For if they shall decide.*” The active ψηφίζω is not much in use. The verb occurs more frequently as a deponent. It means, strictly, “to give one’s vote with a pebble,” which was thrown into the voting urn, as in the Athenian law courts. And hence it gets the general signification “to vote,” “to decide.” — τοῦ διαβαίνειν. The crossing. The neuter article converts the infinitive mood into a genitive case, governed by ἀρξάντες. (See *Matthiæ*, §§ 540. 335.) — αἱτοιοί. “*The authors of the step.*” — χάριν εἰσεται. Observe that χάριν εἰδέναι is “to entertain a grateful feeling;” but χάριν ἀποδιδόναι, “to return a favour;” and that χάριν ἔχειν, γινώσκειν, or ἐπίστασθαι, is the same as χάριν εἰδέναι. (See *Viger*, p. 55.) — καὶ ἀποδώσει. “*And will return (the favour).*” Supply χάριν, and consult previous note. — ἐπίσταται δ’ εἰ τις καὶ ἄλλος. “*For he knows (how to do this) if even any one else (knows);*” i. e. he knows how to return a kindness, &c. With ἐπίσταται supply χάριν ἀποδιδόναι, and with τις ἄλλος supply ἐπίσταται. — ἦν δ’ ἀποψηφίσονται οἱ ἄλλοι, κ. τ. λ. “*But if the rest shall decide otherwise, we will all go back together.*” Observe here the peculiar force of ἀπὸ in composition, literally, “shall decide away from (this);” i. e. shall de-

cide not to follow Cyrus any further.—*ἀρα*. The present in a future sense.—*καὶ εἰς φρεῖρας καὶ εἰς λαγυράς*. “Both for garrisons and for captivities.”—*καὶ ἄλλου οὐτις ἐν δεξιῇ, κ. τ. λ.* “And whatever else you may want, I know that you will obtain (it) as friends from Cyrus.” The regular form of expression would be *ἄλλα, οὐτις ἐν δεξιῇ, κ. τ. λ.*, making *ἄλλο* depend on *τοῖς ἐσθλοῖς*. Here, however, we have *ἄλλου* in the same case with the following relative, while *τοῖς ἐσθλοῖς* will govern *τοῖς* understood. (Consult *Matthiae*, § 328. and *ohn*, *Jelf*, § 509. and *ohn*; consult also note iii. l. 28.)—*φίλοι*. Some MSS. and editions give *φίλοι*, agreeing with *Κίρην*.

§ 16.

Ἦσθ' ὁρᾶσθαι. “Perceived that they had crossed over.” When a verb, which has in itself no complete idea, but which expresses an action that only becomes complete by the addition of its reference, is accompanied by another, which marks merely the object of the former, the latter is put in the participle. *Matthiae*, § 530. 2.—*Γλαῦν*. Glau was the son of Tamos, the commander of Cyrus's combined fleet. (i. 4. 2.) After the death of Cyrus, Tamos fled into Egypt, where he was put to death by Psammitichus (*Diod. Sic.* xiv. 35); while Glau, on an amnesty being proclaimed by Artaxerxes, abandoned the Greeks, and went over to the king, with whom he soon stood high in favour. He is mentioned in the present work as one of those, who, after the battle of Cunaxa, announced to the Greeks the death of Cyrus (ii. 1. 3.), and he is also spoken of by Xenophon as watching the movements of the Grecian army, when, in the course of their retreat, they were crossing the bridge over the Tigris. (ii. 4. 24.)

ὅπως δὲ καὶ ὑμεῖς ἀπὸ ἐπαυέσσητε. Zeune, Dindorf, and others give *ἐπαυέσσετε*, the future, on the authority of some MSS., and of this reading Schneider approves. Anthon objects that *ἐπαυέσμαι* is the form usually adopted by Attic writers. This is true. (*Buttmann*, § 113. 7.) Yet Xenophon writes *ἐπαυέσω* at 5. 5. 8. On grammatical grounds the proposed alteration is correct. For while the subjunctive is the proper mood of the final sentence, (*Jelf*, § 805.), there are certain verbs, such as those of “taking care,” “deliberating,” &c., which, in conjunction with *ὅπως*, always take the future indicative. (See *Jelf*, § 811. Compare h. l. c. l. § 4.) *βουλεύεται ὅπως μήποτε ἔσται*.—*ἢ μηκέτι με Κύρον νομίζετε*. “Or no longer think me Cyrus;” i. e. or else regard me as having altogether forfeited my previous character.

§ 17.

Ἐβόηοντο αὐτὸν εὐτυχῆσαι. “Prayed for him to succeed.”—*διέβηεν*. “He began to cross.” The reference, of course, is to Cyrus.—*ἀνωτέρω τῶν μασθῶν*. “Higher than the breasts.” The distinction laid down by the grammarians, namely, that *μαστὸς* is the man's breast, and *μαστὸς* the woman's, will apply only to late authors. *μασθῶν* is properly a Doric form; but Doric words are occasionally found in Xenophon.

§ 18.

Διαβατὸς γένοιτο πεζῇ. "*Had been passable on foot;*" i. e. capable of being forded on foot. (See *Ainsworth*.) Although, as has been explained already, the aorists, except in the indicative mood and participles, are generally translated by an English present, yet, in narrative, the optative of the aorist sometimes has the sign "had" belonging to it. (*Matthiæ*, § 501.)—εἰ μὴ τότε. "*Except then.*"—ἀλλὰ πλοίοις. "*But (only) in boats.*"—προῶν. "*Marching on before.*"—ἔδοκει δὲ θεῶν εἶναι. "*It appeared, accordingly, to be a divine intervention.*" Literally, "*a divine thing.*"—σαφῶς ὑποχωρῆσαι. "*Had clearly given way.*"—ὡς βασιλεύσονται. "*As to the future king.*" Literally, "*as to one about to be king.*"

§ 19.

Διὰ τῆς Συρίας. Xenophon here uses the term Syria as applicable to a portion of Mesopotamia, (See *Ainsworth*, p. 74.)—Ἀράξην ποταμὸν. The river here called the Araxes by Xenophon is the Chaboras, a Mesopotamian stream, now the *Chabur*, and which fell into the Euphrates near the town of Circesium. The name Araxes appears to have been an appellative term, since we find it applied to many other rivers of antiquity, especially the great Armenian one, with which the Araxes of Xenophon must not be confounded.—καὶ ἐπεστρίσαντο. "*And procured for themselves provisions.*" This was preparatory to the march through the desert country.

CHAPTER V.

§ 1.

Ἀραβίας. Arabia, i. e. the country of the Scenite Arabs (Σκηνῖται), or such as live in tents (σκηναῖς). (See *Ainsworth*, p. 76.)—πεδῖον. "*One continued plain.*"—ἅπαν ὁμαλὸν, κ. τ. λ. "*All (entirely as) level as the sea.*" (See *Ainsworth*, p. 76.)—ὑψιπλούδῃ πλήρες. "*But full of wormwood;*" i. e. covered with it. εἰ δέ τι καὶ ἕλλο, κ. τ. λ. "*And if there was anything else in it of underwood or of reed, they were all odoriferous,*" &c.

§ 2.

Θηρία δὲ παντοῖα. "*There were in it, however, wild animals of all kinds.*" Supply ἐνῇν, from the previous section.—ὄνοι ἄγριοι. "*Wild asses.*" At present they are very rarely found in this region. (See *Ainsworth*, p. 77.) πολλὰ δὲ στρουθοὶ αἱ μεγάλοι. "*And many ostriches.*" Literally, "*and many στρουθοί, the large kind.*" The term στρουθός is applied generally to any small bird, but especially one of the *sparrow* kind. On the other hand, by ὁ μέγας στρουθός, and by στουθός ἡ μεγάλη, the *ostrich* is meant. Various other appellations are given to the ostrich by the Greek writers, but in all of them the term στρουθός serves as a basis. Thus they are called στρουθοὶ κατάγαιοι, i. e. birds that run along the ground, but do

not fly; and later, also, στρουθοί χερσαῖαι. Sometimes this bird is simply called ἡ στρουθός, and again a common name for it is στρουθοκάμηλος, from its camel-like neck.

ἐπίδες. “Bustards.” The name ἐπίς comes from οὖς, “the ear,” and denotes a kind of bustard with long ear-feathers.—δορκίδες. “Antelopes.” Otherwise called gazelles. The antelope is an animal of the deer kind, and its Greek name has reference to its large bright eyes, the root being δέркоμαι, perfect δέδορκα.—ἐπεῖ τις διώκει. “Whenever any one pursued,” &c. Observe that ἐπεῖ here, with the optative, denotes the repetition of an action.—προδραμόντες εἰσθήκεσαν. “Having run ahead, stood still.” The common text introduces the particle ἄν, which we have omitted with Dindorf, on the authority of the best MSS. The absence of the particle makes the clause far more graphic, and implies that the animal *always* did this, as a matter of fixed habit when pursued; whereas ἄν εἰσθήκεσαν would denote that they *usually* did so, but not always.—ταὐτὸν. “The same thing.” They repeated the operation of running ahead and then stopping.—οὐκ ἦν λαβεῖν. “It was not possible to catch them.” Supply αὐτοὺς.—εἰ μὴ διαστάντες οἱ ἵπποις, κ. τ. λ. “Unless the horsemen, having stationed themselves at intervals, pursued the chase, succeeding one another with their horses;” i. e. pursued the chase in succession with fresh horses. The horsemen divided themselves into relays, and succeeded one another in the chase.—τοῖς ἐλαφείοις. “To that of stags;” i. e. “venison.” Supply κρέαςι.

§ 3.

Πολὺ γὰρ ἀπεσπῆτο φεύγουσα. “For it withdrew itself to a great distance in making its escape.” The common text has ἀπέπτα, a barbarous form, for which ἀπέπη or ἀπέπτατο ought, at least, to have been employed, although even then the meaning would have been an erroneous one, since it is idle to talk of the *flight* of a bird that was never intended by nature to fly.—τοῖς μὲν ποσὶ δρόμῳ, κ. τ. λ. “Using its feet in running, and its wings, when it had raised (them) as a sail.” After ἔπασα supply ἀντὶς.

ἂν τις ταχὺ ἀνιστῇ. “If one put them up quickly.” The reference is to the springing of game.—ἀνιστῇ, subjunctive present; an active tense. The present here points to an action often repeated. Supply αὐτὰς.—ἀπαγορεύουσι, “give up,” or “stop.” They are large heavy birds, and cannot take long flights.—βραχὺ. “A short distance.”—ἡδιστα. “Very delicious.”

§ 4.

Μάσκαν ποταμὸν. According to Ainsworth (p. 78.), and Mannert, the Mascas of Xenophon is a mere channel of the Euphrates.—Κορσῶτη. The site of this ancient city appears to correspond, at the present day, to a spot where are the ruins of a large place named Irzah. See Ainsworth, p. 80. for his conjecture.

§ 5.

Ἐπὶ Πύλας. “To a pass.” The Pylæ Babyloniz are meant, lead-

ing from Mesopotamia into Babylonia. This pass is fourteen miles to the north of the modern *Felújah*. (See *Ainsworth*, p. 81.)—οὐ γὰρ ἦν χόρτος, κ. τ. λ. “*For there was no grass, nor was there, besides, a single tree.*” Observe here the peculiar construction of ἄλλος. Joined to numerals it obtains an adverbial force, and may be rendered “*still,*” “*further,*” “*besides.*” Though thus used adverbially, it is always in concord with a noun. (Consult *Liddell and Scott*.)—ψαλῆ. “*Bare,*” i. e. of vegetation.—ὄνους ἀλέτας. “*Millstones.*” Observe that ἀλέτας is the accusative of ἀλέτης, οὗ, ὃ, “*a grinder,*” which, on being joined to ὄνος, performs the functions of an adjective. The literal translation is “*asses that grind.*” From the ass, as a beast of burden, the term passed to many things that bear burdens; such as a windlass, a crane, and a millstone, &c. It is needless here to enter upon the controverted question, whether the upper or lower millstone is intended.—ποιῶντες. “*Forming.*” (See *Ainsworth*, p. 82.)—ἀνταγοράζοντες. “*Buying in return.*”

§ 6.

Τὸ δὲ στράτευμα δ σῖτος ἐπέλειπε. “*And corn failed the army.*” Observe that ἐπέλειπε is here analogous to the Latin *deficio*.—οὐκ ἦν. “*It was not possible.*”—ἐν τῇ Λυδία ἀγορᾷ. “*In the Lydian market;*” i. e. among the Lydian sutlers. The Lydians had been compelled by Cyrus the Great, as one means of breaking down their warlike spirit, to practice the arts of traffic, &c. (*Herod.* i. 155. *seqq.*; *Larcher*, *ad loc.*) Hence the expression, Λυδὸς καπηλεύει, “*the Lydian keeps shop,*” became proverbial.—βαρβαρικῶ. Supply στρατεύματι.—τὴν καπίθην ἀλεύρων ἢ ἀλφίτων, κ. τ. λ. “*The capithe of wheat-flour, or barley-flour for four sigli.*” Muretus, imagining that there must be some error here, since it is not credible, as he thinks, that these two very different kinds of flour should both have been sold at the same price, proposes to strike out the words ἀλεύρων ἢ from the text, regarding them as the interpolations of some one who considered ἄλευρα and ἄλφιστα to be synonymous terms. The emendation, however, is quite unnecessary. We have merely to suppose that the supply of ἄλευρα considerably exceeded that of ἄλφιστα, a circumstance that would easily bring up the latter or inferior article to a level, in point of value, with the former. (*Krüg.* *ad loc.*)—τεττάρων σίγλων. The genitive of price. (See *Matthiæ*, § 364. 6.)

ὃ δὲ σίγλος δύνανται, κ. τ. λ. “*And the siglus is worth seven Attic oboli and a half.*” An obolus was equal to 1½d, and a small fraction over, of our money; so that a siglus amounted to about 11½d., or 1s. Observe that δύνανται, followed by an accusative, denotes *to be worth*. This accusative is equivalent to that of the cognate substantive. (See *Self*, § 578.)—δύο χοίνικας Ἀττικὰς ἐχάσκει. “*Contained two Attic chœnices.*” The chœnix contained about a quart, English dry measure, according to some; while others make it about one pint and a half English.—κρέα οὖν ἐσθιοντες, κ. τ. λ. This was in consequence of the high price of flour. Observe, διαγίγνομαι, followed by a participle, signifies “*to continue doing*” that thing, of which the participle speaks.

§ 7.

**Ἦν δὲ τούτων τῶν σταθμῶν, κ. τ. λ.* “*Now there were some of these days’ marches which he pushed very far.*” Literally, “very long;” i. e. so as to be very long; and hence *πάνυ μακροὺς* may be regarded as equivalent, in fact, to *ὥστε πάνυ μακροὺς εἶναι*. With regard to *ἦν τούτων τῶν σταθμῶν* it may be observed, that the verb substantive is often placed before the relative in a peculiar meaning. Thus *ἐστὶν δς = τίς*; *ἐστὶν οἱ = ἕνιοι*; so, also, with the other cases of the pronoun. This mode of expression was regarded as a single word, and employed as such in a sentence. Thus, *Xen. Mem.*, i. 4. 2., *ἐστὶν οὐστίναν ἀνθρώπους τεθαύμακας ἐπὶ σοφίᾳ*; The imperfect *ἦν*, though not so frequently, yet, at times, is used in the same way. Here *ἦν οὖς = ἐνίους*. (Consult *Buttmann*, p. 439., and *Jelf*, § 817. 5., who both quote this passage.)—*ὁπότε ἢ πρὸς ὕδωρ, κ. τ. λ.* “*Whenever he wished to go on, either to water or to forage.*” More literally, “to complete his route, either up to water or,” &c. With *διατελέσαι* supply *τὴν ὁδόν*.—*στενοχωρίας*. “*A narrow road.*” Literally, “a narrowness of space.”—*ἑρέστη*. “*Stopped.*”—*σὺν τοῖς περὶ αὐτὸν, κ. τ. λ.* “*With those about him of the highest worth and most prosperous fortune.*” The reference is to his immediate followers, or those accustomed to be around his person.—*τοῦ βαρβαρικοῦ στρατοῦ*. “*A part of the barbarian army.*” The genitive is used with verbs of all kinds, even with those which govern the accusative, when a part, not a whole, is intended. (*Matthiæ*, § 323. b.)—*συνεκβύδαι τὰς ἀμάξας*. “*To assist in drawing out the waggons.*” Literally, “along with (those already employed) to cause the waggons to go out (of the mire).” Observe the force of *σὺν* and *ἐκ* in composition.

§ 8.

**Ὡς περ ὀργῇ*. “*As it were in a passion.*” Cyrus affected to be angry at the delay, in order, probably, to try the spirit and attachment of his followers.—*τοὺς κρατίστους*. “*The noblest.*” When an adjective or participle is added for stronger definition, it invariably has the article, as has also the substantive it defines. Nouns proper, and personal pronouns, however, do not take the article. (*Matthiæ*, § 275.)—*συνεπισπένδαι*. “*To aid in urging forward.*”—*ἐνθα δὲ μέρος, κ. τ. λ.* “*Hereupon, then, might one see some portion of their ready obedience.*” More literally, “it was possible to behold some portion of their well-ordered behaviour.”—*τοὺς πορφυροῦς κἀνδύς*. “*Their purple robes.*” The *κἀνδύς* was a doublet, or upper garment with sleeves, worn by the Persians. For further account, and wood-cut of it, see *Dict. of Ant.*

**ἔειπον*. “*They made a rush.*” Literally, “they sent or threw themselves.”—*ἔειπον*, the imperfect middle of *ἵκμι*.—*περὶ νίκης*. “*For victory;*” i. e. at the public games.—*καὶ μάλα κατὰ πρηνούς γηλόφον*. “*And that, too, down an exceedingly steep hill.*” The form *καὶ μάλα* is often used in Attic Greek, in strong assertions; and in such cases *καὶ* may be rendered by the Latin *idque*. When *καὶ μάλα* comes alone, as an affirmative reply, *μάλα* heightens what has just been said; but in continued discourse it affects what follows. (See *Hoogeveen*, p. 92.)—*τούτους τε τοὺς πολυτελεῖς χιτῶνας, κ. τ. λ.*

"Both those same costly tunics and those variegated trowsers;" i. e. which the Persian nobility are accustomed to wear. Observe that the demonstrative *οὗτος* is frequently employed to denote, not a really present, or just-mentioned, person or thing, but what is known and obvious to all, or circumstances common to all. (*Matthiæ*, § 470. 4.) — *ποικίλας δραξυρίδας*. The epithet *ποικίλας* seems here to denote either striped, or else ornamented with a woof of various colours; probably the former. The articles of dress called here *δραξυρίδες* were long loose trowsers, worn by eastern nations. (See *Dict. of Ant.*)

στρεπτοῦς. Consult note on *στρεπτόν χρυσοῦν*, i. 2. 27. — *θᾶττον ἢ ὥς τις*, κ. τ. λ. "More quickly than one would think (that it was possible.)" Observe that *ἢ ὥς* (literally, "than as") after comparatives is usually followed by the infinitive; here, however, we have the indicative with *ἄν*. — *μετεώρους*. "Lifted up." They actually, in their zeal to execute the orders of Cyrus, lifted the waggons quite out of the mire.

§ 9.

Τὸ δὲ σὺμπαν. "Upon the whole, then;" i. e. as regarded the general character of the enterprise. The article is often put in the neuter with adjectives, and converts the phrase into an adverbial one. (*Matthiæ*, § 283.) — *δῆλος ἦν Κύρος σπεύδων*, κ. τ. λ. Consult note on *δῆλος ἦν ἀνιώμενος*, i. 2. 11. — *οὐ διατρίβων*. "Not delaying." Literally, "not wearing away (i. e. wasting) time." Supply *χρόνον*. — *οὐ μὴ ἐκαθέζετο*. "Where he did not halt;" i. e. except where he halted. — *νομίζων*. Dawes and Porson would place *ἄν* next to *νομίζων*, and put a comma after it, because *ἄν* belongs, not to *ἔλθοι*, but to *μάχεσθαι*, to which it imparts a contingently future meaning. "Thinking that, by how much the more quickly he should arrive, he would probably fight with the king by so much the more unprepared." (See *Thirlwall*, vol. iv. p. 297.) Observe also that the measure of exceeding is put either in the dative or accusative, especially with comparatives. (See *Matthiæ*, § 455. obs. 5. and 7.)

καὶ συνιδεῖν δ' ἦν τῷ προσέχοντι, κ. τ. λ. "And for one directing his attention to it, there was to see the empire of the king, as being powerful," &c.; i. e. any one who turned his attention to it might see that the empire of the king was powerful, &c. Observe that *συνιδεῖν* properly means here "to take a comprehensive glance." Observe the construction. Instead of *ἦν* being used as a personal verb, we might rather have expected to have found it used impersonally, and *ἐρχη οἶσα* to have been in the accusative after *συνιδεῖν*. — *πλήθει μὲν χώρας καὶ ἀνθρώπων*. "In extent of territory and number of men." Observe the zeugma in *πλήθει*. — *τῷ διεσπασθαι τὰς δυνάμεις*. "In the separation of its forces." Literally, "in the (fact of) its forces being separated far apart." The neuter article converts the whole sentence into a dative. — *διὰ ταχέων*. "Quickly;" i. e. by rapid movements. This remark seems strange, when 1,200,000 troops had been already raised, though Cyrus had taken his brother by surprise.

§ 10.

Κατὰ τοὺς ἐρήμους σταθμοὺς. "Over against their marches through the desert country." — *σχεδία*. "On floats," or "rafts." The term

σχιδια is properly the feminine of *σχιδιος* (*ruis* being understood), and denotes any thing knocked up off-hand, and only for immediate use. — *στεγιάσματα*. “*As coverings for their tents.*” Schneider gives *σεντάσματα*, an erroneous reading. The true distinction appears to be this: *σκέπασμα* denotes a covering, in which one clothes or wraps himself as a protection against the cold; but *στεγιάσμα* one that serves as a shelter against the sun, rain, &c. By *στεγιάσματα*, therefore, are here meant the skins, which the soldiers used to stretch over their tent poles, in forming their tents. (*Krüg. ad loc.*) — *χόπρον κοῦφον*. “*With hay.*” Literally, “light grass;” i. e. dried up by the heat of the sun, and thus rendered light and buoyant. — *συνήγον καὶ συνείσαν*. “*They united (the edges) and stitched them together;*” i. e. joined and stitched them close together. — *τῆς κάρφης*. “*The hay.*” — *ἐν τοῖς ποταμοῖς διέβαινον*. This mode of crossing rivers was anciently much in use. As the soldiers’ tents were generally made of skins instead of canvas, they had always great numbers of them at hand. The tents of the Romans were also made of skins. Alexander, in his victorious march through Asia, crossed several rivers in this manner, particularly the Oxus, the passage of which is described by Arrian (iii. 29. 8.) in such a manner, that it is very apparent he had this description of Xenophon before him. (*Spehman, ad loc.*) The following extract from a letter, received from an intimate friend who resided many years in India, will prove interesting, by showing that a practice very like that, which prevailed in the East 2250 years since, obtains there at the present day. “Sheep-skins, denuded of the wool, are inflated with air, retaining their original figure, except in having no head. The parts which gave cover to the legs and neck of the sheep are strongly tied, so as to prevent the escape of the air. Thus prepared, the traveller straddles across the bag as he would the back of a horse, while the current of the river conveys him to his destination. Such a conveyance as this is still used on the rivers of Central Asia (and I doubt not in Western Asia likewise) in this *our* day, as it was in the days of Cyrus. Many of our Hindostanee captives in Afghanistan owed their lives to this mode of descending the rivers of Cabool to reach the Punjaub country, as any attempt on their part to escape by land must have been fatal, owing to the excited state of the people of Afghanistan. In Central India, however, instead of skins the Dheemurs, a race of fishermen and palanquin bearers, use earthen pots. These are made of mud and straw, dried by exposure to the sun. On one of these vessels, which are exceedingly light and fragile, a Dheemur will go fifty or sixty miles a day along with the stream of the sacred Ganges, fearless alike of alligators and of the brittleness of the earthen boat.” — *οὐδὲν τι ἐκ τῆς βαλάου, κ. τ. λ.* “*Both wine made from the fruit of the palm-tree;*” i. e. the date. At the present day, the fermented sap of the palm forms one of the intoxicating liquors of warm countries. — *τοῦτο*. Referring to *μελίτης*, the form *τὸ σίτρον* not occurring in Greek. Observe the employment of the neuter gender. Demonstrative pronouns are often not in the gender of the substantive to which they refer, but in the neuter, provided the idea of the substantive in the abstract be considered generally as a thing or matter. (*Matthiæ, § 439.*)

§ 11.

Ἀμφιλεξάντων τι. "*Having disputed about something.*"—κρίνας ἄδικεῖν, κ. τ. λ. "*Having decided that Menon's soldier was in the wrong.*" Referring to one of the two between whom the quarrel originally commenced. We must be careful, therefore, not to translate τὸν here by the English "one," as if equivalent to τινά, which is never the case.—πληγὰς ἐπέβαλεν. "*Inflicted blows (upon him).*" (See *Thirlwall*, vol. iv. p. 298. note.)—ἐλεγεν. "*Mentioned it;*" i. e. what had befallen him. Krüger supplies τὸ αὐτοῦ πάθος.

§ 12.

Τῇ δ' αὐτῇ ἡμέρᾳ. "*And on the same day.*" The pronoun αὐτὸς, preceded immediately by the article, has the meaning of "*the same.*" (*Matthias*, § 266.)—ἐπὶ τὴν διάβασον "*To the crossing.*"—κατασκευάμενος τὴν ἀγορὰν. "*Having taken a view of the market;*" i. e. the traffic carried on with the people of Charmande.—ἄφιππεύει. "*Rides away.*"—σὺν ὀλίγοις τοῖς περὶ αὐτὸν. "*With a few of those (accustomed to be) around him;*" i. e. a few of his staff. Observe here the force of the article, and compare note on σὺν τοῖς περὶ αὐτὸν ἐρίστοις, κ. τ. λ. § 7.—ἤκεν. Observe that ἤκω in the present has the force of a perfect, and in the imperfect, as here, the force of a pluperfect.—ἔτι προσήλανε. "*Was still coming up.*" Literally, "*was still advancing (i. e. was still on the march) thither.*"—διελαύνοντα. "*Riding through;*" i. e. ἐλαύνοντα τὸν ἵππον διὰ τοῦ στρατεύματος.—ἴησι τῇ ἄξιῳ. "*Throws (at him) with his axe.*"—αὐτοῦ ἤμαρτεν. "*Missed him.*" This verb, which implies an antecedent notion of a thing or person aimed at, takes its object in the genitive. (See *Jelf*, § 511.)—ἄλλος δὲ λίθῳ, κ. τ. λ. "*And another (throws at him) with a stone, and another.*" With each ἄλλος supply ἴησι, and with πολλοὶ the 3. plur. ἰεῖσιν.

§ 13.

Καταφεύγει. "*Flees for protection.*" Observe here the force of κατὰ in composition.—παραγγέλλει εἰς τὰ ὄπλα. "*Summons to arms.*" Literally, "*passes the word—to arms.*" Before εἰς τὰ ὄπλα, supply ἄγετε. (See *Bos*, *Ellipses*, p. 165.)—τὰς ἀσπίδας πρὸς τὰ γόνατα θέντας. "*Having placed their shields against their knees.*" The reference is to the posture of troops who await an attack, having the shield firmly planted against the left knee, which is bent for that purpose, and the spear levelled. Compare the language of Nepos, in his life of Chabrias (i. 2.), where the same position is described: "*Obnixo genu scuto, projectâque hastâ, impetum exceperê hostium.*" Clearchus intended to make an onset upon the soldiers of Menon with the Thracians and the troop of horse, and, in case he were repulsed, to fall back upon his heavy-armed men, who would be ready to receive his pursuers.—τούτων. Referring to the horsemen.—ἐκπεπλήχθαι. "*Were struck with astonishment.*"—οἱ δὲ καὶ ἴστασαν, κ. τ. λ. "*Some of them, however, even stood still, being quite at a loss (what to do), by reason of the affair.*" ἴστασαν, 3. pl. pluperf. ind. for εἰστήκεισαν.

§ 14.

Ἐρχε γὰρ ἄρτιος ἀπὸ τοῦ νότου. "For he happened to be coming up later (than the rest);" i.e. of the Greeks. His division formed the rear of the Grecian column of march, and he came up late, therefore, to the spot where the others were already encamped.—οὐδὲν ἄλλο. (Observe here the employment of *οὐδὲν* after a parenthesis for the purpose of resuming an interrupted discourse. (Matthew, § 425.)—ἔθετο τὰ ὅπλα. "Halted under arms;" i.e. in armed array. In military language, *ἔθετο τὰ ὅπλα* has three significations: 1. To fix arms; 2. to take up a position. 3. To lay down arms, or surrender. (See Liddell and Scott.)—ὅτι, αὐτοῦ ἰσχυροὺς δεσμούς, κ. τ. λ. "That, when he had wanted little of being stoned to death (the others), should speak in light terms of what he had endured;" i.e. that when he, Clearchus, had narrowly escaped being stoned to death, Proxenus should make in light terms to what had thus befallen him. *ἑαυτοῦ* is the genitive after *δεσμούς*.—ἐκ τοῦ μέσου ἐφύρθη. "To retire from between them;" i.e. from between the troops of Clearchus and those of Menon. (Observe the force of the middle in *ἐφύρθη*; literally, "to station himself out of.")

§ 15.

Ἐν ταῦτα. "In the mean time." Συμπλῆ γυλῶν.—ἔθηκε τὰ μάκρῃ εἰς τὸν χεῖρα. "Took his javelins into his hands." Each Persian horseman carried two javelins. (Compare Cypri. iv. 3. 9.)—οἱ τοὺς παρὸν τοὺς παρὸν. "With those of his faithful followers that were present." The reference is to his immediate and most intimate friends.—ἄλυσεν. "Riding;" i.e. at full gallop. Supply *τὸν ἵππον*.

§ 16.

Ἰδόντες αὖτε Πάριον. Cyrus here addresses these two commanders, because he sees them with their respective forces in battle array, and concludes, at the instant, that they are both equally in fault.—οὐκ ἴστε, ὃ τι ποιεῖτε. "You know not what you are doing."—πολύεστε. "Rest assured."—κατακαταβήσθε. "Will be instantly cut to pieces." Sometimes, as in the present instance, the third future is employed to express that something future will immediately take place; and it is from passages, such as these, that its less correct name of *Pseudo-past Future* seems to have been derived. (Jeff, § 407. 2.; Buttman, § 125.)—κακῶς γὰρ τοὺς ἑαυτέρους ἐχόμεν. "For our affairs proving adverse." More literally, "having themselves badly." Supply *πραγμάτων* after *ἑαυτέρους*, and *ἰσχυρῶς* after *ἐχόμεν*.

ἰδοὺς ταῦτα, κ. τ. λ. "The moment Clearchus heard these words, he became himself again," i.e. he came to himself. Literally, "he became in himself. (See Viger, p. 75.) (Observe the force of the aorists here in denoting instantaneous action.—ἔθετο χεῖρα ἑαυτοῦ τὰ ὅπλα. "Laid up their arms in their accustomed places." Compare the explanation of Schneider: "*Regressus uterque ad castra, cum in eis, ubi antea posita fuerant, armis depositis, conquievit.*" Weiske's

version is not correct: "*involutos chypeos rejecerunt in dorsum, gladios condiderunt in vagina.*" Xenophon means that the troops returned to their respective stations, and put away their arms. (See note, § 14.)

CHAPTER VI.

§ 1.

Ἔρτευθεν προύόντων. "As they advanced from this quarter." Supply αὐτῶν.—ἐκδέξτο δ' εἶναι, κ. τ. λ. "And the track was conjectured to be (one) of about two thousand horse."—οὔτοι. Referring to ἱππεῖς, which is to be implied from ἱππων that precedes.—προσῆκων. "Related."—λεγόμενος, κ. τ. λ. "And in warlike affairs reputed among the bravest of the Persians." Observe that τὰ πολεμικά (literally, "as regarded the things appertaining to war") is the accusative of nearer definition. Supply ἔργα.

§ 2.

Ὅτι τοὺς προκατακάλοντας ἱππεάς, κ. τ. λ. "That he would either, having lain in ambush, cut to pieces the horsemen that were burning all before them." Observe the force of the prepositions in composition, and especially the strengthening power of κατὰ.—κατακάνοι ἄν. The common text has κατακαίνοι the present, but the aorist is preferable as indicating rapidity of execution. Observe, moreover, that though we have here the *oratio obliqua*, still we have the particle ἄν expressed with the optative. This is owing to a condition being expressed in the antecedent or limiting clause, εἰ δοίη. (*Matthiae*, § 529.)—καὶ κωλύσει τοῦ καλεῖν ἐπιόντας. "And would hinder them from going against and burning up (every thing)." Or, "And would hinder them going against (it) from burning up (every thing)." The full form of expression would be, καὶ κωλύσει αὐτοὺς ἀπὸ τοῦ καλεῖν ἐπιόντας.—καὶ ποιήσειεν, ὥστε. "And would bring matters to such a pass, that." More freely, "would bring it to pass that."—διαγγεῖλαι, "To give any account of it;" i. e. to announce its coming and its strength.—ὑφέλιμα. "Advantageous."

§ 3.

Ὅτι ἦξοι. "(Acquainting him) that he is about to come. On the point of so doing.—ἀλλὰ φράσαι τοῖς ἑαυτοῦ, κ. τ. λ. "He requested him, therefore, to give directions to his own cavalry," &c. Observe that ἀλλὰ has here the force of *proinde* or *igitur*.—τῆς πρόσθεν φιλίας, κ. τ. λ. "Memorials of his former friendship and fidelity;" i. e. to Artaxerxes. The letter contained allusions to past occurrences that would serve to remind the king how friendly and faithful he had formerly been to him.

§ 4.

Ἀγαθοὺς αὐτῶν. "Having read it."—Περσῶν τοὺς ἀρίστους, κ. τ. λ. "The seven noblest of the Persians that were (accustomed to be)

around him;" i. e. the seven noblest Persians among his intimate followers. The number seven was held sacred by the ancient Persians, as well as other nations. Thus, Ormuzd was believed to rule the heavens by means of seven chief ministers, and in imitation of this, the empire of Persia was divided into seven great satrapies, and by means of his seven great officers, unto whom these governments were entrusted, the king ruled on earth, like Ormuzd in the skies. In imitation, therefore, of this, Cyrus, who assumed to be monarch, called around him a counsel of seven.—θέσθαι τὰ δπλα. Compare note on ἔθετο τὰ δπλα, Chapter v. § 14.

§ 5.

Κλέαρχον δὲ καὶ εἰσω παρεκάλεσε. "Clearchus, however, he also called unto him within."—ὅς γε καὶ αὐτῷ, κ. τ. λ. "Who, indeed, appeared, both to himself and to the rest, to be the most highly honoured (by Cyrus) of the Greeks;" i. e. who was, as Clearchus himself believed, and as every one else could easily perceive, held in much higher estimation by Cyrus than any other of his countrymen. Observe that αὐτῷ refers to Clearchus. The usual reading is αὐτῷ, which must be referred to Cyrus, and τοῖς ἄλλοις will then mean the rest of the Persians; while προτιμηθῆναι must be taken in the sense of "dignitate antecellere," as Sturz, Poppo, and others render it. But how the verb can have this meaning it is difficult to understand. (Compare Chap. iv. § 14.)—τὴν κρίσιν τοῦ Ὀρόντου, ὡς ἐγένετο. "The trial of Orontes, how it was;" i. e. how the trial of Orontes was. The natural construction would be, ὡς ἡ κρίσις τοῦ Ὀρόντου ἐγένετο. The Greeks, however, were fond of the arrangement given in the text, by which the subject of the following verb is made to precede as an object in the accusative.

§ 6.

Παρεκάλεσα ὑμᾶς. "I called you unto me." Observe here the force of παρὰ in composition.—καὶ πρὸς θεῶν, κ. τ. λ. "In the eyes of both gods and men."—περὶ Ὀρόντου τουτουῦ. "In the case of this Orontes here." Demonstrative words assume among the Attics the demonstrative ι, upon all their forms, in order to strengthen their demonstrative power. (See *Matthiæ*, 150. *Obs.* and *Buttmann*, § 80. 2.)—ὑπήκοον εἶναι υἱοί. "To be subject unto me." He was placed under the orders of Cyrus, in his government of the western provinces already mentioned, and was made amenable to him as his political superior.—ταχθεὶς. "Having been ordered."—ἐποίησα, ὥστε. "Brought matters to such a pass, that." Krüger thinks that the construction here partakes of the character of an anacoluthon, and is purposely intended to show the excited feelings of Cyrus. Not so by any means. We have a construction very similar to it in § 2., namely ποιήσειεν, ὥστε μήποτε δύνασθαι, κ. τ. λ., where no excitement whatever is to be in any way supposed. Indeed, throughout the whole trial, as here detailed by Clearchus, the language of Cyrus would appear to indicate great calmness and self-possession.—δεξιὰν. To give the right hand was esteemed, by the Persians in particular, one of the most inviolable of pledges. Hence Diodorus Siculus remarks (xvi. 43.), τὴν δὲ δεξιὰν ἔδωκε Θετταλίῳ· ἔστι δὲ ἡ πίστις αὕτη βεβαιωτάτη παρὰ τοῖς Πέρσαις.

§ 7.

"Ἔστιν δ τι σε ἥδικησα; " *Did I ever wrong you in any thing?*" Literally, "is there any thing in which I ever wronged you?" In strictness, however, the expression ἔστιν δ τι is to be regarded as forming but one word, and its idiomatic nature is shown very clearly by such forms as ἔστιν οἵτινες, ἔστιν οὐστίνας, &c. As regards the government here of the double accusative, observe, that, according to the analogy of ποιῶν τινα κακὰ, the verbs ὠφελεῖν, βλάπτειν, ἀδικεῖν, and others in which the idea of *doing* is implied, take, besides the accusative of the person, another accusative neuter of an adjective or adjective pronoun. (*Matthiæ*, § 415, *Obs.* 3.)—ἀπεκρίνατο, ὅτι οὐ. "He answered, 'No.'" The particle ὅτι, after verbs of speaking, answering, &c., answers merely to our marks of quotation, and is not to be translated. Observe that οὐ takes an accent, not only because it is the last word in the clause, but also because it is a simple negative answer, "no."

οὐκ οὖν ὕστερον. Belonging, in construction, to κακῶς ἐποίεις. "Did you not then afterward, though in no respect wronged by me, as you yourself confess, having revolted to the Mysians, keep injuring my territory," &c. Observe that the clause ὡς αὐτὸς σὺ ὁμολογεῖς refers to the confession which Orontes has just made, and belongs, therefore, to οὐδὲν ὅτι ἐμοῦ ἀδικούμενος.—ἐφη. "Confessed it." Equivalent to ὁμολόγει.—ὅπου' αὖ ἐγὼ τὴν σεαυτοῦ δύναμιν. "When again you became aware of your (real) ability," i. e. to cope with me.—ἐπὶ τὸν τῆς Ἀρτέμιδος βωμὸν. The reference appears to be to the altar in the Temple of Diana at Ephesus, which is said to have been an asylum for fugitives.—ἐφησθα. The second person singular in ης, of both the indicative and subjunctive mood of verbs in μι, often receives, especially among the early Greek writers, the addition of the syllable θα.—πιστά. "Pledges of friendship."

§ 8.

τί οὖν. "In what, then."—νῦν τὸ τρίτον ἐπιβουλευσάν, κ. τ. λ. "Have you now, for the third time, been openly plotting against me." Observe that φανερός here, in this participial construction, has the force of an adverb, φανερώς, and consult note on δηλὸς ἦν ἀνιῶμενος, i. 2. 11.—εἰπόντος δὲ τοῦ Ὀρόντου, ὅτι οὐδὲν ἀδικηθεῖς. "And Orontes having answered (he had done so), though in no respect wronged (by him)." After ὅτι οὐδὲν ἀδικηθεῖς supply ἐπιβουλευσάν φανερός γέγονε.—περὶ ἐμέ. "Toward me." Literally, "round about me;" i. e. with reference to me.—ἡ γὰρ ἀνάγκη. "(I confess it) for there is, indeed, a necessity (that I should)." Supply ὁμολογῶ, to which γὰρ refers, and with ἀνάγκη supply ἐστίν.—ἔτι οὖν ἂν γένοιου. "Would you, then, yet be;" i. e. would you yet, after all that has happened.—ὅτι οὐδ', εἰ γενοίμην, κ. τ. λ. "Not even if I should become so, O Cyrus, should I ever hereafter appear such unto you at least." Orontes here confesses that his conduct had been too faithless for Cyrus ever to place reliance upon him again. Observe that ὅτι is here, again, equivalent merely to our inverted commas.—πρὸς ταῦτα. "Upon this." Properly, "looking to this;" i. e. in these circumstances; hereupon. (*Jelf*, § 638. 3. b.)

§ 9.

Ἰγμών δὲ σὺ πρῶτος, κ. τ. λ. “Of you, then (here present), do you first, O Clearchus, declare your opinion, whatever seems good unto you;” i. e. state frankly your opinion, whatever thing it may be. Literally, “show forth for yourself an opinion, whatever,” &c., in which observe the force of the middle; ἀπόφηναι being the 1 aor. mid. of the imperative, and not, as some maintain, the 1 aor. inf. act.—τὸν ἄνδρα τοῦτον ἐκποδῶν ποιῆσθαι. “That this man be put out of the way.”—τοῦτον φυλάττεσθαι. “To be guarding against this one;” i. e. to be all the while guarding against his acts of treachery.—τὸ κατὰ τοῦτον εἶναι. “As far as regards this man.” The neuter article often stands before prepositions and their cases followed by εἶναι, imparting to the sentence thus formed an adverbial force. When it is found with only the preposition and its case, εἶναι is to be supplied. (Matthiæ, § 28B.; Jelf, § 679. 2.)—τοὺς ἐθελοντὰς φίλους τούτους, κ. τ. λ. “To do good unto these our willing friends.” ἐθελοντὰς is from ἐθελοντής, οὗ, used adjectively. Sometimes this word is written ἐθέλοντας, in which case it is the participle of ἐθέλω.

§ 10.

Ἐφη. Referring to Clearchus, as communicating this information to the Greeks.—προσθέσθαι. “Assented to.” Literally, “added themselves unto.”—ἔλαβοντο τῆς ζώνης τὸν Ὀρόντην. “Took Orontes by the girdle.” Observe, verbs of seizing, &c., are followed by an accusative of the whole object, whether person or thing, and a genitive of the part, seized. (See Matthiæ, § 331.)—ἐπὶ θανάτῳ. “For death;” i. e. to show that he was condemned to death.—καὶ οἱ συγγενεῖς. “Even his relations.”—οἷς προσετάχθη. “They to whom the order had been given;” i. e. they to whom the execution had been intrusted.—προσεκύνουν. “Were accustomed to render him obeisance.” The allusion here is to the Oriental custom of prostrating one’s self before kings and superiors generally.—καὶ τότε. “Even then.”—ὅτι ἐπὶ θάνατον ἔγχετο. “That he was getting led unto death.”

§ 11.

Τῶν Κύρου σκηπτούχων. “Of the wand-bearers of Cyrus.” The office of σκηπτούχος was a high one at the Persian court, somewhat like that of the English gold or silver stick, black rod, &c., and was always held by an eunuch. Cyrus had σκηπτούχοι about his person, as a claimant of the throne. (Compare *Cyrop.* 7. 3. 17.)—οὐδεὶς εἰδὼς ἔλεγεν. “Did any one, who knew, tell.” Herodotus states (vii. 114) that it was a Persian custom to bury culprits alive, and hence it has been conjectured that Orontes was buried alive in the tent of Artapatas.—εἰκαζον δὲ ἄλλοι ἄλλως. “But some conjectured in one way, others in another.” Literally, “different persons conjectured in different ways.”

CHAPTER VII.

§ 1.

Βαβυλωνίας. Babylonia was a large province of Asia Minor, of which Babylon was the capital. It was bounded on the north by Mesopotamia and Assyria; on the west by Arabia Deserta; on the south by the Sinus Persicus, and on the east by the Tigris. It forms a dry steppe or table-land, but enjoys a delightful climate. — *ἐν δὲ τῷ τρίτῳ σταθμῷ*. “*And at the third station;*” i. e. at the end of the third day’s march. — *περὶ μέσας νύκτας*, “*About midnight.*” The temporal meaning of *περὶ* is post-Homeric. It denotes an indefinite period, like *ἀμφὶ*. (See *Viger*, p. 250.) — *εἰς τὴν ἐπιούσαν ἑω*. “*On the following morning.*” Literally, “*towards the following morning.*” — *μαχομένον*. “*To give battle.*” Observe, again, the employment of the future participle to denote a purpose or intent. — *τοῦ δεξιῦ κέρως*. “*The right wing* (of the Greeks).” — *τοῦ ἐωνόμου*. “*The left.*” The Greeks are again meant. — *ἐώνυμος*; *εἰδ*, well; and *ὄνομα*, a name. 1. Of good name; of good omen; lucky. 2. The left; a superstitious and euphemistic mode of designating *ἀριστερός*. It is well known that the Greeks were averse from employing, at any time, any inauspicious words. Hence, they termed the Furies the *Eumenides*; i. e. the gracious goddesses. It may be here observed, that omens, coming from the left, were deemed unlucky by the Greeks, but lucky by the Romans. This arose from the different positions occupied by the augurs of the two nations for taking the auspices; for each nation regarded appearances coming from the east as favourable. The Greeks turned their faces to the north, and so had the east on their right. The Romans, according to Varro, to the south, so that the east was on their left. Other writers describe the Roman augurs as turning to the east. Under any circumstances, however, omens coming from the east were deemed lucky among the Romans. By the Roman poets the Greek mode of expression is sometimes followed. *Horace*, *Carm.* iii. 27. 15. : —

“*Teque nec laevus vetet ire picus,
Nec vaga cornix.*”

τοὺς ἑαυτοῦ. “*His own men;*” i. e. the barbarian forces.

§ 2.

“*Ἀμα τῇ ἐπιούσῃ ἡμέρᾳ*. “*Just at the dawn of the following day.*” According to Thomas Magister, it is more Attic to employ *ἐπιούσῃ* alone, and understand *ἡμέρᾳ*. Xenophon, however, often disregards such niceties. — *ἀπήγγελλον Κύρῳ, κ. τ. λ.* “*Brought intelligence to Cyrus respecting the army of the king.*” Observe the force of the imperfect here; the deserters brought intelligence, one after the other, as they successively came in. — *συνεβουλευέτό τε, πῶς, κ. τ. λ.* “*Both consulted with them in what way he should make the battle;*” i. e. how he should arrange the fight. *ποιέομαι*, middle, and its accusative are sometimes equivalent to a verb of kindred signification to that accusative. (See *Viger*, p. 96.) — *παρῆναι θαρρύνων τοιαῦτα*. “*Encouraging (them), addressed (to them) words such as these.*”

§ 3.

Ἄπορῶν. "Because in want of."—ἀλλὰ νομίζων, κ. τ. λ. "But thinking you to be better and braver than many barbarians." There is no need of our making any very subtle distinction in meaning here between ἀμείνονας and κρείττους. These two comparatives, so nearly resembling one another in signification, are merely intended, after all, by the writer, to subserve the purposes of emphasis, and may be taken together and freely rendered by our phrase "far better." Compare λαῶν καὶ ἀμείνων, vi. 2. 15. &c.—προσέλαβον. "Have I taken you in addition (to my other forces)." Observe the force of πρὸς in composition.—ὅπως οὖν ἴσεσθε. "(See), then, that ye be." Observe that ὅπως frequently stands with the future indicative, as in the present instance, or with the subjunctive, to express a warning, admonition, or exhortation, δρᾶ, φρόντισε, &c., or their plurals, being supplied. This mode of expression is to be considered, in fact, a strong imperative. (Buttmann, § 139. E. Obs. 1.) The literal meaning here will be, "(see), then, in what way ye shall be."

ἧς κέκτησθε. "Which you possess." Observe that ἧς is by attraction for ἣν. The verb κτάομαι means, in the present, "I acquire for myself;" but in the perfect, κέκτημαι, "I have acquired, and continue to hold the acquisition;" i. e. "I possess."—ὁμᾶς ἐγὼ εὐδαιμονίζω. "I esteem you fortunate;" i. e. I congratulate you.—εὖ γὰρ ἴστε, ὅτι, κ. τ. λ. "For know well, that I would choose for myself freedom in exchange for all the things that I possess, and many times as many more;" i. e. that I would prefer your freedom to all the things, &c. Observe not only the force of the middle in ἐλοίμην, "to choose for one's self," but also that of the aorist in denoting an instantaneous action.—τὴν ἐλευθερίαν. Among the Persians, in the true spirit of despotism, all, not even excepting the princes of the blood-royal and the satraps, were regarded as the slaves of the reigning monarch. Hence Cyrus himself, though the brother of the king, is elsewhere (i. 9. 29.) called δοῦλος.—ἀντὶ ὧν ἔχω πάντων. Attraction, for ἀντὶ πάντων ἐκείνων, & ἔχω. When the word to which the relative refers, is transferred into the relative clause, the relative is written before its antecedent. (See i. 9. 19.)

§ 4.

Ὅπως δὲ καὶ εἰδῆτε. "In order, however, that you may even know."—εἰδὼς. "Who am acquainted with it." Literally, "knowing."—τὸ μὲν γὰρ πλῆθος πολὺ. "Their number, namely, is large." Supply ἐστὶ. Observe here the employment of γὰρ as an explanatory particle, serving to introduce the more full detail of what has just been alluded to in general terms. It is equivalent in such cases to the Latin *scilicet* or *nempe*.—ἐπείσιν. "They come on." For ἐπισιν, 3. plur. pres. ind. of ἐπιεῖμι, to come on.—ταῦτα. Referring to their loud cry as they advance to the fight. ταῦτα refers to κραυγῇ. Demonstrative pronouns, referring to masculine and feminine substantives, are often put in the neuter, if the idea of those substantives is considered in the abstract. Sometimes such pronouns are even in the plural, though the word to which they refer is in the singular. (See *Matthiæ*, § 439. where this passage is cited as an instance of

the above.)—τὰ ἄλλα καὶ αἰσχύνεσθαι, κ. τ. λ. “In other respects, *me-thinks*, I am even ashamed (when I think) what kind of persons for our purposes you will discover the men, that are in this land, to be.” Observe that ἡμῖν here (literally, “for us”) is an instance of the less direct dative of advantage, and is to be construed with οἷους. Some connect it in construction with χάρις, but its position in the sentence forbids this. Compare *Buttmann*, § 133. obs. 2.—As regards οἷους here, it may be remarked, that grammarians generally explain its meaning by making it equivalent to ὅτι τοιοῦτους. It is far more natural, however, to supply in the mind λογίζομενος, or something equivalent, before the clause containing οἷους; the idea of reflecting, or calling to mind, being immediately suggested by the context. Compare *Kriug. ad loc.* Observe, also, that γινώσκω, with double accusative, means, “‘to know,’ ‘judge,’ or ‘discover,’ another ‘to be,’” &c. (See *Liddell’s* and *Scott’s Lexicon*, where this passage is quoted.)

ἀνδρῶν. “True men;” i. e. men of true and manly spirit. Observe that ἀνδρῶν here stands opposed, in fact, to ἀνθρώπους, which precedes. The Persians are termed ἄθροοι, a mere number, conspicuous for nothing that makes the true man; whereas the Greeks are designated by the complimentary epithet of ἄνδρες.—καὶ εὐτόλμων γενομένων. “And having conducted yourselves with spirit.” Literally, “having been spirited;” i. e. in the approaching conflict. The meaning of the whole clause is this: “If you, however, who are men of true courage, shall have displayed that same courage in the approaching fight.”—τοῖς οἰκοῖ ζηλωτὸν. “Envied by those at home;” i. e. made enviable unto them on account of what he shall have received from the generosity of the prince.—ἐλέσθαι. “To prefer;” i. e. without any hesitation. Observe the force of the aorist; ‘they would do so at once.’

§ 5.

Φυγὰς Σάμιος. “A Samian exile.” Samos was an island of the Ægean, lying off the lower part of the coast of Ionia. Schneider thinks that the individual here mentioned was the same with the Γαυλῆης of whom Thucydides speaks (viii. 85.) as having been at one time in the service of Tissaphernes. But the person to whom Thucydides refers was a Carian (Κάρια δῖγλωσσον), as that writer himself informs us.—καὶ μὴν ὧς Κύρε, κ. τ. λ. “And yet, to be candid, O Cyrus, some say,” &c. Observe the employment of καὶ μὴν, in frankly expressing an objection to something that has gone before. Literally, “and in very truth.”—διὰ τὸ ἐν τοιοῦτῳ εἶναι, κ. τ. λ. “On account of your being in such a situation of approaching danger.” Literally, “in such a situation with respect to the danger which is coming against you.” The neuters τοῦτο, τοσοῦτο, τόδε, preceded by a preposition, are often followed by a genitive as a definition. (See *Matthiæ*, § 341., and compare *Buttmann*, p. 351. obs. 3.)—οὐ μεμνήσθαι σε. “That you do not remember it.” In place of the future infinitive we have here the perfect with a present meaning, which serves to render the narrative more animated, and to bring the future at once before the view.—οὐδ’ εἰ μεμνῆσθαι τε. “Not even if you should both remember.” Observe that μέμνημαι has always in Attic a present signification, like the Latin *memini*, and that μεμνήσο is the 2 sing.

perf. opt. Another form, as given in some editions, is μέμνοι, which is also Attic. (See *Matthiæ*, § 204. 5.).

§ 6.

**Ἄλλ' ἔστι μὲν ἡμῶν*, κ. τ. λ. “*But, my friends, there is for us the empire that was my father's;*” i. e. I have awaiting me the vast empire of my father, with which, if victorious, I falsify these predictions. — *μέχρι οὗ*. “*Unto where.*” For *μέχρι ἐκείνου τοῦ τόπου*, *δπου*. (*Matthiæ*, § 480.) The rule that *μέχρι* must become *μέχρις* before a vowel, only applies to poets. In Attic prose, *μέχρι* before a vowel is so frequent, that the Atticists thought *μέχρις* not Attic. (*Thom. Mag.* 135.) — *διὰ καῦμα*. The ancients believed the torrid zone to be uninhabitable on account of the heat. — *τὰ δ' ἐν μέσφ' αὐτῶν*, κ. τ. λ. “*Now over all the parts between these (extremes) the friends of my brother are governors.*” More literally, “*govern as satraps.*”

§ 7.

**Ὦν δ' ἡμεῖς νικήσωμεν*. Cyrus here speaks merely of himself, and so in *ἡμᾶς* immediately after, the plural being employed for the singular as indicative of the rank of the speaker. — *ἂν, ἣν, ἐὰν*, “*if,*” are constructed with a subjunctive mood, and used of something future only. (*Viger*, p. 190.) — *ἡμᾶς δεῖ τοὺς ἡμετέρους φίλους*, κ. τ. λ. “*It behoves us to make our own friends masters of these.*” — *μὴ οὐκ ἔχω*. “*That I shall not have.*” After verbs implying “*fear,*” anxiety,” “*doubt,*” &c. *μὴ* is used with indicative or subjunctive, after a principal tense, and with optative after an historical tense, to express an apprehension that something will happen; *μὴ οὐ*, that it will not. Thus, *δέδοικα μὴ θάνῃ*, “*I fear he will die;*” *μὴ οὐ*, “*he will not.*” *δέδοικα μὴ τέθνηκε*, “*I fear he is dead;*” *μὴ οὐ*, “*he is not.*” *ἐδεδοίκειν μὴ θάνοι*, “*I feared he would die;*” *μὴ οὐ*, “*he would not.*” (See *Viger*, p. 163.; and compare *Jelf*, §§ 749, 750.) — *ἰκανοὺς*. “*Enough (friends).*” Supply *φίλους*. — *ὑμῶν δὲ τῶν Ἑλλήνων*, κ. τ. λ. “*Moreover, unto each of you Greeks I will also give a golden crown.*” The presence of *καὶ* marks this, of course, as an additional reward. The generals and other officers were to have their crowns in addition to the more solid recompense of governments, commands, &c.; and the Grecian private soldiers were to receive theirs in addition to the donative already promised them on their arrival at Babylon. Gold crowns were often given among the Greeks, also, as rewards of civil and military merit.

§ 8.

Οἱ τε στρατηγοί. These words are probably the interpolation of some copyist, and on this supposition are included in brackets. It is not probable that Xenophon wrote them, as the very language, which Cyrus had just been using, was addressed to the generals and captains, as we learn by reference to § 2. — *τῶν ἄλλων Ἑλλήνων τινές*. These were officers under the rank of *λοχαγοί*, and private soldiers. — *ἀξιούντες εἰδέναι*. “*Requesting to know.*” — *ἐμπιπλᾶς πάντων τὴν γνώμην*. “*Satisfying the minds of all.*” — *ἀπέπεμπε*. Observe the

force of the imperfect. He kept sending them away one after another, after he had satisfied the expectations of each.

§ 9.

Παρακελεύοντο αὐτῷ. "*Exhorted him.*" Observe, again, the continued action indicated by the imperfect. They kept exhorting him one after the other as often as they conversed with him. The same remark will apply to διελέγοντο. — μὴ μάχεσθαι. "*Not to fight himself;*" i. e. not to take any personal part in the fight. Had this advice been followed, Cyrus would have been king. — ἀλλ' ἐπισθεν ἑαυτῶν τάττεσθαι. "*But to station himself behind themselves;*" i. e. behind their line. Plutarch attributes this advice to Clearchus, and makes Cyrus to have replied, "What advice is this, Clearchus? Would you have me, at the very time when I am aiming at a crown, show myself unworthy of one?" (*Vit. Artax.* 8.) But let it come from whom it would, it was spoken out of regard to individual profit, rather than for the safety of Cyrus. — ὥδέ πως ἤπερα Κύρον. "*Interrogated Cyrus somehow thus;*" i. e. put somewhat such a question as this unto Cyrus, or, a question in nearly the following terms. — οἶσιν γὰρ; "*Do you think, then?*" — γὰρ, in what is called its syllogistic, or ratiocinative, force, is used in interrogations, and may have place in any question, because "*I know not,*" "*Tell me,*" or the like, is always understood. (*Viger*, p. 183.; and *Hoogeveen*, p. 29.) — νῆ Δι'. "*Yes, indeed.*" Literally, "*Yes, by Jupiter!*" Observe that νῆ is a particle of strong affirmation, followed by an accusative of the deity invoked. — εἴπερ γε Δαρείου, κ. τ. λ. Cyrus means, if his brother is of the true blood-royal, and of the same stock with himself.

§ 10.

Ἐν τῇ ἐξοπλισίᾳ. "*As they stood under arms.*" Literally, "*in the being under arms.*" Observe, that ἐξόπλις is "*a getting under arms,*" but ἐξοπλία, "*a being under arms.*" — ἑσπ' ἑκατὸν καὶ τετρακοσία. "*Ten thousand four hundred heavy-armed men.*" We have here what grammarians term the abstract for the concrete, namely, ἑσπ' for ἑσπιδηφόροι, i. e. ὁπλῖται. The student will also note the employment of the singular, where the plural would naturally have been expected. The singular in Greek is often joined in this way with a cardinal number, if the latter exceed a hundred. (Compare *Buttmann*, § 70. 4.) So, in English, we say, "*a thousand horse,*" "*a thousand foot,*" &c. A difficulty, however, exists with regard to the number itself. In a previous part of his narrative (i. 2. 9.), the heavy-armed men were given by Xenophon as amounting to eleven thousand. Subsequently to this (i. 4. 3.), Cheirisophus brought seven hundred heavy-armed men, while four hundred of the same species of troops came over from Abrocomas. The only place where mention is made of the loss of any Greek Hoplite is at i. 2. 25., where Xenophon says that one hundred of Menon's men were cut to pieces on the mountains by the Cilicians. Deducting this number, we should expect to find Cyrus now mustering 12,000 Hoplites. The text says 10,400 stood under arms. There is, therefore, a deficiency of 1600 from the expected total. Zeune thinks that possibly the

words *καὶ χίλια* may have dropped from the text after *μυρία*. This, however, would still leave six hundred men to be accounted for. The other suggestion of Zeune is more probable, namely, that Xenophon does not enumerate here the heavy-armed men, who guarded the baggage; for the words *ἐν τῇ ἐξοπλισίᾳ* would seem to refer merely to those, who stood in arms ready for engaging. Add to this, that some may have lost their lives in the plundering of Lycaonia and Tarsus, that some may have departed with Xenias and Pasion (i. 4-7.), and, finally, that some may have left the heavy-armed corps and been enrolled among the Peltasts, for the number of these last we presently find to be increased by six hundred men. These circumstances combined may, perhaps, have occasioned the discrepancy between the former number and the present one. (Compare *Halbkart*, p. 39. *note*, where the whole subject is fully discussed.) — *πελτασταὶ δὲ δισχιλίοι καὶ πεντακόσιοι*. The increase of number in the case of the targeteers has been attempted to be accounted for at the close of the previous note. — *καὶ ἄρματα δρεπανηφόρα*, κ. τ. λ. “*And scythe-bearing chariots about twenty in all*.” Observe here the article with cardinal number. It is placed with cardinal adjectives alone, to mark a number decisively and clearly. But when *ἀμφί*, *ἑς*, &c. are prefixed to the article and cardinal, then the article contains the force of “so many altogether.” (See *Jelf*, § 455.)

§ 11.

Ἐκατὸν καὶ εἴκοσι μυριάδες. The royal forces amounted to 1,200,000, besides 200 scythed-chariots, and the king's body-guard of 6000 cavalry. Of this number, 300,000 under Abrocomas were not present. — *ἄλλοι δὲ ἦσαν*. “*There were besides*.” Compare note on *οὐδὲ ἄλλο δένδρον οὐδὲν* (i. 5. 5.) — *πρὸ αὐτοῦ βασιλέως*. “*Before the king himself*.” Weiske thinks that we ought to read here *πρὸ αὐτοῦ τοῦ βασιλέως*, but this is unnecessary; for, though, when a noun follows *αὐτός*, the article ought, as a general rule, to be added, yet its presence may be dispensed with before proper names, and those words, which, like *βασιλεὺς*, are often used on other occasions without an article. (*Porpo*, *Ind. ad Xen.*, *Anab.* s. v. *αὐτός*.)

§ 12.

Ἦσαν ἄρχοντες καὶ στρατηγοί, κ. τ. λ. “*There were four commanders, and generals, and leaders*.” Weiske thinks that the words *καὶ στρατηγοί καὶ ἡγεμόνες* are a mere interpolation on the part of some copyist, and several editors agree with him. It is more than probable, however, that the text is correct, and that Xenophon merely intends, by this accumulation of terms, to designate more fully the ample nature of the command held by each of the four officers whom he mentions. If we suppose *ἄρχοντες* to be in some respect equivalent to *σατράπαι*, this will serve to explain the presence of *στρατηγοί*; since the office of satrap was, strictly speaking, a civil one, and, when military powers were added, the title was *σατράπης καὶ στρατηγός*; while, as regards *ἡγεμόνες*, it may be remarked, that we find *ἡγεμῶν* and *στρατηγός* united also in another part of Xenophon's writings. *Cyrop.* vi. 2. 9. — *ὑστέρησε τῆς μάχης*, κ. τ. λ.

"*Came five days after the battle.*" Literally, 'Was later than.' μάχης, genitive after ὀστέρησε, because that verb is derived from the comparative adjective ὀστέρος. (*Matthiæ*, § 357.) Besides the army of three hundred thousand commanded by Abrocomas, which was absent from the fight, there was also a large force from Susa and Ecbatana, under an illegitimate brother of Artaxerxes, with which the Greeks subsequently met. (ii. 4. 25.) With regard to Abrocomas, it will be remembered that he had been sent to oppose the advance of Cyrus, and so give time for the king to collect a greater body of troops. Notwithstanding he had retired before the invading army, he had not yet rejoined the king. Some suppose that he took a circuitous route, while Cyrus marched directly through the country. Others, again, charge him with cowardice and treachery. (See *Thirlwall*, vol. iv. p. 303.)

§ 13.

Οἱ αὐτομολήσαντες ἐκ τῶν πολεμίων. "*Those who deserted from the enemy.*" The more usual construction is αὐτομολεῖν παρὰ τινος; here, however, the employment of ἐκ gives more precision to the clause, and is meant to indicate those who had come out from the midst of the enemy's encampment.—οἱ ὕστερον ἐλήφθησαν τῶν πολεμίων. "*Those of the enemy who were afterwards captured.*" Here τῶν πολεμίων is to be construed with οἱ.—ταῦτά ηγγελλον. "*Gave the same account.*"—τὰντὰ, i. e. τὰ αὐτὰ.

§ 14.

Ἐντεῦθεν. "*From this place.*" From the field of review. (See *Ainsworth*, p. 87.)—συντεταγμένῳ τῷ στρατεύματι πᾶντι. "*With his whole army in battle array.*" The words στρατεύμα, στρατὸς, στρατιῶται, and the different classes of soldiers, as πεζοί, ἱππεῖς, ὀπλῖται, ψιλοί, πελτασταί, also νῆες, &c., are generally accompanied by the dative only, without σύν. (See *Matthiæ*, 405. note 2.)—κατὰ γὰρ μέσον τὸν σταθμόν, κ. τ. λ. "*For in the middle of this march there was a dug trench.*" The expression τάφρον ὀρυκτὴν occurs also in Homer. (*Il.* viii. 179.)—ὀργυιά πέντε. "*Five fathoms.*" The ὀργυιά was equal to four πήχεις, or six feet one inch, a little over our fathom, though, for convenience sake, it is translated by the latter term. It strictly means "the length of the out-stretched arms." Plutarch and Diodorus Siculus both differ from Xenophon and from one another as regards the dimensions of this trench.

§ 15.

Παρετέτατο. "*Was extended.*" The pluperfect in an imperfect sense.—ἐπὶ δώδεκα παρασάγγας. "*As far as twelve parasangs.*" Observe the force of ἐπὶ with numerals. This was an enormous work; a line of defence extended to the length of forty-five English miles, while its breadth was thirty feet, and its depth eighteen feet. Another Persian monarch Xerxes, executed even a more famous work, as mentioned in *Her.* 6. 44. and 7. 21., viz., the cutting through the promontory of Mount Athos, to make a canal for his fleet.—μέχρι τοῦ Μηδίας τείχους. The wall of Media is now called

the *Khalu* or *Sidd Nimrod*; i. e. "the Wall" or "Embankment of Nimrod."—*ἔθελ' εἶναι αἱ βάρυες*. The point at which Cyrus arrived at the trench corresponds, according to Ainsworth, with the *Nahr Melik*, or royal canal, and it is at this point that Xenophon describes the four canals mentioned in the text. (See Ainsworth, pp. 88, 89.) *τοῦ Τίγρητος ποταμοῦ*. Names of rivers usually stand between the article and the substantive. (*Buttmann*, § 124. 3.)—*βαθεῖαι δὲ ἰσχυροῖς*. "And very deep."

διαλείπονσι δ' ἑκάστη παραέγγη. "And they are distant from each other a parasang." Literally, "and they leave each a parasang between (it and the next)." *ἑαστος*, in the singular, often occurs with a plural verb, either because it includes a notion of plurality, or because it may be considered in apposition with a noun or pronoun plural understood. (*Matthiae*, § 302. and obs. See Ainsworth, p. 89.)

παρὰ τὸν Εὐφράτην. "By the side of the Euphrates." As the narrow passage ran alongside of the river, we see the propriety of employing here the preposition *παρὰ* with the accusative, a combination in which motion is always implied. Compare note on *παρὰ τὴν ὁδόν*, i. 2. 13.—*πρόδος στερῆ*. Rennell thinks that the trench could not be finished in time, and accounts in this way for the narrow passage having been left. Krüger, with more probability, conjectures that the passage was purposely left, in order to prevent the water of the river from running into the trench, which would have occasioned too great a waste.

§ 16.

Ἀντὶ ἐρύματος. "Instead of a fortification;" i. e. to serve as a barrier against the invading army, or a defence for his camp. The latter would seem to have been his object, from a comparison of *Cyrop.* iii. 3. 26. But Xenophon appears here to indicate the former. (See *Thirlwall*, vol. iv. p. 302.)—*ταύτην δὲ τὴν πρόδον, κ. τ. λ.* "Through this passage, then, both Cyrus and his army passed, and arrived on the inside of the trench;" i. e. came to the south side.

§ 17.

Ὅτε ἡμαχέσαστο βασιλεῖς. (See *Thirlwall*, iv. p. 304.)—*φανερὰ ἦσαν, κ. τ. λ.* Observe here the neuter plural with a plural verb. In the present case, the tracks must be supposed to have been scattered about over a wide surface. (Compare note on *ἐνταῦθα ἦσαν τὰ Σπεννέσιος βασίλεια*, i. 2. 23.)

§ 18.

Τὸν Ἀμβρακιώτην. "The Ambraciot;" i. e. a native of Ambracia, a city of Epirus, and the capital of the country.—*ὅτι τῇ ἑβδωδῇ, κ. τ. λ.* "Because previously, on the eleventh day from that day, when inspecting the entrails, he told him, 'the king will not fight for ten days.'" Literally, "on the eleventh day from that day previously." Observe that *αὐτῷ* refers to Cyrus.—*γ.* Equivalent merely, as

before remarked, to our inverted commas.—δέκα ἡμερῶν. “*Within ten days.*” The genitive of time is often to be rendered ‘within,’ or ‘in the space of.’ See also note, 3. 21.—οὐκ ἔτι μαχεῖται. “*He will not, then, fight thereafter.*”—δέκα τάλαντα. Ten talents are therefore equal to 3000 Darics. Reckoning the talent at 193*l.* 15*s.*, the sum received by Silanus amounted to 1937*l.* 10*s.* If, however, the talent, as some say, was worth 243*l.* 15*s.*, the soothsayer obtained for his fortunate guess 2437*l.* 10*s.*

§ 19.

Ἐπεὶ δὲ ἐπὶ τῇ τάφρῳ, κ. τ. λ. “*But since at the trench the king did not try to prevent the army of Cyrus from marching through (the passage).*”—ἀπεγκωκέναι τοῦ μάχεσθαι. “*To have given up all thoughts of fighting.*” The verb ἀπογιγνώσκω signifies properly “to depart from a judgment,” and hence, “to give up a design or intention of doing a thing.”

§ 20.

Τοῦ ἄρματος, His travelling chariot is of course meant.—τὴν πορείαν ἐποιεῖτο, “*Hé was prosecuting his march.*”—ἐν τάξει. “*In military array,*” i. e. in their ranks.—τὸ δὲ πολλὸν αὐτῷ, κ. τ. λ. “*But the greater part were proceeding for him in great disorder.*”—καὶ τῶν ὅπλων ταῖς στρατιώταις, κ. τ. λ. “*And many of their arms were being carried for the soldiers,*” &c.

CHAPTER VIII.

§ 1.

Ἀμφὶ ἀγορὰν πλήθουσιν. “*About (the time of) full market,*” i. e. about the time of day, when the market-place is usually crowded. The expression ἀγορὰ πλήθουσα was used to signify the time from about nine to twelve o’clock. The earlier part of the morning, previous to the ἀγορὰ πλήθουσα, was termed πρωτὶ, or πρὸ τῆς ἡμέρας. After the ἀγορὰ πλήθουσα came the μεσημβρία, μέσον ἡμέρας, or μέση ἡμέρα, called by Homer μέσον ἡμαρ. The two parts of the afternoon were called δέιλη πρωτῇ, or πρωτῆ, and δέιλη ὀψιῇ, or ὀψία—καταλύειν. “*To halt.*” Literally, “to unloose,” “to unyoke,” scil. τοὺς ἵππους; hence, to halt; as here, for the time.—τῶν ἀμφὶ Κύρον πιστῶν. “*One of the faithful adherents of Cyrus.*”—προφαίνεται. “*Comes in sight.*” Literally, “appears in front.”—ἀνὰ κράτος. “*At full speed.*” More literally, “with all his might.” Observe here the force of ἀνὰ, and compare the English expression, “at the top of one’s speed.”—ἰδρύνει τῷ ἵππῳ. “*With his horse in a foam.*” Matthiæ, § 396., calls this the dative of the means or instrument. It would be more correct to term it the dative of the manner.—καὶ βαρβαρικῶς καὶ Ἑλληνικῶς. “*In both the barbarian tongue and in the Greek,*” i. e. in both Persian and Greek.—ὡς εἰς μάχην παρεσκευασμένος. “*Prepared as if for battle,*” i. e. to all appearance prepared for battle.

§ 2.

Πολὺς τῶραχος ἐγένετο. "*Much tumult ensued.*"—καὶ πάντες δὲ. "*And, in fact, all.*"—ἀτάκτοις σφίσιν ἐπιπεσεῖσθαι. "*That he will fall upon them in their disordered state.*" The reference is to the king.

§ 3.

Καταπηδήσας. Observe the beautiful effect produced by the aorist in καταπηδήσας, ἐνέδν, ἀναβάς, and ἔλαβε, all denoting rapid action; and then, again, the continuance of action expressed by the imperfect παρήγγελλεν, where Cyrus is described as giving orders to one after another of his followers.—ἀναβάς ἐπὶ τὸν ἵππον. According to Plutarch (*Vit. Artax.* 9.), the name of Cyrus's steed was Pasacas. He describes him as a horse of great spirit, but headstrong and unruly.—τὰ παλὰ εἰς τὰς χεῖρας ἔλαβε. Consult note on i. 5, 15.—ἐξοπλίζεσθαι. "*To array themselves in full armour.*" Observe the force of ἐξ in composition. It will be remembered that the troops, anticipating no attack, were moving onward only partially armed, Compare chapter vii. § 20.—καὶ καθίστασθαι, κ. τ. λ. "*And to station themselves each in his proper place.*" Observe here the reference to motion indicated by the preposition εἰς, so that the clause strictly means "to go into their proper places, and station themselves there."

§ 4.

τὰ δεξιὰ τοῦ κέρας ἔχων. "*Occupying the right of the wing (on which he stood).*" The Grecian army formed the right wing of Cyrus's combined force, and the forces of Clearchus were posted on the right of this same wing. With δεξιὰ supply μέρη.—πρὸς τῷ Εὐφράτῃ ποταμῷ. "*Close to the river Euphrates.*" The right was posted close to the river, and was supported, as is afterward stated, by the Paphlagonian cavalry and the Grecian *Peltasts*.

ἐχόμενος. "*Next.*" Observe that ἐχόμενος is the present participle middle of ἔχω, and that the idea implied in it is, strictly, "holding to, or by, one," "being closely connected with one," and hence, "coming next or nearest." See *Viger*, p. 86.—τὸ εὐάνυμον κέρας ἔσχε, κ. τ. λ. The Grecian army, as we have just remarked, formed the right wing of Cyrus's force, and the right of this wing was occupied by Clearchus. In like manner, the left of the Grecian army was held by Menon. This last-mentioned commander, therefore, was on the right as regarded the whole army of Cyrus, but at the same time occupied the extreme left of his own countrymen.

§ 5.

Τοῦ δὲ βαρβαρικοῦ. "*But of the barbarian army (of Cyrus).*" Having spoken of the position of Cyrus's Grecian followers, the historian now turns to the barbarian portion of his forces. These formed his centre and left wing.—ἱππεῖς μὲν Παφλαγόνες. Paphlagonia lay on the coast of the Euxine, to the north of Galatia, and east of Bithynia. A description of this country is given by Xenophon in the fifth book of the present narrative (chap. vi. § 8.) where

the Paphlagonian horse are spoken of as superior to any in the service of the Great King.—ἐστᾶσαν for εἰσθήκεισαν, third person plural of pluperfect; but ἐστᾶσαν for ἔστησαν, third person plural of second aorist. Observe the difference of the breathings.—πελταστικόν. "*Turgeteer force.*" Supply στράτευμα.—ὁ Κύρου ὑπαρχος. "*The lieutenant-general of Cyrus.*"

§ 6.

Κατὰ τὸ μέσον. "(Stood) in the centre. Supply ἔστησαν.—παρὰ μηρίοις. "*Cuisses,*" i. e. armour for the thighs. Observe that παρὰ μηρίοις is an adjective, and has δὲ πλοῖς understood.

Κῦρος δὲ ψιλὴν ἔχων, κ. τ. λ. "*Cyrus, however, stationed himself for the fight, having his head unprotected (by a helmet).*" Literally, "having his head bare." He wore a tiara instead of a helmet, and Ctesias, as quoted by Plutarch (*Vit. Artax.* c. 11.), says that, in the conflict, the tiara of Cyrus fell from his head: ἀποπίπτει δὲ τῆς κεφαλῆς ἡ τίδρα τοῦ Κύρου. — λέγεται δὲ καὶ τοὺς ἄλλους, κ. τ. λ. "*It is said, moreover, that the other Persians encounter danger in war with their heads unprotected (by helmets).*" Xenophon speaks throughout the *Anabasis* as if he himself were not the author of the work, but as if it were written by some other person, who had obtained his information only through hearsay or the oral accounts of the actors themselves. Hence the use of λέγεται in the text. (*Krüg. de Authent.* p. 6.) Herodotus, in his account of the forces of Xerxes, and their different equipments, speaks of the Persian infantry as wearing on their heads light and flexible caps of felt (πίλους ἀπαγέας), called *tiaras* (vii. 61.); and afterward (vii. 84.), in describing the cavalry of the same nation, he makes them to have had the same equipments with the foot, except that some of them (μετεξέτεροι αὐτῶν) had brazen and iron helmets. This appears to be a sufficient confirmation of the language of our text; for if it be objected that the six hundred horse with Cyrus were all armed with helmets, still there is nothing to show that they were *Persian* cavalry; nay, the probability is the other way. Wyttenbach, however, regards the whole passage from λέγεται to διακινδυνεύειν as a mere interpolation, or else thinks that some error lurks in ἄλλους; while Jacobs, improving upon the hint, conjectures παλαιούς for ἄλλους, and Lion actually receives this emendation into the text. But, then, a serious difficulty occurs in διακινδυνεύειν, whether we regard it as a present or imperfect. For although instances may be found where the present of the infinitive is used in the *oratio obliqua* for the aorist, yet this is quite foreign to the style of Xenophon; and the imperfect would be equally improper, since there is no contemporaneous action indicated by the context.

§ 7.

Προμετωπίδια. "*Frontlets,*" i. e. armour or coverings for the forehead. Both this and the following word are properly adjectives, agreeing with δπλα understood.—προστερνίδια. "*Breast-plates.*" The armour of the horses here described consisted of plates of metal; on other occasions scale armour was also employed. Heavy armed cavalry, i. e. where both rider and horse were defended by armour, was common among the Persians from the earliest times,

and was adopted from them by their Macedonian conquerors. The Greeks called such troops *κατάφρακτοι*.—*μαχαίρας Ἑλληνικάς*. “*Greekian sabres*.” The sabre would, of course, be more effectual in the hand of a horseman, for hewing down an opponent, than the *ξίφος*, or straight sword, could prove.

§ 8.

Χρόνῳ δὲ οὐ σιγῇ ὕστερον, κ. τ. λ. “*And, in no long time after, a sort of blackness as it were;*” i. e. a dark kind of mass. Observe the spirited nature of the description. As the army of the enemy comes in sight over the wide-extended plain, it resembles a dark, undefined, mass moving along the edge of the horizon.—*ἐγένοντο*. “*They began to come*.”—*τάχα δὲ καὶ χαλαεῖς*, κ. τ. λ. “*Quickly, thereupon, both many a piece of brass began to gleam*.” *τῆς*, besides its usual indefinite force, is sometimes employed in a collective sense, implying, as here, many a one. *Matthiae*, § 487. 1. On *χαλαεῖς*, see *Dict. Antiq. s. v. Æa.*—*καταφανεῖς*. “*Plainly visible*.”

§ 9.

Λευκοθήρακες. “*In white corselets*.” The reference here is to what were termed *linen corselets*, and which are mentioned in the fourth book of this narrative (chap. vii. § 15.), where it is said of the Chalybes that they had *θήρακας λευκοῦς*. The mode of making these corselets is said to have been as follows: the flax was steeped in harsh wine, to which salt was added, and then worked by a process resembling felting, until the mass attained the thickness of linen many times folded. From this corselets were made, impenetrable by steel. They appear to have been used at a very early date. (Consult *Larcher's Notes on Herodotus*, 7. 73.) According to *Corn. Nep.* Iphicrates introduced the linen cuirass, instead of the cuirass of metal, amongst his troops.

ἐχόμενοι δὲ ταύτων γέφφοφοροι. “*And, next to these, wicker-shield bearers*.” The *γέφφον* was an oblong shield of wicker-work, covered with ox-hide, and was used by the Persian soldiers. It was, in fact, a large, but light, buckler. These troops are mentioned at *Her.* 7. 61.—*ὅν ποδῆρεσι ξυλάναις ἀπώσιν*. “*With wooden shields reaching to their feet*.” Compare *Cyrop.* vii. 1. 33., where the long Egyptian shields are said to be a far better protection for the person than either corselets or γέφφα, and very serviceable in pushing against a foe, with the shoulder pressed against them.—*Ἀιγύπτιοι*. It has been supposed by some that these were the descendants of those Egyptians, whom Cyrus the Elder received under his protection, and to whom he assigned some cities in the interior, which Xenophon does not name, and also Larissa and Cyllene on the coast, as their abode. (Compare *Cyrop.* 7. 1. 45.) The Egyptians at home had at this time revolted from the Persians.—*ἄλλοι δ' ἵππεῖς, ἄλλοι τοξόται*. “*And then others, horsemen, others, bowmen;*” i. e. and then came the rest of the army, consisting partly of cavalry, partly of archers.

κατὰ ἔθνη. “*(Marched) by nations*.” Supply *ἐπορεύοντα*.—*ἐν πλαισίῳ πλήρει ἀνθρώπων*. “*In solid column*.” Literally, “*in an oblong full of men*.” *πλάσιον*, alone, is an oblong body of men; *αἰσιον ἰσόπλευρον*, and *πλευθιον*, denote a square. Consult note iii.

§ 10.

Πρὸ δὲ αὐτῶν ἄρματα. "And in front of them moved chariots." Supply ἐπορεύετο, from the preceding section.—διαλείποντα συχνὸν ἀπ' ἀλλήλων. "At considerable distances from one another." Literally, "leaving between a considerable distance from one another." The writers on ellipsis supply διδότημα after συχνὸν.—ἐκ τῶν ἀξέων εἰς πλάγιον ἀποτεταμένα, κ. τ. λ. "Extended from the axle-trees in a slanting direction, and (others) pointing toward the ground (from) under the bodies of the chariots." Literally, "looking toward the ground." Two sets of scythes are referred to as appended to each chariot. First, we have them attached to the extremity of the axle-tree on either side, and slanting outward at a considerable angle; and then, we have another pair under the body of the chariot itself, and turned downward toward the ground. The object of the first pair was to cut through the opposite ranks, or any standing foes; while the second pair were intended for wounding and lacerating those, who might have been overthrown or trampled down by the steeds, which drew the car.—ἡ δὲ γνώμη ἦν ὡς εἰς τὰς τάξεις, κ. τ. λ. "And the design (of these chariots) was to drive into, and cut to pieces, the ranks of the Greeks." After γνώμη supply αὐτῶν, equivalent to τούτων τῶν ἀρμάτων. As regards the future participles ἐλόντων (Attic for ἐλασόντων) and διακοφόντων, with the particle ὥς, it will be remembered that by such constructions intention is marked. There is no need, however, of making these participles in the present instance genitives absolute, but to refer them at once to αὐτῶν understood after γνώμη.

§ 11.

*Ὁ μέντοι Κύρος εἶπεν. "As regarded, however, what Cyrus said." Compare chap. vii. 4.—ἐψεύσθη τούτο. "In this he was deceived." Literally, "with respect to this." We commonly say ψεύδεσθαι τινος (*Matthiæ*, § 338.), but it must be observed that those verbs that are regularly connected with another case, take, nevertheless, the accusative, when a pronoun, or some other general expression, supplies the place of a specific definition. (*Rost*, § 104. 8.)—ὥς ἀνυστὸν. "As far as possible." Literally, "as far as (was) to be accomplished." Supply ἦν.—ἐν ἴσῳ καὶ βραδέως. "With an even step, and slowly;" i. e. in even line, and with slow step. The writers on ellipsis supply βήματι here with ἴσῳ. (*Bos*, s. v. Βῆμα.)

§ 12.

*Ἐν τούτῳ. Supply τῷ καιρῷ.—ἐβόα. "Kept calling aloud."—κατὰ μέσον. "Against the centre."—ὅτι ἐκεῖ βασιλεὺς εἴη. "Because the king was there;" i. e. was there as he said. The optative, therefore, here is analogous to the Latin subjunctive. "Because the king would be there" would be expressed by ἂν εἴη—πάνθ' ἡμῖν πεποίηται. "Every thing has been done by us;" i. e. our work is done.

§ 13.

Τὸ μέσον στίφος. "The centre (to be) a dense mass."—καὶ ἀκούων Κύρου, κ. τ. λ. "And hearing from Cyrus of the king's being beyond

the Grecian left;" i. e. that the centre, where the king was posted, with his body-guard of 6000 horse, was beyond the Grecian left.—*τοσοῦτον περιῆν*. "Was so far superior."—*ἔχων*. "Though occupying."—*τοῦ Κύρου εὐνομένου*. The king's centre was not only beyond the left of the Grecian army, but even beyond the left of Cyrus's own force.—*ἀλλ' ὅμως ὁ Κλέαρχος, κ. τ. λ.* "But Clearchus, nevertheless, was not willing to draw off," &c. In strictness, the words *ὅμως οὐκ ἤθελεν ἀποσπᾶσαι* would be sufficient here. The particle *ἔλλα*, however, is added, because the continuity of the sentence has been broken by the parenthesis, and for the same reason *ὁ Κλέαρχος* is also introduced a second time.—*μὴ κυκλωθεῖη ἐκατέρωθεν*. If he drew off his right from the river, and advanced against the king's centre he would have to advance in an oblique direction, and, consequently, expose both his flanks.

ὅτι αὐτῷ μέλοι, κ. τ. λ. "That he would take care that all shall go well." Literally, "that it would be a care unto him, that it should have itself well." (Consult Thirlwall, vol. iv. p. 305.; Rennell's Illustrations, &c. p. 115.)

§ 14.

Ὁμαλῶς προῆι. "Kept coming on in even order." This was contrary to what the Greeks had been led to expect. As regards the place where the battle was fought, consult note on *μέχρι κόμης τιῶς*, i. 10. 10.—*ἐν τῷ αὐτῷ*. Supply *τόπῳ*. The reference here is to the spot, at which the head of the Grecian column of march halted, when the enemy came in sight, and where they began to form the line of battle.—*συνετάττετο ἐκ τῶν ἔτι προσιώντων*. "Was forming into line from those that were still coming up." The column kept deploying into line as fast as the troops came up from the march. There is another way to render this passage. *ἐκ* with a participle denotes, especially, a point of time; so that we might construe "*at*," or "*from their* (the enemy) *coming towards them*;" i. e. immediately the enemy appeared in sight. (Liddell and Scott's Lexicon quotes the passage, and translates it thus.)—*οὐ πᾶν πρὸς*. "Not very near;" i. e. at some distance from.—*κατεθεᾶτο, κ. τ. λ.* "Kept surveying either side (at a distance), looking earnestly upon," &c.

§ 15.

Ξενοφῶν Ἀθηναῖος. As Xenophon was not at this time a regular member of the Grecian army, but merely a volunteer, we may in this way account for his coming forth from the Grecian line to address the prince.—*ὑπελάσας ὡς συναντήσαι*. "Having rode up to meet him." Supply *τὸν ἵππον* after *ὑπελάσας*. Observe the force of *ὑπὸ* here. It refers to a moving up to meet a person, and is well expressed by the phrase "to ride up."—*εἴ τι παραγγέλλοι*. "If he had any command to give." Observe that the optative is here employed because the preceding verb, *ἤπερ*, is in a past tense, since what is in Latin the sequence of tenses is in Greek the sequence of moods; and where the Latin language would employ an imperfect after a conjunction, the Greek uses the optative. (See Matthiæ, § 518.)—*ὁ δ' ἐπιστήσας εἶπε*. "He thereupon, having checked his steed,

made answer." After ἐπιστήσας supply τὸν ἵππον.—ὅτι καὶ τὰ ἱερὰ, κ. τ. λ. "That both the sacrifices and the victims were propitious." By ἱερὰ are here meant the sacred rites that had just been performed, and during which no circumstance of an unlucky nature had occurred to mar their effect; by σφάγια, on the other hand, is meant the inspection of the entrails of the victims, which had proved equally propitious, and gave a fair presage of victory.

§ 16.

Θορύβου ἤκουσε, κ. τ. λ. "He heard a noise going through the ranks." This was the "word," or *tessera militaris*, called by the Greeks σύνθημα, which was given out before joining battle, and passed from rank to rank. It was adopted as a mark of distinction, by which the soldier might know friends from enemies, and was usually something of an animating character. It was passed along from man to man in an under tone of voice, which will serve to show the true force of θορύβου on the present occasion, namely, a low, murmuring sound, proceeding from a large multitude. (Compare *Lipsius, de Mil. Rom.* iv.; *Dial.* 12.; and *Potter's Gr. Antiq.* vol. ii. p. 78.)—ὅτι τὸ σύνθημα παρέρχεται, κ. τ. λ. "That the word is passing along now for a second time." The word first passed down the front ranks, along the whole of the line, and then came back again up the rear ranks to the quarter, where it first commenced. It is to this, its second progress, that Xenophon here alludes.—καὶ ὁς. "And he." Observe here the employment of ὁς as a pronoun of the third person. (See *Matthiæ*, § 484.)—ἐθαύμασε. Cyrus, from his imperfect acquaintance with the military usages of the Greeks, was not aware that the word had been given. Hence the surprise which he manifested.—τίς παραγγέλλει. "Who gives it." Literally, "who passes (the word) along."

§ 17.

Ἀλλὰ δέχομαι τε, κ. τ. λ. "Well, then, I both accept it, and let it be this." Observe here the elliptical employment of ἀλλὰ in commencing a clause. Literally, "(I have no objection), but both accept it, &c. Weiske prefers supplying τὸν οἰωνὸν after δέχομαι, "I both accept the omen, and let the word be this."—εἰς τὴν ἑαυτοῦ χώραν. "To his own post." This was in front of the centre.—τῷ φάλαγγε. "The two armies." Observe the use of the masculine article with the dual of a feminine noun. (*Matthiæ*, § 281.)—διεχέτην. "Were apart."—ἐκαινίζον τε. "Both struck up the hymn of battle." There were two kinds of martial pæans, one sung before battle, the other after the battle was ended. The scholiast on Thucydides (i. 50.) says that the pæan sung before battle was sacred to Mars, and the one sung after to Apollo. But there are strong reasons for believing that the pæan, as a battle song, was in later times not particularly connected with the worship of Apollo.

§ 18.

Ὡς δὲ πορευομένων, κ. τ. λ. "But when, as they moved along, a

certain part of the line swelled forth like a wave, the portion (thereupon) left behind began to run with speed." With πορευομένων supply αὐτῶν, and after τι and ἐπιλεπόμενον, respectively, understand μέρος. In the eagerness of advancing, one part of the line outstripped the rest, and the portion thus left behind began to run at full speed in order to overtake it. Observe the graphic force of the verb ἐξεκράσανε.—φάλαγγος. Observe that φάλαγξ is here equivalent to the Latin *acies*.—ὁλόν περ τῷ Ἐνυαλίῳ ἐλελίζουσι. "Even as they raise the battle-cry to Enyalios." The verb ἐλελίζω means, properly, "to raise the cry ἐλελεῦ," for which is also employed ἀλαλδίζω, "to raise the cry ἀλαλδ." After the pæan had been sung, the Greek soldiers were accustomed to raise the cry of ἐλελεῦ or ἀλαλδ, in a kind of regular cadence, as they advanced against the foe. (*Suid. s. v. ἐλελεῦ*.)—Ἐνυαλίῳ. The term Ἐνυάλιος is thought to mean "warlike," and is, in Homer, an epithet of the god Mars. In later times, however, as in Aristophanes (*Πακ.* 456.; *Schol. ad loc.*), Enyalios and Mars are thought to be different.—ἐδοῦκησαν. "They made a noise." A poetic verb.—ποιῶντες. "In order to cause." Contracted future participle. Compare note on ποιούμενον, chap. iii. § 16.

§ 19.

Πρὶν δὲ τόξευμα ἐξικνεῖσθαι. "But before an arrow reached them." This must not be confounded with the phrase εἰς τόξευμα ἐξικνεῖσθαι, "to come within bow-shot"—ἐκκλίνουσιν. "Wheel away."—κατὰ κράτος. "With all their might."—ἐν τάξει. "In order;" i. e. preserving their ranks.

§ 20.

Τὰ δ' ἄρματα, κ. τ. λ. "The chariots, too, were borne along, some through the enemy themselves," &c.—κενὰ ἡνιόχων. "Without charioteers." Adjectives denoting emptiness govern a genitive case. (*Matthiæ*, § 357.)—οἱ δ' ἐπεὶ πρόβδιον, κ. τ. λ. "But whenever the latter saw them (coming) from afar, they stood apart: one person, however, was even caught as in a hippodrome, having been taken by surprise;" i. e. there was an instance, however, of one who was run down as in a race-course, having been taken off his guard.—ἔστι δ' ὅστις. "There was one who." This form became so firmly established in the language, that the number of the relative had not any influence on the verb ἔστι. Observe that ἔστιν ὅς τις is more indefinite than ἔστιν ὅς alone.—ἵπποδρόμῳ. By ἵπποδρομος is meant a race-course for horses or chariots.—ἐκπλάγεις. "Having been greatly terrified." The second aorist passive of πλῆττομαι is written ἐπλήγην, when reference is made to the body; ἐπλάγην, to the mind.—καὶ οὐδὲν μέντοι, κ. τ. λ. Observe the force of the double negative in strengthening a negation.—οὐδ' ἄλλος δὲ . . . οὐδεὶς. This strongly marks the entire escape of the Greeks from all harm, with the exception of an isolated case, and that even not clearly established, of some one man in the left wing having been killed by an arrow. "Nor did any other one, in fact." Observe the force of δὲ.—ἐπὶ τῷ εὐωνόμῳ. Supply κέρати.

§ 21.

Τὸ καθ' αὐτοὺς. "*The part opposed to themselves.*" Supply μέρος. — ἡδόμενος. "*Though delighted.*" — οὐδ' ὡς ἐξήχθη διώκειν. "*Was not even thus led away to join in the pursuit; i. e. was not even in this posture of his affairs induced to pursue along with the Greeks.*" — συνεσπειραμένην ἔχων. "*Keeping in close array.*" — ἐπεμελεῖτο δ τι ποιήσει βασιλεὺς. "*He kept carefully observing what the king will do.*" — καὶ γὰρ ᾔδει αὐτὸν, κ. τ. λ. A common Attic idiom for καὶ γὰρ ᾔδει, ὅτι αὐτὸς μέρος ἔχει, κ. τ. λ. Many verbs, by attraction, take the subject of the following verb for their own object. (*Buttmann*, § 151. 6.) Compare note on ἐξήγγειλε τοῖς φίλοις τὴν κρίσιν, κ. τ. λ. chap. vi. § 5.

§ 22.

Καὶ πάντες δὲ. "*And, in fact, all.*" — μέσον ἔχοντες τὸ αὐτῶν ἡγοῦντο. "*Occupying the centre of their own forces, led them (in this way); i. e. into action. After ἡγοῦντο supply αὐτοῖς. — νομίζοντες, κ. τ. λ. "Thinking that thus they were both in the safest situation." Supply τότε. — ἡμίσει, κ. τ. λ. "That their army would learn it in half the time;" i. e. in half the time that any other arrangement would require.*"

§ 23.

Καὶ βασιλεὺς δὴ τότε. "*And the king, accordingly, at that time.*" — ἔχων. "*Though occupying.*" — αὐτῷ ἐμάχετο, κ. τ. λ. "*Fought with him from the opposite side;*" i. e. joined battle with him, &c. This, of course, was natural enough, since the king's centre was beyond the left wing of Cyrus, and there were, in fact, therefore, no troops stationed over against him on the opposite side. — οὐδὲ τοῖς αὐτοῦ, κ. τ. λ. The reference is to the six thousand horse forming his body-guard. Observe that αὐτοῦ is here separated from its governing adverb ἐμπροσθεν; a construction of which we elsewhere find occasional instances. Thus, *Isocrates* (42. 74.), ὁρῶ τὰς πράξεις τὰς ἔξω λεγόμενας τῶν ὑποθέσεων οὐκ ἐπαινουμένας. — ἐπέκαμπτен ὡς εἰς κύκλῳσιν. "*He began (thereupon) to wheel around, as if for the purpose of encompassing (his opponents);*" i. e. as if to take the troops of Cyrus in the rear, and in this way surround them.

§ 24.

Μὴ ἐπισθεν γενόμενος, κ. τ. λ. "*That, having got in the rear, he will cut to pieces the Grecian army;*" i. e. lest having surrounded the barbarian army of Cyrus, and thus completely severed all communication between them and the Greeks, he shall then attack the latter and cut them to pieces, when returning from the pursuit. — κατακόψη. Since δέισας precedes, we would here naturally expect the optative κατακόψει; but the subjunctive is often used, although the preceding verb, as in the present instance, is in an historic tense, when the depending verb denotes an action which is continued to

the present time. (*Matthia*, § 518. 1.)—καὶ ἐμβαλὼν εἰς τοὺς ἑξακοσίας. "And having charged with the six hundred (horse); i. e. with his own immediate body-guard. Supply ἐαυτὸν. Compare § 6.

§ 25.

Ἡ τροπή. "The rout."—διασπείρονται καὶ, κ. τ. λ. "The six hundred, also, of Cyrus are scattered, having rushed on to the pursuit." The six thousand were scattered in flight, and the six hundred were equally scattered in pursuing them.—πλὴν πάντων ὀλίγοι. "Only a very few."—σχεδὸν οἱ ὁμοτράπεζοι καλοόμενοι. "Mostly those who were called his table-companions." The reference is to those, who were accustomed to eat at the same table with the prince, or, in other words, certain of the chief courtiers and intimate friends of Cyrus. Compare chap. ix. § 31.; and see *Cyrop.* vii. 1. 50.

§ 26.

Καὶ τὸ ἄμφ' ἐκείων στίφος. "And the troop around him." These appear to have been the more immediate guards of his person, together with, probably, his own ὁμοτράπεζοι.—οὐκ ἠρέσχερα. "He did not contain himself;" i. e. he lost all self-command. Observe the force of the middle.—ἔτα. "He rushed." Literally, "he sent himself." Compare note on ἔτατο, chap. v. § 8.—Κτησίας. Ctesias was a native of Cnidus, in Caria, and lived at the court of Artaxerxes Mnemon, as private physician to the king. Among other works, he wrote one on the history of Persia, entitled Περσικά.—ἰᾶσθαι αὐτὸς. "That himself cured." Observe that when the subject of the infinitive is the same as that of the preceding finite verb, it is not expressed unless it is employed emphatically. But if it be thus employed, then it is in the nominative. On the other hand, when the infinitive has a subject of its own, distinct from that of the preceding finite verb, it takes it in the accusative. (*Matthia*, § 536.; *Viger*, p. 71.; *Jelf*, § 672. Compare *Buttmann*, § 142. 4. obs. 1.)

§ 27.

Πάλοντα. "While striking (the king)."—ἀκοντίζει τις ταυτῷ. Consult *Thirlwall*, iv. p. 307. note.

καὶ ἐνταῦθα μαχομένοι, κ. τ. λ. "And there, while both the king and Cyrus were fighting, and their respective attendants in behalf of each." Observe here the employment of the nominative absolute in place of the genitive. The regular form of expression would have been, μαχομένῳ καὶ βασιλείῳ καὶ Κίρου, καὶ τῶν, κ. τ. λ.—παρ' ἐκείνῳ γὰρ ἦν. He was physician to the king, as already stated.—ἐκωτο. "Lay dead." Compare the Latin *jaceo*. So *Sophocles*, *Antig.* 1174: καὶ τίς φανεραί; τίς δ' ὁ κείμενος; λέγε.

§ 28.

Ὁ πιστότατος αὐτῷ, κ. τ. λ. "The most faithful attendant unto him along his wand-bearers." Consult note on σκηπτέχων, chap. vi. 11.—πεπτωκότα. "Had fallen."—περιπεσὼν αὐτῷ. To have

throws himself upon, and clasped him in his arms." Observe the force of *περὶ* in composition.

§ 29.

Ἐπιπράζει αὐτὸν Κύρου. "To slay him upon Cyrus;" i. e. as he lay upon the corpse of Cyrus. — ἐπὶ αὐτὸν ἐπιπράζει. "That he slew himself upon (him)." The active form of the verb with accusative of reflexive pronoun is used here instead of the middle. With some verbs this is always the case. Consult *Jelf*, § 363. 4. — τὸν ἀκονάκην. Compare note on chap. ii. § 27. — στρεπτόν. Compare note on chap. ii. § 27. — καὶ τὰ ἄλλα, κ. τ. λ. "And the other (ornaments), even as the noblest of the Persians (are accustomed to wear)." After *ἑρσῆται Περσῶν* supply *φοροῦσι*. — ἐννοῶν. "Affection."

CHAPTER IX.

§ 1.

Κύρος μὲν οὕτως ἐτελεύτησεν. "In this way, then, did Cyrus end (his existence)." Supply *τὸν βίον*. The full expression is given in Euripides (*Hecub.* 419.), καὶ τελευτήσω βίον; — τῶν μετὰ Κύρον τὸν ἀρχαῖον γενομένων. "That have existed since Cyrus the ancient." Commonly called Cyrus the Elder, for distinction's sake from Cyrus the Younger, the subject, thus far, of the present narrative. — ὡς παρὰ πάντων ὁμολογεῖται, κ. τ. λ. "As is acknowledged by all who appear to have been in habits of intimacy with Cyrus." Literally, "who appear to have been in trial (or proof) of Cyrus." (See note iii. l. 38.)

§ 2.

Ἐτι παῖς ὢν. "Being yet a boy;" i. e. while yet a boy. — τῷ ἀδελφῷ. Afterwards Artaxerxes Mnemon. — πάντων πάντα κρείστος ἐνομίζετο. "He was esteemed (the) best of all in all things." Observe the alliteration in πάντων πάντα. This is what the Greek rhetoricians call *παρονομασία* or *παρήχησις*; the Latin, *adnomination*. (*Quintil.* ix. 3. 66. — *Krüg.* ad loc.)

§ 3.

Ἐπὶ ταῖς βασιλέως θύραις. "At the king's gates." This expression, which is adopted from the Persian, is equivalent to the Latin phrase, "in aula regis," or, "at the king's court." — πολλὰ μὲν σωφροσύνην, κ. τ. λ. "One may learn thoroughly much self-control." By *σωφροσύνη* is here meant the due regulation of our passions and desires, and the moderation of deportment that arises from this. Compare the definition of Cicero (*Tusc.* iii. 8.): "*Ea virtus, cujus proprium est motus animi appetentis regere et sedare, semperque adversantem libidini, moderatam in omni re, servare constantiam.*"

§ 4.

Καὶ ἀκούουσι. “And hear (of them).” Supply αὐτῶν. — ὥστε εὐθὺς παῖδες ὄντες. “So that, straightway, while boys.” More freely, “so that from their very boyhood.” — ἄρχειν τε καὶ ἄρχεσθαι. “Both to rule and to be ruled;” i. e. both to govern and obey. The monarch’s example taught them how to rule, and that of those around him how to obey.

§ 5.

Αἰδημονέστατος, κ. τ. λ. “Most modest of his equals in age.” — ἐδόκει. “Was reputed.” — τοῖς τε πρεσβυτέροις, κ. τ. λ. “And to obey his elders more, even than those who were inferior to himself (in rank).” — ἔπειτα δὲ φιλιππότατος. Supply ἐδόκει εἶναι. — καὶ τοῖς ἵπποις ἀριστα χρῆσθαι. “And to manage his steeds the best;” i. e. the most skilfully. Observe that ἀριστα, the accusative plural neuter, is here taken adverbially. — ἔκρινον δ’ αὐτὸν, κ. τ. λ. “Men judged him also to be,” &c. With ἔκρινον supply ἄνθρωποι. — τοξικῆς. “Archery.” Supply τέχνης. — μελετηρότατον. “Most indefatigable in practising.” Literally, “a most diligent practiser.”

§ 6.

Ἐπεὶ δὲ τῇ ἡλικίᾳ ἔκρενε. “But when it became his age;” i. e. when it suited his years. The word here used implies any time of life, but especially the age of military service. In *Cyrop.* i. 6. we read that the age of the παῖδες; in Persia, extended to sixteen or seventeen; after that the youths were reckoned among the ἔφηβοι. — καὶ ἄρκτον ποτὲ, κ. τ. λ. “And on one occasion he shrunk not from a she-bear rushing upon him.” Literally, “he trembled not at a she-bear,” &c. — καὶ τὰ μὲν ἔπαθεν, κ. τ. λ. “And he suffered some hurts, the scars of which he even had visible (on his person).” — καὶ τὸν πρῶτον μέντοι βοήθησαντα, κ. τ. λ. “And he made the one, however, who first lent aid,” &c.

§ 7.

Ἐπεὶ δὲ κατεπέμφθη. “When, however, he was sent down;” i. e. from the capital to the sea coast. — οἷς καθήκει. “Unto whom it appertains.” More freely, “whose duty it is.” — εἰς Καστωλοῦ πεδὶον ἀπορίζεσθαι. Compare note on chap. i. § 2. — ἐπέδειξεν αὐτὸν ὄντι. An Atticism, as already remarked, for ἐπέδειξεν, ὅτι αὐτὸς. — ὅτι περὶ πλείστον ποιεῖτο. “That he deemed it of the utmost importance to himself.” Literally, “that he made it for himself (a thing) above very much.” Observe here the force of the middle; and that περὶ, moreover, indicates superiority. — εἰ τῷ σπείσαστο, κ. τ. λ. “If he made a treaty with any person, and if he made an agreement with any person, and if he promised any thing to any one, in no respect to prove false.” Observe that τῷ is Attic for τινι. — σύνθοιτο. Attic formation for συνθεῖτο. We have altered the accentuation in accordance with the direction of Poppo. Compare *Buttmann*, § 107. iii. 4. Observe σύνθοιτο is here used absolutely. “Made a compact with.” Compare ii. 5. 8.

§ 8.

Καὶ γὰρ οὖν. "And therefore, then;" i. e. on which account therefore. — αἱ πόλεις ἐπιτροπόμεναι. "The cities that intrusted themselves to his care." Observe the force of the middle. — οἱ ἄνδρες. Supply ἐπιτροπόμενοι, and observe that private individuals are here meant, as opposed to entire cities, πόλεις. — σπείσασμένου Κύρου. "On Cyrus's having made a treaty (with him)." — παρὰ τὰς σπονδὰς. "Contrary to that treaty." Observe that σπονδαί (literally, "libations") gets its meaning of a solemn treaty or truce from the drink offerings made by both the contracting parties in concluding a treaty of peace.

§ 9.

Τοιγαροῦν. "On this account, then;" i. e. accordingly, therefore. — αἱ πόλεις. The Ionian cities are meant. Compare chap. i. § 6. — εἰλοντο. "Chose for themselves;" i. e. to be their protector. — οὐταὶ δὲ. Compare chap. i. § 7. — προέσθαι. "To abandon." Infinitive of 2 aor. mid. of προήμι. Literally, "to send forth (i. e. away) from himself." Observe the force of the middle, and also of πρὸ in composition. — ἐφοβοῦντο αὐτόν. From his remaining true to these exiles, the Milesians had reason to expect no very gentle treatment at his hands in case he restored them to their homes.

§ 10.

Καὶ γὰρ ἔργῳ, κ. τ. λ. "For he both showed it in deed, and said;" i. e. he showed both in deed and in word. In place of καὶ ἔλεγεν, the more regular form of expression would have been καὶ λόγῳ ἀπεφαίνετο. — πρόειπο. Attic for προείπο. Supply αὐτοῖς, and consult, as to form and accentuation, the note on σύνθοιτο, § 7. — ἐπεὶ ἅπαξ ἐγένετο. "After he had once become." — ἔτι μὲν μείους. "Still less on the one hand;" i. e. reduced still further in number by various casualties, and especially by war. — ἔτι δὲ κάκιον πρᾶξιαι. "And should prove still more unfortunate on the other."

§ 11.

Φανερός δ' ἦν . . . πειρώμενος. Consult note on δηλὸς ἦν ἀνιῶμενος, chap. ii. § 11. — καὶ εἰ τίς τι ἀγαθόν, κ. τ. λ. "If one even did him any good or evil turn." Observe the difference between καὶ εἰ and εἰ καὶ; the former leaving it uncertain whether the thing assumed really exists or not, whereas with the latter the thing is supposed as existing. — ἐξέφερον. "Reported." — ἔσσι νικῆν. "Until he might outdo." Attic optative of present active. — ἀλεξόμενος. "By making them a suitable return." The verb ἀλέξω, in the active, is "to ward or keep off," and in the middle, "to ward or keep off from one's self;" hence, "to defend one's self," and thus "to retaliate," "to return like for like," "to requite," &c.

§ 12.

Πλεῖστοι δὲ. "Most persons by far." Observe here the employment of δὲ to heighten the power of the adjective. (See *Jelf*, § 723. 1.) — αὐτῷ, ἐνί γὰρ ἀνδρὶ, κ. τ. λ. "To give up unto him, the only one man at least of those of our time;" i. e. unto him more than to any other

one man in our own days. Compare § 22.—καὶ τὰ ἐαυτῶν σώματα. “*And their own persons.*” The reference is not, as some suppose, to the performing of personal services, but to the intrusting of their persons, &c. to his honour and protection.

§ 13.

Οὐ μὲν δὴ οὐδὲ τοῦτ', κ. τ. λ. “*Nor could any one, indeed, of a truth say this.*” Observe the employment of δὴ in strengthening the force of μὲν.—καταγελᾶν. “*To deride (his authority).*” Supply ἐαυτοῦ. Literally, “*to laugh at (him).*”—ἀλλ' ἀφειδέστατα πάντων ἐτιμωρεῖα. “*But he punished them the most unsparingly of all.*”—ἦν ἰδεῖν. “*There was to see;*” i. e. it was allowed one to see.—παρὰ τὰς στειβομένας ὁδοὺς. “*Along the travelled roads.*” Literally, “*the trodden roads;*” i. e. those trodden by numbers.—στερομένους ἀνθρώπων. The cruel mode of punishment here referred to was common among the Persians. Compare Quint. Curt. v. 5, 6., Diod. Sic. xvii. 69., Justin, xi. 14. &c.—ἐγένετο καὶ Ἕλληνι, κ. τ. λ. “*It was allowed both Greek and barbarian, being guilty of no wrong-doing, to travel fearlessly whithersoever one pleased, having with him whatever might suit his convenience.*” Schneider's explanation of the latter part of this sentence is, “*if he had a good reason for proceeding on the journey.*”

§ 14.

Διαφερόντως. “*In a distinguished degree.*” Literally, “*differently;*” i. e. differently from the way in which he honoured others.—Πισίδας. Consult note on chapter i. § 11.—στρατεύόμενος οὖν καὶ αὐτὸς. “*Marching, therefore, even in person;*” i. e. not merely sending an army, but even going with it himself.—ὅς ἐώρα. “*Whomsoever he saw.*” The relative clause is placed first here for emphasis' sake, and must be so translated.—τούτους καὶ ἐποίησεν. “*These he both made.*”—ἧς κατεστρέφετο χώρας. Attraction, for τῆς χώρας, ἣν κατεστρέφετο. (See c. 7. § 3.)

§ 15.

Ὡστε φαίνεσθαι, κ. τ. λ. “*So that he appeared to deem the brave, on the one hand, worthy of being most prosperous, and the cowards, on the other, the slaves of these.*” Observe, φαίνομαι, followed by a participle, signifies “*to be manifest:*” thus, φαίνεται ὧν, “*he evidently is;*” by an infinitive, “*to appear*” or “*seem;*” thus, φαίνεται εἶναι, “*he appears to be.*” (Matthiæ, § 549. 5.) Observe, also, that δέξωιν, followed by an accusative of person and infinitive, implies “*to deem one worthy to do or be.*” δέξωιν has been adopted for δέξωσθαι, on the authority of Dindorf, Poppo, and others, from the best MSS.

§ 16.

Εἰς γὰρ μὴν δικαιοσύνην. “*As regarded, in truth, the strict practice of justice.*” The peculiar force of the combination γὰρ μὴν is well explained by Hartung. It is distinguished from the simple μὴν merely by this circumstance, namely, that the word which precedes γὰρ is to have, in translating, a particular emphasis, and hence the force

which the preposition *εἰς* has, in the present case, in referring to the strict performance of a certain course of duty. (*Hartung*, ii. p. 383. 387.)—*εἰ τις αὐτῷ φανερός, κ. τ. λ.* “*If any one became manifest unto him as wishing to show it in his conduct.*” Literally, “to show it for himself,” in which observe the force of the middle. Supply *δικαιοσύνην*. Krüger is decidedly wrong in making *ἐπιδείκνυσθαι* here have the force of “*se ostentare.*”—*περὶ πάντος ἐποιεῖτο*, “*He deemed it all-important.*” Consult note on *περὶ πλείστου ποιοῖτο*, § 7.—*ἐκ τοῦ ἀδίκου*. “*By the practice of injustice.*” Literally, “out of what was unjust.” The neuter adjective singular with the article is used to denote the abstract idea or notion of a thing. (See *Buttmann*, § 128. 2.)

§ 17.

Δικαίως αὐτῷ διεχειρίζετο. “*Were administered for him in accordance with justice.*” Observe that *αὐτῷ* here is not “by him,” but “for him.” Xenophon does not refer to the conduct of Cyrus himself, but to that of those under him in authority, and who, having been selected for their just deportment, would of course display that same justice while acting in the several stations, to which the prince had appointed them.—*καὶ στρατεύματι ἀληθινῷ ἐχρήσατο*. “*And (in particular) he employed a true army;*” i. e. an army that really deserved the name of one. Observe here what is called the *increasing* use of *καὶ*, and which is of common occurrence in prose. The reference in *ἀληθινῷ* appears to be to an army, on which he could rely with the utmost certainty, both for action and for obedience, consisting, as it did, not of mere mercenaries, but of men who were faithful and attached to him.—*καὶ γὰρ στρατηγοί*. The *καὶ* here is opposed to the *καὶ* before *λοχαγοί*.—*ἀλλ’ ἐπεὶ ἔγνωσαν, κ. τ. λ.* “*But because they knew that to obey Cyrus well was more profitable than their (mere) monthly gain;*” i. e. their monthly pay.

§ 18.

Ἄλλα μὴν, κ. τ. λ. “*(Nor this alone), but in very truth, if any one yielded fair service unto him having commanded any thing.*” Observe the employment of *ἄλλα μὴν* to introduce a more general remark than what preceded.—*οὐδενὶ πάποτε, κ. τ. λ.* “*He never allowed his alacrity (to go) unrewarded to any one (who acted thus).*”—*κράτιστοι δὲ ὑπηρέται παρὸς ἔργον*. “*Confessedly best assistants in every work.*” The particle *δὲ* is frequently joined with adjectives to strengthen their force.

§ 19.

Εἰ δὲ ὁρῶν. “*If, moreover, he saw;*” i. e. moreover, whenever he saw. Attic optative of the present tense.—*δεινὸν οἰκονόμον ἐκ τοῦ δικαίου*. “*A clever manager consistently with what was just.*” Observe that *οἰκονόμος* properly means “a manager of a household.” Here, however, it is taken in a general sense for any manager of public business. (Compare § 16. for *τοῦ δικαίου*.)—*καὶ κατασκευάζοντα, κ. τ. λ.* “*And both furnishing (with all things requisite) the country*

which he was governing, and producing revenues ;" i. e. improving the revenues. — ἡς ἄρχοι χώρας. Attraction, for τὴν χώραν, ἡς ἄρχοι. — οὐδένα ἂν πώποτε ἀφείλετο. "He would never take away from any (such) person." After ἀφείλετο supply τὴν χώραν. — προσεδίδου. "Used to add." The imperfect here denotes an action repeated from time to time. — ἡδέως. "Cheerfully." — θαρραλέως ἐκτῶντο. "Acquired with confidence." — ἐπέπατο. "Had become possessed of." — αἶ. "More-over." — οὐ φθονῶν ἰφαίνετο. "Was manifest not envying;" i. e. manifestly did not envy. (See note § 15.) — τῶν ἀποκρυπτομένων. "Of those who concealed (them from him)."

§ 20.

Φίλους γε μὴν, κ. τ. λ. "The friends, in truth, as many as he from time to time made for himself." Consult note on εἰς γε μὴν δικαιοσύνην, § 16., and observe, moreover, the use of the optative in the protasis (instead of the indicative of past time), to denote what took place from time to time, or customarily. The protasis is the previous, or limiting, clause of a sentence; the consequent clause is called the apodosis. — ἱκανοὺς συνεργοὺς, κ. τ. κ. "Fit co-operators in whatsoever he happened to be desirous of executing." Literally, "fit fellow-workers (of that) which he happened," &c. Hence, after συνεργοὺς supply τοῦτου. — κράτιστος δὲ θεραπεύειν. "Best (of all men), certainly, at doing them a service." Observe here the force of δὲ, as already explained (See § 12.) Observe, also, that θεραπεύειν governs, in fact, τόσους understood at the commencement of the clause, as if the arrangement had been δμολογεῖται . . . κράτιστος δὲ γενέσθαι θεραπεύειν τόσους, ὅσους ποιήσαιο φίλους.

§ 21.

Καὶ γὰρ αὐτὸ τοῦτο, κ. τ. λ. "And (no wonder), since for the very same reason, on account of which he himself thought that he stood in need of friends (namely), that he might have fellow labourers, he endeavoured, also, himself to be the ablest assistant to his friends in that, of whatsoever he perceived each one desirous." Observe that αὐτὸ τοῦτο is in the accusative, depending on διὰ understood, and compare Elmsley, *ad Soph. Œd. R.* 1005. (See *Matthiæ*, § 471. 11.)

§ 22.

Εἰς γε ὃν ἄνθρωπος. "Of any one man, at least." Literally, "at least, being one man." (See *Matthiæ*, 461. a., s. v. εἰς.) — διὰ πολλὰ. "On many accounts." Supply αἰτία. — πάντων δὲ μάλιστα. "Of all men certainly the most." Observe, again, the force of δὲ after an adjective. — πρὸς τὸν τρόπον, κ. τ. λ. "Looking to the disposition of each, and (to that) of which he saw each one most in need;" i. e. keeping in view the particular disposition and wants of each. (Compare *Lo-beck, ad Phryn.* p. 365.)

§ 23.

Κόσμον. "As an ornament." — πέμποι. "Sent him from time to

time.”—ἢ ὡς εἰς πόλεμον, κ. τ. λ. “*Either as if for war, or as if for mere adornment.*” In the former case arms and armour are meant; in the latter, articles of dress, ornaments, &c.—οὐκ ἂν δύναιτο. “*Could not very well.*” In the *oratio obliqua* the optative after ὅτι is regularly put without ἂν, and, therefore, according to some commentators, it appears to be redundant here. (*Poppo, ad loc.*) It is more than probable, however, that it is here purposely employed, for the sake of covert pleasantry, and we have translated it accordingly.—μέγιστον κόσμον ἀνδρὶ. “*A man’s greatest ornament.*”

§ 24.

Καὶ τὸ μὲν τὰ μεγάλα, κ. τ. λ. “*And, indeed, his greatly surpassing his friends in conferring favours is nothing surprising.*” Observe that τὸ converts the following sentence into a noun; and that τὰ μεγάλα is here, from its position in the sentence, to be taken adverbially, and as equivalent to μεγάλως.—τὸ δὲ τῇ ἐπιμελείᾳ, κ. τ. λ. “*But his excelling his friends in kind attention, and in being eager to oblige, these things,*” &c. With regard to ταῦτα itself, it may be remarked, that we should naturally expect here the singular τοῦτο, but the plural is perhaps preferred by the writer, on account of the double idea that precedes. *Matthiæ* (§ 472. 5.) quotes this passage, and says, that ταῦτα, and also τάδε, are often used for their singular forms. The pronoun is employed to give greater force to the writer’s language.

§ 25.

Ἐπεμπε. “*Was accustomed to send.*”—βίκουσ. “*Jars.*”—ὅποτε λάβοι. “*Whenever he received.*”—ὅτι οὐπω δὴ, κ. τ. λ. “*That he had not; he could assure him, for this long time met with,*” &c. Observe the peculiar force of δὴ, in adding increased explicitness to οὐπω.—πολλοῦ χρόνου. Consult note on δέκα ἡμέρων, i. 7. 18.—σοι ἔπεμψε. Observe the sudden and beautiful introduction of the second person, σοι, and the air of animation which it imparts.—τοῦτον ἐκπιεῖν σὺν οἷς, κ. τ. λ. “*To drink this up with those whom you love most.*” If the word to which the relative refers be a demonstrative pronoun, this pronoun is generally omitted, and the relative takes its case. The plain form of expression would be σὺν τούτοις, οὓς μάλιστα φιλεῖς. (*Matthiæ*, § 473. 1.)

§ 26.

Ἀρτων ἡμίσεα. “*Halves of loaves.*” Observe here the genitive accompanied by the adjective in the neuter plural. So, sometimes, in Latin, *strata viarum*, Virg.; *vilia rerum*, Hor. The adjective, generally speaking, is in the gender of the genitive that follows it.—ἐπιλέγειν. “*To say upon delivering them.*” Observe the force of ἐπὶ in composition.—τούτων γεύσασθαι. “*To taste of these.*” Verbs of tasting take, of course, the genitive of part.

§ 27.

Ἐδύναιτο. The indicative and optative are often intermixed in
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this way, the former mood bringing the action directly before the reader as actually occurring, and thereby producing an animated change in the narration. See *Matthia*, § 529. 5. — *διὰ τὸ πολλοὺς, κ. τ. λ.* “On account of his having many persons under him.” — *διὰ τὴν ἐπιμέλειαν.* “On account of the care (which he exercised).” — *διαπέμψων.* “Sending it about.” — *ὥς μὴ πεινῶντες, κ. τ. λ.* “That they may not, while in a starving state, carry friends of his;” i. e. that starving animals may not carry friends of his. Observe the change to the *oratio recta*, the subjunctive, and not the optative, being employed.

§ 28.

Εἰ δὲ δὴ ποτε πορεύοιτο, κ. τ. λ. “If, moreover, he were at any time going (any where), and very many must see him.” — *μέλλω* sometimes points out what “is to be,” what “must be,” where the English expression would be, “must,” “shall.” (*Matthia*, § 498. d.) — *ἐσπουδαίολογέτο.* “He engaged in earnest conversation with them.” The object of this was, of course, to call public attention to those, whom he thus singled out and deemed worthy of serious and earnest converse. — *ὡς δηλοίη οἱς τιμᾷ.* “That he might make (those) apparent, whom he honours.” Observe the change from the oblique construction (*δηλοίη*) to the direct (*τιμᾷ*), and the air of animation which it imparts. — *ἐξ ὧν ἀκούω.* “From what I am accustomed to hear.” Observe here the peculiar force of *ἀκούω*, as referring to what one is in the habit of hearing relative to some subject of general interest, and which is made a theme of frequent conversation. There is no need, therefore, of making *ἀκούω* here, with Krüger and others, equivalent to the perfect *ἀκήκοα*. Observe, moreover, that *ἐξ ὧν* is put here, by attraction, for *ἐξ ἑκείνων, &c.* Consult note on *σὺν οἷς μάλιστα φιλεῖς*, § 25.

§ 29.

Καὶ τόδε. Supply *ἐστὶ*. — *δούλου ὄντος.* “Though a subject.” Literally, “being a slave;” i. e. to his brother, the reigning monarch. All persons subject to the kings of Persia were called *δούλοι*, and considered as such. Cyrus himself, in his speech to the Greeks (chap. vii. § 3.), regards himself in this same light. — *πλὴν Ὀρόντας ἐπεχείρησε.* “Only Orontes attempted it.” — *καὶ οὗτος, κ. τ. λ.* “And yet this very same one soon found him whom he thought to be faithful to himself, more friendly to Cyrus,” &c. The pronoun *οὗτος* refers to Orontes; and *ὃν φετο, κ. τ. λ.* to the person, unto whom Orontes confided his letter to the king, but which this person showed to Cyrus. Compare chap. vi. § 3. — *καὶ οὗτοι μέντοι.* “And these, indeed.” — *ὅπ’ αὐτοῦ.* Referring to the king. — *παρὰ Κύρῳ ὄντες ἀγαθοὶ.* “That if they were brave with Cyrus.” — *ἀξιώτερας.* “More in accordance with their deserts.” Literally “worthier.”

§ 30.

Μέγα δὲ τεκμήριον, κ. τ. λ. “What happened to him, also, in the end of his life, is a strong proof that,” &c. — *κρίνειν.* “To distinguish.” *βεβαίους.* “Constant in their attachment.” Literally, “firm.”

§ 31.

Πάντες οἱ παρ' αὐτὸν, κ. τ. λ. "All his friends and table companions by his side died fighting for Cyrus," &c. Schneider conjectures here οἱ περὶ αὐτὸν, which is very likely to be the true meaning, since otherwise Xenophon would have employed παρ' αὐτῷ. Bornemann, indeed, seeks to defend παρ' αὐτὸν, by connecting it, in construction, with ἀπέθανον, "fell by his side;" but the position of παρ' αὐτὸν in the sentence forbids this, and shows that the words in question are to be taken in immediate connection with φίλοι and συντράπεζοι. As regards the term συντράπεζοι itself, consult note on δημοτράπεζοι, chap. vii. § 25.—ἐπικυδὺν und. στρατεύματος.—οὗ ἡγήτο. "Which he commanded."

CHAPTER X.

§ 1.

Ἐνταῦθα δὴ. "Here then;" i.e. here, on the very spot where he had fallen. The narrative is now resumed from chapter viii., having been interrupted by the sketch of the character of Cyrus.—ἀποτέμνεται, κ. τ. λ. This was the Persian mode of treating rebels. See Thirlwall, iv. 307.—διώκων εἰσπίπτει, κ. τ. λ. "While pursuing, break into the camp of Cyrus." The more usual form of expression would have been διώκοντες εἰσπίπτουσι, and we must translate as if this were actually employed; the singular number, however, is here used as referring to the king, the principal subject of the proposition.—See *Matthia*, § 304. 1.

Κυρεῖον στρατόπεδον. Adjectives formed from proper names are often used instead of the genitive of such proper names. This, however, is of more frequent occurrence in the poets than in the prose writers.—See *Matthia*, § 446. 10. Observe, moreover, that the camp here spoken of was merely the spot where the baggage had been deposited. Compare § 17.—ἵστανται. "Make a stand." Literally, "station themselves;" present middle.—ἔθεν ὁρμηγντο. "Whence they had started (in the morning)."

§ 2.

Τὰ τε ἄλλα πολλὰ διαρπάσουσι, "Both plunder the other things (that were) many in number." Observe that πολλὰ is here the predicate, and that the clause is equivalent, in effect, to τὰ ἄλλα, ἃ δέηρπασον, πολλὰ ἦν.—βασίλειος, κ. τ. λ. Here the verb following, διαρπάσουσι, is plural, though immediately afterwards there is a return to the singular, λαμβάνει. The plundering the camp was the work of all, while the taking of the Phocæan female to his own share refers to the king alone.—καὶ τὴν Φυκαῖδα, κ. τ. λ. "And in particular he takes the Phocæan female, the concubine of Cyrus." This female, a native of Phocæa, in Asia Minor, was first called *Milto* (Μιλτώ); a name derived from μίλτος, "vermilion," and given her on account of her brilliant complexion. But the name by which she

was generally known, was Aspasia; and, like her celebrated namesake, the mistress of Pericles, she was famous for personal beauty and highly cultivated intellect. After the death of Cyrus, she became, through necessity, the concubine of Artaxerxes. (*Plut., Vit. Artax. c. 26. seq.*—*Ælian, V. H., xii. 1.*—*Athenæus, i. 13, p. 576.*)

§ 3.

‘*Ἡ δὲ Μιλησία.* “*But the Milesian female (who was) the younger.*” The reference is to a second concubine, a native of Miletus, whose real name is not known. Some, without any authority whatever, call this one also by the name of Aspasia.—*Ἐκφεύγει γυμνῇ.* “*Escapes out of their hands, in her under-garment merely;*” i.e. having on merely the *χιτὼν*, or tunic, without the *ἱμάτιον*, or mantle.—*πρὸς τῶν Ἑλλήνων, κ. τ. λ.* “*Unto the Greeks who happened to be under arms among the baggage.*” Anthon says that the simplest mode of resolving this much-contested construction is to make the genitive *Ἑλλήνων* depend apparently on the clause *οἱ ἔτυχον, κ. τ. λ.*, but, in reality, on *τούτους* understood. But *Ἑλλήνων* may be considered as governed by *πρὸς*, which signifies, sometimes, with a genitive, “*towards.*” See *Matthiæ*, 590. γ., *Jelf*, § 638. 1., and *Viger*, p. 253. The Milesian fled from her captors *towards* the Greeks; and that she arrived at them, is proved by what is said presently:—*ταύτην ἔσωσαν.* “*This one they saved.*”—*ἀντιταχθέντες.* “*Having drawn themselves up against them.*” The passive in a middle sense.—*οἱ δὲ καὶ αὐτῶν ἀπέθανον.* “*Some, however, of their own number also fell.*”—*καὶ ἄλλα, ὁπόσα, κ. τ. λ.* “*And the other things also, as many as were within their lines, both effects and persons, all they saved.*”

§ 4.

Διέσχον ἀλλήλων. “*Were distant from one another.*” Literally, “*held themselves apart from one another.*”—*ὡς τριῶντα στάδια.* This would be nearly four miles.—*οἱ μὲν διώκοντες, κ. τ. λ.* “*The latter pursuing those over against them, as if they were conquering all, and the former plundering as if they were now all conquering;*” i. e. “*as if all of them were conquerors.*” Observe that *οἱ μὲν* refers to the Greeks, and *οἱ δὲ* to the king and his followers, the idea of *οἱ οὖν αὐτῷ* being naturally involved in that of *βασιλεὺς*.

§ 5.

‘*Ἐπεὶ δ’ ἴσθοντο οἱ μὲν Ἕλληνες, κ. τ. λ.* The reference is still, as in the preceding section, to the main army of the Greeks.—*βασιλεὺς δ’ αὖ ἤκουσε, κ. τ. λ.* “*And (when) the king, on the other hand, heard from Tissaphernes that the Greeks were victorious over the part opposed to them, and had gone forward in the pursuit.*” Observe that the present *οἶχομαι* is to be rendered as a past tense; not “*I am going,*” but “*I am, or have, gone.*” So the imperfect, not “*I was going,*” but “*I was, or had, gone.*” *See *Jelf*, § 396. With *τὸ καθ’ αὐτοὺς* supply *μέρος*.—*ἀθροίζει,* “*Collects together.*”—*συντάττεται.* “*Draws them up.*”—*εἰ πέμπουσιν τινάς.* “*Whether they should send some (of their number);*” i. e. a detachment from the main body. Observe that *εἰ*,

"whether," is used with the optative, without *ἂν*, when past actions are spoken of; but when present or future actions are spoken of, it takes the subjunctive with *ἂν*. *Matthias*, § 526.

§ 6.

Ἐν τούτῳ βασιλεὺς, κ. τ. λ. "*During this time the king was evidently again marching upon them, from, as it appeared, behind.*" With τούτῳ supply χρόνῳ, and observe that *ὡς ἐδόκει* refers to *ὀπισθεν*. — στραφέντες. "*Having faced about.*" The common text has *συστραφέντες*, but *συστρέφω* conveys merely the idea of forming into a solid or compact body (a state in which the Greeks already were), not of wheeling or facing about. — *παρασκευάζονται, ὡς ταύτῃ προσιόντος*, κ. τ. λ. "*Prepare themselves as with the intention, on his (i. e. the king's) advancing in this direction, of receiving (him) also.*" We have adopted *ὡς ταύτῃ προσιόντος*, with Dindorf, instead of the more common reading *ὡς ταύτῃ προσιόντες*. Schneider and others retain the latter, giving *προσιόντες* a future meaning, and connecting it at once with *δεξιόμενοι*, "*prepared to advance in this direction and receive him.*" This, however, Dindorf pronounces absurd. And justly so, as the former participle implies motion, the latter a remaining, or awaiting the attack. — *ὡς προσιόντος*. Consult note on *ὡς ἐπιβουλεύοντος*, chap. i. § 6. Supply *αὐτοῦ*, i. e. *βασιλεῶς*.

ἤ δὲ παρήλθεν ἔξω, κ. τ. λ. "*But by what way he passed by beyond their left wing, by this (way), also, he led off (his forces).*" — *ἔξω τοῦ εὐωνύμου κέρατος*. Compare chap. viii. § 23. — *αὐτομολήσαντας*. These had been compelled by the Greeks to throw away their arms, probably on account of their great numbers, and appear, after this, to have been sent to the *στρατόπεδον*, or camp. See ii. 1. 6.

§ 7.

Ὁ γὰρ Τισσαφέρνης, κ. τ. λ. See *Thirlwall*, vol. iv. p. 308. — *διέλασε παρὰ τὸν ποταμὸν*, κ. τ. λ. "*But charged along the river against the Grecian targeteers.*" Literally, "*drove through*;" i. e. through the intervening space. — *διαστάντες*. "*Having divided*;" i. e. made a passage for him. Literally, "*having stood apart.*" — *ἔπαιον καὶ ἠκόντιζον αὐτοὺς*. "*Struck them (with their swords) and hurled their javelins at them.*" Observe that *αὐτοὺς* refers to the cavalry of *Tissaphernes*. — *Ἀμφιπολίτης*. "*An Amphipolitan*;" i. e. a native of Amphipolis, a city of Thrace, afterward of Macedonia, near the mouth of the River Strymon. — *φρόνιμος*. "*(A) prudent (commander).*" He displayed this quality on the present occasion, by yielding to those whom he could not effectually resist, and yet by yielding in such a way as to lose none of his own men, while many of the enemy were wounded.

§ 8.

Ὡς μείον ἔχων ἀπῆλλάγη. "*Since he came off with disadvantage;*" i. e. had the worst of it. Literally, "*having less*;" i. e. than the Greeks. — *πάλιν οὐκ ἀναστρέφει*. "*Does not turn back again.*" Supply *ἑαυτὸν*. — *συντυγχάνει*. "*Meets with.*" — *συνταξόμενοι*. "*Having united their forces.*" — *δμοῦ πάλιν*. "*Back again together.*"

§ 9.

Ἐπεὶ δ' ἦσαν κατὰ. "But when they were over against." The narrative now returns to where it was broken off, at the end of § 6.—τὸ εὐάνυμον τῶν Ἑλλήνων κέρας. It would have been more correct to have called this the *right* wing, since the Greeks had faced about, and the left wing had consequently become the right. It is here, however, still called the left, with reference to the previous position of the force.—ἀναπύσσειν τὸ κέρας, κ. τ. λ. "To open out the wing;" i. e. to extend the front. See *Krüger ad loc.*, and consult *Liddell and Scott*.—καὶ ποιήσασθαι ὀπισθεν τὸν ποταμὸν. "And put the river in their rear."

§ 10.

Ἐν ᾧ. "While." Supply χρόνῳ.—καὶ δὴ βασιλεὺς, κ. τ. λ. "The king, having already passed by, stationed his army opposite, in the same form as he first closed with them in order to fight." Observe here the peculiar force of καὶ δὴ; it gives particular emphasis to the circumstances or matter subjoined. (*Liddell and Scott*).—εἰς τὸ αὐτὸ σχῆμα, κ. τ. λ. Observe that εἰς is here equivalent, in fact, to a verb of motion, so that we might say more freely, "brought his army into the same form and stationed it," &c.—παυσάμεναι. Compare chapter viii. § 17.

§ 11.

Ἀδ. "Again;" i. e. again, as before.—οὐκ ἐδέχοντο. "Did not wait to receive them."—ἔφευγον. "Began to flee;" i. e. took to flight. Observe the force of the imperfect.—ἐκ πλείονος. "From a greater distance;" i. e. sooner. They began to flee while the distance between them and the Greeks was still greater than on the previous occasion. After πλείονος supply διαστήματος. (*Bos*, p. 31.)—κώμης τινός. Probably Cunaxa. Ainsworth identifies Cunaxa with *Imsey'* ab, thirty-six miles north of Babylon. (p. 244.)

§ 12.

Ἐπὲρ τῆς κώμης. "Above the village;" i. e. the village was at its base.—γῆλοφος. (See Ainsworth, pp. 97. 186.)—ἀνестράφησαν. "Stood faced about." Equivalent, as Weiske correctly remarks, to the Latin *conversi steterunt*, the verb conveying the blended idea of facing about and remaining in a place. (*Poppo, ad loc.*)—περὶ μὲν οὐκ ἔτι. "Infantry no longer;" i. e. no longer, indeed, composed in part of infantry. The cavalry alone remained, the infantry having fled.—ἵνα τὸ ποιοῦμενον μὴ γινώσκουσιν. "So that they should not know what was being done." The reference is to the Greeks, that they might not know what the infantry were doing behind the hill, or why the cavalry alone were upon it.—τὸ βασιλεῖον σημεῖον. "The royal standard."—ἀετὸν τινα χρυσοῦν. "A kind of golden eagle;" i. e. something resembling a golden eagle with outspread wings.

ἐπὶ πέλτης. Some editions have ἐπὶ ξύλων after πέλτης, but this, though retained by Dindorf, has been regarded as a mere explanation of ἐπὶ πέλτης by Dorville, Larcher, and Toup, and

is accordingly rejected by Schneider, while Hutchinson has, by an ingenious emendation, altered it to ἐπὶ ξυστοῦ. Amid this conflict of opinions, what shall be said? It appears probable that some transcriber, aware that πέλτη had two meanings attaching to it, viz. 1. a target or buckler; 2. a pole or shaft of a spear; wrote in the margin ἐπὶ ξύλου (for which Hutchinson proposed, as mentioned, another reading), in order to show that the second meaning given above was the one here intended. And it may be further conjectured, that the gloss became in time incorporated in some MSS. At Cyrop. vii. 1. 4. the royal standard of Persia is described as ἀεὶς χρυσοῦς ἐπὶ δοράτος μακροῦ ἀνατεταμένος: "a golden eagle, with expanded wings, on a long spear." From this it may be inferred that ἐπὶ πέλτης of the text is equivalent to ἐπὶ δόρατος of the Cyropædia, and should accordingly be rendered "on a spear's shaft."

§ 13.

Καὶ ἐνταῦθα. "To this quarter also."—τὸν λόφον. "The hill."—ἀθροοί. "In a body."—ἐψιλοῦτο. "Began to be cleared."—τέλος δὲ καὶ, κ. τ. λ. "And at last even all departed."

§ 14.

Οὐκ ἀνεβίβαζεν ἐπὶ τὸν λόφον. "Did not march (his men) up on the hill."—ὅπδ' αὐτὸν. "At its foot."—στήσας.—"Having halted." 1. aor. part., a transitive tense. καὶ κελενεῖ, κατιδόντας, κ. τ. λ. "And orders them, having observed the things (doing) beyond the hill, to bring back word what there is (there)." More freely, "to observe, &c., and bring back word."—κατιδόντας. Observe the peculiar propriety of this term; literally, "having looked down upon," i. e. from the crest or summit of the hill.

§ 15.

Ἦλασε. "Rode forward." Supply ἵππον.—ἰδὼν. "Having taken a view."—ἀνὰ κράτος. Consult note on chap. viii. § 1.—σχεδὸν δ' ὅτε ταῦτα ἦν, κ. τ. λ. "And nearly at the time when these things were, the sun began also to set."

§ 16.

Ἔστησαν. "Halted." 2. aor., an intransitive tense.—καὶ θέμενοι τὰ ὅπλα ἀνεπαύοντο. "And rested on their arms." Literally, "having put (down) their arms, rested." Their shields were put down by their sides, so as to enable them to lean upon these; and, in like manner, their spears were brought down from a charge, and rested on the ground, so as to afford an additional support. This posture, however, must not be confounded with that mentioned in chapter v. § 14. (ἔθετο τὰ ὅπλα), where the reference is to a halting under arms, and where the soldiers stand ready to engage.—ἐθαύμαζον. Compare ii. 1, 2.—αὐτὸν τεθνηκότα. "That he was dead." Observe that the verb ἤδεσαν here, as elsewhere, takes the participle instead of the infinitive. (Matthiæ, § 548. 2.)—ἀλλ' εἰκαζον, κ. τ. λ.

"But they conjectured that he had either gone in pursuit, or had pushed on before to seize upon some post."

§ 17.

Ἐβουλευόντο. "*Deliberated.*"—αὐτοῦ. "*There;*" i. e. where they then were.—ἐνταῦθα. "*To this quarter.*"—ἀμφὶ δόρπιστον. "*About supper-time.*" Observe that δόρπιστος is also written δόρπιστος and δορπιστός. According to some grammarians, δορπιστός or δορπιστός is the supper-time; but δόρπιστος or δόρπιστος, the supper itself.

§ 18.

Τῶν ἄλλων χρημάτων. "*Of their other effects.*"—καὶ τὰς ἀμάξας, κ. τ. λ. "*And the waggons that were full, &c. . . these, also, at that time, the forces with the king plundered.*" (Consult note 2. 2. 20.) Observe, moreover, that μεστὰς, as it stands here without the article, is equivalent to μεστὰς οὐδας.—σφοδρὰ λάβοι. "*Should severely visit.*" Literally, "seize upon." Observe that στρατόπεδον here is the same as στρατεύμα.

§ 19.

Ἄδειπνοι. "*Supperless.*" Among the Attic writers the term δεῖπνον indicates the chief meal, answering to the Latin *cæna*, begun toward evening, and often prolonged until night. On the other hand, the ἄριστον, which originally meant the morning meal, became, in later days, the term for the mid-day meal, or lunch.—ἀνάριστοι. "*Dinnerless.*" The more correct version, probably, would be "without luncheon." (Compare previous note, and consult *Dict. of Antiq.*)—καταλύσαι πρὸς ἄριστον. "*Halted for dinner.*" More literally, "for lunch." (Consult note on καταλύειν, chap. viii. § 1.)

BOOK II.

CHAPTER I.

§ 1.

Ὡς μὲν οὖν ἡβροίσθη, κ. τ. λ. "*In what way, then, his Grecian force was assembled for Cyrus, when he was preparing the expedition against,*" &c. Observe that Κύρω is "for Cyrus," not, as Krüger maintains, "by Cyrus."—ἐν τῇ ἀνόδῳ. "*On the route upward.*" Observe that ἀνόδῳ is equivalent here to ἀναβάσει.—ἐλθόντες. "*Having returned.*" Equivalent here to ἀνελθόντες, just as *venire* is sometimes employed in Latin. (Compare v. 1. 4.)—ἐκοιμήθησαν. "*Rested for the night.*"—τὰ πάντα νικᾶν. "*That they were com-*

pletely victorious." Literally, "that they were victorious in all things." Observe here the accusative with νικᾶν. Verbs of conquering &c., take an accusative of that wherein the conquest, &c., consists. (*Jelf*, § 564. Compare, also, *Matthia*, § 409. 3.; and *Buttmann*, § 131. 6.)—ἐν τῷ πρόσθεν λόγῳ. "In the preceding narrative."

§ 2.

"Ἀμα δὲ τῇ ἡμέρᾳ. "But at break of day." Literally, "but at the same time with the day."—οὐτε ἄλλον πέμποι, κ. τ. λ. "Neither sent another to signify," &c.—συσκευασμένοις . . . προίεναι, κ. τ. λ. "To continue marching forward, when they had packed up," &c. When an infinitive is followed by a participle, adjective, or substantive, forming part of the predicate, it requires it to be in the same case as the personal subject preceding, whatever case that may take, and this is called attraction of the infinitive. (See passage quoted at *Jelf*, § 672. 3.) With εἰς τὸ πρόσθεν supply χώριον.—ἃ εἶχον. "What (baggage) they had." Observe that ἃ relates to σκεύη, to be supplied from συσκευασμένοις.—ἕως Κύρου, κ. τ. λ. "Until they should effect a junction with Cyrus." ἕως, "until," is joined to the indicative when past time is spoken of; to the optative after an historic tense, generally without ἄν, or to the subjunctive after a principal tense, generally with ἄν, when time present or future is to be represented. (Consult *Jelf*, § 846.) The presence of the particle here would have added to the uncertainty of the event, by making the time more indefinite—"until whenever it might be." This would have been at variance with the context, since the generals expected soon to meet Cyrus.

§ 3.

Ἐν ὁρμῇ "On the start;" i. e. just preparing to set out.—ἅμα ἡλίου ἀνίσχοντι. "With the rising sun."—Τευθρανίας. Teuthrania was the name of a town as well as district in Mysia, distant about seventy stadia from Elæa, Pitane, Atarneus, and Pergamus.—γεγονώς ἀπὸ Δημαράτου. "Sprung from Demaratus." Observe that the article appended to Δάκωνος, which follows in the text, indicates that he was well known in history. Demaratus, having been deposed from the throne of Sparta by the intrigues of Cleomenes, crossed over into Asia, to Darius Hystaspis, who received him honourably, and presented him with lands and cities. He was also held in high estimation by Xerxes.—Γλοῦς ὁ Ταμῶ. (Consult note on i. 4. 16.) The masculine article, followed by a genitive of proper name, signifies (by an ellipse of υἱός) "the son of." (See *Viger*, p. 6.)—τέθνηκεν. "Is dead." Observe here the change to the *oratio recta*, and the resumption of the *oratio obliqua* in εἶη. The direct mode of speaking is expressly employed in τέθνηκεν, in order to express more forcibly the important nature of the communication.—ὅθεν τῇ προτεραίᾳ ὠρμῶντο. Schneider conjectures here ὠρμήντο, and it is more than probable that his conjecture is correct, since the sense requires the pluperfect rather than the imperfect.—καὶ λέγοι. The reference is to Arisæus.—εἰ μέλλοιεν ἦκεν. "In

case they intended to come." In the periphrastic future made by μέλλω and an infinitive, μέλλω represents the commencing point of the future action. Thus, μέλλω ἤκειν represents that point as present; ἐμέλλον ἤκειν, as past; μελήσω ἤξειν, as future. (Consult *Jelf*, § 408. ; and see note i. 9. 28.)—τῇ δὲ ἄλλῃ, κ. τ. λ. "*But he said that on the next day he will depart for Ionia.*" Observe here the employment of ἀπιέναι, the present infinitive of ἀπειμι, in a future sense.

§ 4.

Βαρέως ἔφερον. "*Bore them heavily;*" i. e. were deeply vexed. This corresponds to the Latin "*ægrè fero.*"—'ΑΛΛ' ὥφελε μὲν Κύρος ζῆν. "*O would, then, that Cyrus were living.*" Observe here the employment of ἀλλά to indicate, not any opposition between this clause and what precedes, but rather an abrupt mode of speaking: as if the speaker signified his concession, or consent, to what has been previously said. (See *Viger*, p. 173.)—ὥφελε. The aorist of ὀφείλω is usually employed to express a wish that a thing had happened, which has really not happened. The literal meaning of the clause here will be, "*Cyrus, then, ought to be living.*"—νικῶμέν τε βασιλέα. "*Are both victorious over the king.*"—εἰς τὸν θρόνον τὸν βασιλεῖον, κ. τ. λ. "*That we will seat him on the royal throne; for it is the part of those who conquer in battle to govern too.*" From the phrase μάχην μάχεσθαι, μάχη, πόλεμος, &c., are put in accusative after νικᾶν. (See *Matthiæ*, § 409. 3.) The use of such accusatives is equivalent to that of the cognate substantive, which is very common after verbs intransitive.—καθιέν. Attic for καθίσειν. τὸ converts the infinitive ἔρχειν into a nominative.

§ 5.

Τοὺς ἀγγέλους. Procles and Glus are meant.—Χειρίσσοφον. Compare i. 4. 3.—καὶ γὰρ αὐτὸς Μένων ἐβούλετο. "*And (the more readily), since Menon himself wished (it);*" i. e. wished to be sent; as if ἀποστέλλεσθαι were understood.—φίλος καὶ ξένος. "*A friend and guest;*" i. e. connected by the ties of friendship and hospitality.—περιέμεινε. "*Waited for them.*"

§ 6.

Ἐπορίζετο σῖτον, κ. τ. λ. "*Supplied itself with food as it was able.*" κόπτοντες. "*Slaughtering.*" Observe the number and gender of κόπτοντες, which agrees with στρατεύμα. Participles, adjectives, and pronouns are often placed in the gender of the things or persons represented by the substantive to which they belong, and not in the grammatical gender of that substantive. Thus, here the participle agrees with the gender of the substantive implied in στρατεύμα; viz. στρατιῶται. (See *Viger*, p. 23.) Observe, also, that nouns of multitude often take their adjective, &c. in the plural.—ξύλοις. "*As fire-wood.*" Dative in opposition with οἷστοις.—ξύλοις. "*For fire-wood.*"—ἀπὸ τῆς φάλαγγος. "*From the main body.*"—οὐ. "*In the place where.*"—οὓς ἠνάγκαζον, κ. τ. λ. "*Which the Greeks compelled those who deserted from the king to throw away.*" The de-

serters here alluded to, who had come over to Cyrus during the battle, when victory seemed to be declaring for him, had been compelled by the Greeks to throw away their arms, probably on account of their great numbers, and, as we have already remarked (i. 10. 6.), appear after this to have been sent to the στρατόπεδον, or camp. Spellman translates ἐκβάλλειν, “to pull out of the ground,” a singularly erroneous version, since the deserters were no longer in the camp of the Greeks, but had been recovered by the king. (Compare i. 10. 6.)

τοῖς γέβροις. (Compare note on γεβοφόροι, i. 8, 9.)—πολλὰ δὲ καὶ πέλται, κ. τ. λ. “There were, also, many targets, and waggon emptying of their contents.” After ἐρημοὶ supply σκευῶν. Hutchinson supposes an ellipse of σκευοφόρων, “beasts of burden,” under the impression that there is a reference to the oxen and asses, which had just been killed for a supply of food. Some editions read φέρεσθαι before ἐρημοί; “for to be carried off:” equivalent to the Latin “ut,” with an imp. subj., or to the construction with supine in “u,” &c. (See Buttmann, § 140. 2. 3. Compare *Odyss.* 22. 25. : οὐδέ πη ἀσπίς ἔην, οὐδ’ ἄλκιμον ἔγχος, ἐλέσθαι.—κρέα ἔφοντες. “Cooking flesh.” They had no grain to make up into bread.

§ 7.

Περὶ πλήθουσιν ἀγοράν. Compare i. 8. 1.—ἦν δὲ αὐτῶν, κ. τ. λ. “But of them Phalynus was one, a Greek;” i. e. but one of their number was a Greek named Phalynus. The ordinary form of expression would be, εἰς δ’ αὐτῶν ἦν Φαλῦνος, Ἕλλην. — καὶ ἐντίμως ἔχων. “And to be held in honour (by him).” Compare note on εὐνοικῶς ἔχοιεν αὐτῷ, i. 1. 5.—καὶ γὰρ προσεποιεῖτο, κ. τ. λ. “And (no wonder), for he assumed to be versed in the things relating to both tactics and the fighting with heavy arms;” i. e. in military evolutions, and in the exercises adapted for the training of heavy-armed troops. Observe the force of the middle in προσεποιεῖτο, “he made for himself;” “he took to, or claimed for, himself;” and then, “he assumed,” “or claimed, to be,” &c.

§ 8.

Ἰόντας ἐπὶ τὰς βασιλέως θύρας, κ. τ. λ. “To go to the king’s gates, and obtain for themselves something favourable, if they may be able (to obtain) any thing.” The full form of expression would be, εὐρίσκεισθαι τι ἀγαθόν, ἢ τι δύνανται ἀγαθὸν εὐρίσκεισθαι. Observe the force of the middle in εὐρίσκεισθαι; and, with regard to the expression τὰς βασιλέως θύρας, compare i. 9. 3.

§ 9.

Βαρέως μὲν ἤκουσαν. “Heard (them) with pain.” Literally, “heard (them) heavily;” i. e. with a heavy and painful feeling.—τοσοῦτον εἶπεν. Compare i. 3. 14.—ὅτι οὐ τῶν νικῶντων, κ. τ. λ. “That it was not the part of those who conquer to give up their arms.”—ἔφη. “Continued he.”—τούτοις ἀποκρίνασθε, κ. τ. λ. “Tell unto these men in reply, whatever you have both most becoming and best (to answer);”

i. e. give them the best and most becoming answer which it is in your power to give. — αὐτίκα. “*Presently.*” — τὰ ἱερὰ ἐξήραμεν. “*The entrails that had been taken out;*” *i. e.* from a victim that had just been sacrificed. — ἔτυχε γὰρ θύμενος. “*For he happened to have a victim slain in order to take the auspices.*” Observe the force of the middle in θύμενος. The active θύω is simply “to offer,” “to sacrifice;” but the middle θύομαι, “to have a victim slain in order to take the auspices,” and so, “to take the auspices,” “to inspect the entrails.” (*Liddell and Scott.*) The meaning of the middle turns, it will be perceived, upon the idea of sacrificing “for one’s self,” that is, to ascertain the future as far as one’s own interests are involved; or, in other words, “to sacrifice ‘for one’s own behalf,’ or advantage.”

§ 10.

Πρεσβύτατος ἂν. “*Being the eldest (of those then present).*” He was not the eldest of all the generals, since Sophanesetus is expressly called so elsewhere (vi. 3. 13.). Neither was he next eldest even to Sophanesetus, since Philaeus, who is mentioned at v. 3. 1. appears to have been so. We must suppose, therefore, that both these commanders were absent on the present occasion. (Compare *Krüg. ad loc.*) — ὅτι πρόθεν ἂν ἀποθάνοιεν, κ. τ. λ. “*That they would sooner die than deliver up their arms.*” — ἀλλ’ ἐγὼ, ὃ φιλῶν, θαυμάζω. “*Why, for my part, O Phalynus, I wonder.*” — ὡς κεραιῶν. “*As conqueror.*” — ἢ ὡς διὰ φιλίαν δῶρα. “*Or as presents through friendship;*” *i. e.* presents from us to him, on account of the friendly relations existing between us. Ironical. — καὶ οὐ λαβεῖν ἐλθόντα. “*And not (rather) come and take them.*” The argument of Proxenus is this: If the king claim our arms by the title of the strongest, why not come and take them? if as a favour, what have soldiers left, when they have parted with their arms? — τί ἔσται τοῖς στρατιώταις. “*What will there be (left) unto the soldiers?*” (*Matthiae, § 389. i. a.*)

§ 11.

Νικᾶν ἡγεῖται. “*Considers himself to be conqueror.*” — ἀπέκτονε. “*Himself slew.*” Observe the force of the middle verb. Consult *Thirlwall*, vol. iv. p. 307. — τίς γὰρ αὐτῷ ἔστιν, κ. τ. λ. “*For whom has he, that disputes the empire (with him)?*” — ὅμᾳς ἐαυτοῦ εἶναι. “*That you belong to him;*” *i. e.* are now so completely in his power, that he can do with you what he pleases. — ἔχων. “*Since he has (you).*” — καὶ ποταμῶν ἐντὸς ἰδιαβάτων. “*And within impassable rivers;*” *i. e.* shut out by them from your native land. The reference is in particular to the Tigris and Euphrates. — ὅσον οὐδ’ εἰ παρέχοι, κ. τ. λ. “*(So great) that not even if he should afford them unto you (for that purpose) would you be able to slaughter them.*” More literally, “(so great) as great as,” &c. Supply τόσον before ὅσον. The meaning is, that the Greeks would be tired out, even if they had nothing else to do but to slaughter the hosts, which the king could bring against them.

§ 12.

Θεόφρουπος. The old reading here was *Ξενοφών*, as given by some

MSS. — οὐδὲν ἄλλο, κ. τ. λ. “*Nothing of value at all, except arms and courage.*” See i. 5. 5. — ἔπλα μὲν οὖν ἔχοντες, κ. τ. λ. “*Having arms, then, we think that we could make use of our courage also; but that, having delivered these up, we would be deprived also of our very bodies.*” Observe that ἂν in the first clause is to be construed with χρῆσθαι, and in the second with στερηθῆναι; and with regard to the position of the ἂν after παραδόντες, it may be remarked that, if the participle contain a condition, ἂν is placed closely after it. (Poppo, *ad loc.*) — μὴ οὖν οἶον . . . παραδώσειν. “*Do not imagine, then, that we are going to deliver up.*” The reference here, and in οὖν τοῖς αὐτοῖς immediately following, is, of course, to their arms. — καὶ περὶ τῶν ἡμετέρων ἀγαθῶν μαχοῦμεθα. He means that the Greeks, if they retained their arms, would be both able and willing to contend with the barbarians for their own good things.

§ 13.

Ἀλλὰ φιλοσόφῳ μὲν ἔοικας, κ. τ. λ. “*Why, young man, you appear like a philosopher, and you say things not unpleasant;*” i. e. and you speak right pleasantly. This, of course, is uttered with a sneer. By “a philosopher” he means here a mere visionary theorist, and a person utterly inexperienced in the practical affairs of life.—νεανίσκος. The term νεανίσκος may be applied to a man between twenty-three and forty-one years of age. The argument respecting the age of Xenophon at the time of joining the expedition, which Zeune and others have sought to draw from the employment of the term νεανίσκος in the present passage, is now rendered quite nugatory, by the reading Θεόπομπτος in § 12., instead of Ξενοφῶν.—ἴσθι μέντοι ἀνόητος ἂν. “*Be assured, however, that you are a simpleton.*” Observe here the employment of the participle instead of the infinitive, a construction of common occurrence with verbs of mental perception. (See Jelf, § 683.) — περιγενέσθαι ἂν. “*Is likely to prove superior to.*” Observe the force of ἂν.

§ 14.

Ἐφασαν. “*They reported.*” Xenophon, as already remarked, does not, in the history of this expedition, speak in his own person, as if an actual witness of the events which he describes, but as if he obtained his information from others who were present. Hence, as Krüger correctly observes, ἔφασαν is to be explained by “*qui (mihi scriptori) rem narrabant.*” — ὑπομαλακισμένους. “*Growing gradually timid.*” Literally, “*growing gradually soft;*” i. e. as to their previous resolution to struggle manfully with difficulties. — καὶ βασιλεῖ γ’ ἂν πολλοῦ ἔξωι γένοιτο. “*And might prove of great service to the king at least.*” Compare note on i. 3. 12. — ἄλλο τι χρῆσθαι. “*To employ (them) for any other purpose.*” Observe that ἄλλο τι is here the accusative of nearer definition, and that αὐτοῖς is to be supplied after χρῆσθαι. — στρατεύειν. “*To march.*” — συγκαταστρέφειντ’ ἂν αὐτῷ. “*They would aid him in reducing it.*” Egypt had revolted from the Persian sway, and was now ruled over by Psammitichus. (Diod. Sic. xiv. 35.)

§ 15.

Εἰ ἤδη ἀποκεκριμένοι εἰεν. “Whether they had by this time given an answer.” Observe here the employment of the passive in a middle sense. The perfect passive is used as a perfect middle for verbs which have not the middle form of the perfect, in those cases where the middle form is required. (*Matthiae*, § 493. d. Compare v. 2. 9.)—ὑπολαβὼν. “Having taken up the discourse.” The question was addressed to the other commanders; but, before they can reply, Phalynus, with cool effrontery, takes up the discourse and answers for them.—οὗτοι μὲν, δὲ Κλέαρχε, κ. τ. λ. “These, O Clearchus, say, one one thing, another another.” Observe that the verb here follows in the singular, referring to ἄλλος, the nearest nominative, though, strictly speaking, it should be in the plural, and agree with οὗτοι. (See i. 4. 4.) The full and regular construction would be, οὗτοι λέγουσι, ἄλλος ἄλλα λέγει.—τί λέγεις. “What have you to say;” i. e. what your individual answer is to the king’s proposition.

§ 16.

Ἐγὼ σε, δὲ Φαλῦνε, κ. τ. λ. “Phalynus, I am glad to see you, and all these others, I think, are so likewise.” Literally, “I, well pleased (thereat), have seen you, and all these others, also, (well pleased thereat, have seen you).” With οἱ ἄλλοι πάντες, therefore, we must supply, for a literal translation, ἔσμεναί σε ἐωράκασι. Adjectives are sometimes used as adverbs of place, time, and manner; and some are hardly ever used in any other signification. (See *Buttmann*, § 123. 3. obs. 3.; and compare *Jelf*, § 714. c.) Of this kind are ἔσμενος, σκότατος, ἐθελοπότης, &c.—καὶ ἡμεῖς. “And we, also, (are Greeks).” Supply “Ἕλληνες ἔσμεν.—ἐν τοιούτοις δὲ ὄντες πράγμασι, κ. τ. λ. “Being then in such circumstances (of danger), we consult with you for our own welfare;” i. e. we ask your advice. Observe that συμβουλευόμεαι, middle, is to “seek advice for one’s self,” to “consult with another respecting one’s own interests.” In the active it means, “I give advice.”—πράγματα, plural, often signifies “troublesome business.”—περὶ δὲν. For περὶ τούτων, δ.

§ 17

Πρὸς θεῶν. “By the gods,” i. e. in the name of Heaven.—συμβουλευσον ἡμῖν. “Give us your advice.” Consult remarks on συμβουλεύω in the notes on the preceding section.—κἀλλιστον καὶ ἄριστον. “Most honourable and advantageous.”—καὶ ὃ σοι τιμὴν οἴσει, κ. τ. λ. “And which will bring honour unto you for the time to come, when recounted, (namely,) how that Phalynus,” &c.—συμβουλευομένοις συνεβούλευσεν αὐτοῖς τάδε. “Gave such and such advice unto them when consulting with him.” Observe here the peculiar force of τάδε.—δὲν. Whatsoever. δὲν belongs to the relative, which it renders less definite, not to the verb. Observe, also, that when relatives, conjunctions, &c., together with δὲν are joined to the aorist subjunctive, the verb becomes a future preterite. (*Buttmann*, § 139. 4.) Render, therefore, συμβουλεύσῃς, “You shall have advised.”

§ 18.

Ταῦτα ἀπήγερο. “*Threw out these things, so as to lead the other on.*” More literally, “*kept covertly urging these things.*” Observe the force of the middle, as indicating the real views of Clearchus.—τὸν πρεσβεύοντα. “*Who was an envoy.*”—εὐέλπιδες μᾶλλον. “*More filled with favourable hopes,*” i. e. inspired with the greater confidence.—ὑποστρέψας παρὰ τὴν δόξαν, κ. τ. λ. “*Contrary to his expectation, eluded him, and said.*”—ὑποστρέψας is here intransitive.

§ 19.

Εἰ μὲν τῶν μυρίων ἐλπιδων, κ. τ. λ. “*If of ten thousand hopes you have any single one of saving yourselves by engaging in war with the king,*” i. e. if there is one hopeful chance to you in a thousand, &c.—συμβουλεύω μὴ παραδίδοναι. Observe here the employment of the present infinitive with the present συμβουλεύω, the beginning of the action only being considered. In the previous section we had the aorist παραδοῦναι, another aorist preceding.—μηδεμίᾳ ἐστὶν ἐλπίς. “*You have no hope.*” Supply ὑμῖν.—σώζεσθαι ὅπῃ δυνατόν. “*To save yourselves in what way you can,*” i. e. in the only way in which it is possible. Supply τὸ σώζεσθαι ἐστι.

§ 20.

Ἄλλὰ ταῦτα μὲν δὴ, κ. τ. λ. “*Well, these things, then, you utter (as your sentiments),*” i. e. this, then, is the advice which you, a Greek, give to your own countrymen. Observe the employment of ἀλλὰ here at the beginning of a sentence, to indicate, by its abruptness, the determined manner of the speaker.—εἰ μὲν δεοὶ βασιλεῖ, κ. τ. λ. “*That if, on the one hand, it should behove us to be friends unto the king, we should be more valuable friends.*”—ἔμεινον ἂν πολεμεῖν. “*That we should wage war (with him) better.*” Supply οἰόμεθα.

§ 21.

Ὅτι μένουσι μὲν αὐτοῦ, κ. τ. λ. “*That unto you remaining here there is a truce, but advancing or retreating, war.*” More literally, “*advancing and going away.*” The meaning is, that so long as the Greeks remained in their present position, the king would consider them as enjoying the benefit of an armistice, but would treat any change of place as a declaration of hostilities.—εἴησαν. The optative here has no reference to uncertainty, but is necessarily employed in the oratio obliqua, the leading verb (ἐκέλευσε) being in an historic tense.—περὶ τούτου. Referring to this last-mentioned declaration of the king’s.—καὶ σπονδαὶ εἰσιν. The present is here employed, since the future μενέετε (not an historical tense) precedes.—ἢ ὥς πολέμου ὄντος, κ. τ. λ. “*Or (whether) I, concluding that war is now existing, shall bring back intelligence (to this effect) from you.*” Observe here the construction of ὥς with the genitive absolute, to which we have already before this referred, and which may generally be resolved by νομίζων, διανοούμενος, or the like, and the accusative with the infinitive. (*Matthiæ*, § 568.)

§ 22.

“Ὅτι καὶ ἡμῶν ταῦτὰ δόκει, κ.τ. λ. “*That we are of the same opinion with the king.*” Literally, “that the same things appear good unto us, which even (appear good) unto the king.” The meaning of Clearchus is simply this, that they adopted the king’s terms. And hence the subsequent question of Phalynus is the same as asking what terms he meant.—ἀπιοῦσι δὲ καὶ προῖοῦσι. Supply ἡμῶν.

§ 23.

Ταῦτὰ. “*The same things* (as before).”—ἀπιοῦσι δὲ ἢ προῖοῦσι. Observe here the substitution of ἢ for καὶ, as previously employed.—ὃ τι δὲ ποιεῖν οὐ διεσήμηνε. “*What he intended to do, however, he did not distinctly signify.*” Observe that when relatives refer to definite things, or persons, the following verb is in the indicative. But when they refer to what is indefinite, then the verb is in the optative without ἄν after an historical, in the subjunctive with ἄν, after a principal tense. (See *Matthiæ*, § 527., and *Buttmann*, § 139. 2.)

CHAPTER II.

§ 1.

Οἱ οὖν αὐτῶν. These have been already mentioned in the previous chapter, § 7.—οἱ δὲ παρὰ Ἀριαίου ἦκον. “*And those from Ariæus were come.*” Observe the employment of the imperfect ἦκον in the sense of the Latin *aderant*, just as ἦκω answers to *veni* or *adven*. The individuals referred to were the delegation sent to Ariæus by the Greeks, with an offer of the Persian throne. (Consult ii. 1. 5.)—Μένων δὲ αὐτοῦ ἔμενε, κ.τ. λ. Menon was, as has already been stated (ii. 1. 5.), on terms of intimacy with Ariæus.—ἐαυτοῦ βελτίους. “*Superior to himself.*” He means both in dignity and merit.—ὅς οὐκ ἂν ἀνασχέσθαι, κ.τ. λ. “*Who would not endure his being king.*” When the antecedent is followed in construction by an infinitive mood, the relative, if any, also takes an infinitive. (See *Viger*, p. 17.)—αὐτοῦ βασιλεύοντος. “*That he should be king.*” The more common construction with ἀνέχεσθαι is the accusative. A genitive, however, is also found with it. Observe, also, that when it is followed by another verb, that verb is put, not in the infinitive, but, as here, in the participle. (See *Matthiæ*, § 550. b.)—ἀλλ’ εἰ βούλεσθε. εἰ is used with any tense of the indicative, when the speaker would represent something of which he is persuaded in his mind, but still not as a positive fact. When, however, he would represent something as a mere supposition, of which he knows not whether it will or will not happen, then either the optative is used with εἰ, or the subjunctive with ἔαν. (See *Jelf*, § 851. 1 and 2.)—ἦκειν ἤδη τῆς νυκτός. “*To be present now to-night.*”—αὐτὸς ἀπιέναι. “*That he himself is going to depart.*” Observe the construction of the nominative with the infinitive. (See note 1. 8. 26.)

§ 2.

Ἄλλ' εὐτὼ χρηὶ ποιεῖν, κ. τ. λ. "Well, so we must do, if we shall have come (thither), even as you mention;" i. e. if we come unto Ariæus, we must even do what you mention, namely, depart with him early in the morning. The answer of Clearchus is, it will be perceived, purposely ambiguous, and amounts to this: "if we come, let it be as you say; if not, do as you think fit."—ἐὰν, ἤν, ἂν, "if;" are properly joined only to a subjunctive mood, and employed of something future. (Viger, p. 190.)—ὅπωδ' ἂν τι. "Whatsoever."

§ 3.

Ἔμοι, ὃ ἄνδρες, θυομένῳ ἵεναι, κ. τ. λ. "Unto me, O men, when inspecting the entrails with the view of marching against the king, the sacrifices did not prove favourable." Literally, "for a marching against," &c. The infinitive is here employed like the Latin *ad* with the gerund, to denote an object or purpose; and we have made it depend on θυομένῳ, with Buttmann (§ 140. 2.), rather than follow Schaefer (*ad Greg. Cor.* p. 459.), who places a comma after θυομένῳ, and connects ἵεναι with οὐκ ἐγίγγετο τὰ ἱερά ("were not favourable for a marching," &c.). This arrangement, however, is decidedly the less natural one of the two.—οὐκ ἐγίγγετο τὰ ἱερά. Supply καλὰ, which Xenophon usually omits in this combination.—καὶ εἰκότως ἔρα, κ. τ. λ. "And with much reason, then, did they not prove so."—ὁ Τίγρης ποταμὸς, κ. τ. λ. "Is the navigable river Tigris." Observe the place of the accent in ναυσίπορος. Had it been placed on the penultima, ναυσίπορος, the English would have been "passing in a ship"—"sea-faring."—οὐκ ἂν δυναίμεθα. "We should hardly be able;" i. e. the chances would be strongly against us. Observe the employment of the optative with ἂν, in conjunction with a negative, to express what is highly improbable. (*Matthiæ*, § 514.) According to *Jelf* (§ 427. 1.), ἂν with the optative in negative clauses imparts to the verb a very strong negative force; even stronger than that which would attend the future with a negation. If this view be adopted, the rendering will be, "we shall by no means in the world be able."—ἵεναι δὲ παρὰ, κ. τ. λ. "For going, however, unto the friends of Cyrus, the sacrifices were altogether favourable unto us." No argument can be drawn from this clause in favour of Schaefer's construction, mentioned above, since ἵεναι δὲ, κ. τ. λ., is here meant to be emphatic, and, of course, comes before, not after, καλὰ τὰ ἱερά ἦν.

§ 4.

Ἀπὼντας δεῖπνεῖν, κ. τ. λ. "To go away and sup on whatever each one has." Literally, "that, going away, you sup," &c.—ἐπειδὴν δὲ σημήνην, κ. τ. λ. "And whenever the trumpeter shall have given the signal," &c. Observe that not only in the case of the personal pronouns is the subject of a verb omitted, but also whenever a verb points out the customary employment of a person. Here the word to be supplied is σαλπικτής. (For instances, &c. see *Buttmann*, § 129. 8., and compare 2. 2. 4.)—κέρατι. The earliest trumpets were usually made of bulls' horns, until the Tyrrhenian invention of the

metal trumpet came into general use. Even after this, however, the term *κέρας* was often employed to denote a trumpet, though the material was changed; with this difference, however, that the *σάλπιγξ* was straight, but the *κέρας* more or less curved. (See *Dict. of Antiq.*)—*ἐπειδὴν δὲ τὸ δεύτερον*. Supply *σημῆν*.—*ἐπὶ δὲ τῷ τρίτῳ*. “And at the third,” i. e. at the third signal, as given by the trumpet. Supply *σημείον*.—*πρὸς τοῦ ποταμοῦ*. “Near the river.” More literally, “from the side of the river,” the river being the point whence the motion is supposed to begin in continued succession. (*Jelf*, § 638. 1.)—*τὰ δὲ ὄπλα ἔξω*. “But the heavy-armed men on the outside;” i. e. in order to protect the baggage. Observe that *τὰ ὄπλα* is here put for *τοὺς ὀπλίτας*, the abstract for the concrete, i. e. the thing for the person.

§ 5.

Καὶ τὸ λοιπὸν, κ. τ. λ. “And henceforward he commanded and they obeyed.” Literally, “and for the rest (of the time).” The other commanders now, by tacit consent, the result of their conviction of his superior discernment and skill, acknowledged Clearchus as their chief.—*οὐχ ἐλόμενοι*. “Not having (actually) chosen him (as their leader).” The idea of “leader” is derived naturally from *ἦρχεν*, which precedes.—*ὅτι μόνος ἐφρόνει*, κ. τ. λ. “That he alone thought of (such things) as it was necessary for the commander (of an army to think of), and that the rest were without experience.” After *ἴδει τὸν ἔρχοντα* supply *φρονεῖν*.

§ 6.

Ἀριθμὸς δὲ τῆς ὁδοῦ, κ. τ. λ. “Now the extent of the distance which the Greeks came,” &c. Observe the construction of *ἔρχομαι* with the accusative, as indicating motion along a certain line of direction, or, in other words, motion on or upon a continued space. An accusative is also found after other intransitive verbs of motion, *βαίνειν*, *πορεύεσθαι*, *πλεῖν*, &c., and may be considered to be equivalent to the accusative of the cognate noun. (See *Buttmann*, § 131. 2.; *Matthiæ*, § 409. 4.; *Jelf*, § 558.)—*μέχρι τῆς μάχης*. Besides its usual meaning of battle, *μάχη* also denotes the place where a battle is fought—“the battle-field.” This was, it will be remembered, near Cunaxa.—*σταθμοὶ τρεῖς καὶ ἑννεήκοντα*, κ. τ. λ. Zeune remarks, that Xenophon, in the previous book, enumerates only 84 stations and 517 parasangs, which last make but 15,510 stadia. He is of opinion, therefore, that 9 stations, 18 parasangs are here added, either as forming the route from Ephesus to Sardis, or else as lurking in some way in the description of the march from Sardis. (*Schneider*, *ad loc.*—Compare *Halbkart*, p. 45. and *Rennell*, p. 93.)—*στάδιοι ἐξήκοντα καὶ τριακόσιοι*. Plutarch makes the distance 500 stadia. (Consult *Halbkart*’s note, l. c.)—*τριακόσιοι*. This is Zeune’s correction, on good MS. authority, for the common reading *τρισχίλιοι*, which is ridiculously large.

§ 7.

Ἔχων τοὺς τε ἵππους, κ. τ. λ. This loss was deeply felt, since the

forty horsemen formed the whole of the Grecian cavalry, and the want of this species of force subjected them afterward to serious inconvenience in the course of their retreat, until the evil was partially remedied by Xenophon.

§ 8.

Τοῖς ἄλλοις ἡγήετο, κ. τ. λ. "*Led the rest, in accordance with the instructions previously given.*" Literally, "according to the things, which had been directed." (Consult § 4.) Observe here that ἡγεῖσθαι takes the dative in the sense of "to show the way," "to precede," since this implies something done for the benefit of others; but the genitive when it signifies "to rule" "to command," &c. (See *Jelf*, § 518. *obs.* 3.) — εἰς τὸν πρῶτον σταθμὸν. This is the station already alluded to in i. 10. 1. as being that from which the army of Cyrus had started on the day when the battle took place. Compare ii. 1. 3. — καὶ ἐν τάξει θέμενοι τὰ ὄπλα. "*And having halted under arms in battle-array.*" Compare note on i. 5. 14. — συνῆλθον παρὰ. "*Went in a body unto.*" — μήτε προδώσειν ἀλλήλους, κ. τ. λ. "*That they will both not betray one another, and will be allies.*" In constructions like the present, when οὔτε or μήτε in the first clause is followed by τε in the second, the clause with τε is negative, when both clauses have a verb in common; if, however, as in the present instance, the second clause has its own verb, τε has an affirmative signification. (*Matthiæ*, § 609. p. 1080.) — προσώμοσαν καὶ ἡγήσεσθαι ἀδόλως. "*Swore, besides, that they will also lead (them) without treachery;*" i. e. will act as sure and faithful guides to the Greeks on the road homeward.

§ 9.

Σφάζαντες ταῦρον, κ. τ. λ. "*Having sacrificed a bull, and a wolf, and a boar, and a ram, (and having received the blood) into a shield.*" The shield was of course inverted for this purpose, and the blood caught in the hollow. Some of the commentators make a difficulty here as to the boar and the wolf, not perceiving clearly, as they remark, whence wild animals of this kind could be procured at so short a notice. But κάπρος does not necessarily imply a wild creature, while the wolf, on the other hand, would appear, as far as barbarian customs were concerned, to have been an essential part of the sacrifice, though not required by Grecian usages; for the passage in Demosthenes, which is cited by Zeune, makes mention only of a boar, ram, and bull. As regards the form of expression, σφάζαντες εἰς ἀσπίδα, compare *Æsch. Sept. c. Theb.* 43., ταυροσφάγουντες εἰς μελάνδετον σάκος. — βάπτοντες ξίφος, κ. τ. λ. The meaning of the rite here described appears to have been this, that they would make common cause together, and would display in each other's defence the stubborn and courageous qualities of the animals that had been sacrificed. For remarks on customs more or less similar among other nations of antiquity, consult *Bähr*, *ad Herod.* iv. 70.

§ 10.

Ἐπεὶ δὲ τὰ πιστὰ ἐγένετο. "But when the pledgings of fidelity had taken place." More freely, "when the pledges of fidelity had been made."—ἔγε δὴ. "Come, then." The participle δὴ is here employed with a peculiar force, excluding all besides, and confining attention to the particular matter in hand. (*Jelf*, § 721. 2.)—ὁ αὐτὸς στόλος. "The same route."—εἰπέ, τίνα γνώμην, κ. τ. λ. "Say, what plan you have in view respecting our march."—ἔπιμεν. The present, as before remarked, in a future sense.—ἥνπερ ἦλθομεν. By the way by which we even came." Supply ὁδὸν with ἥνπερ. Compare note on ἦν ἦλθον, § 6.—ἂ ἐννενοημένοι δοκεῖς. "Or do you think you have devised."

§ 11.

Ἦν μὲν ἦλθομεν, ἀπίδντες. "Going back the way that we came;" i. e. if we go back, &c. Compare note on ἥνπερ ἦλθομεν, § 10.—ὑπάρχει ἡμῖν. "We have."—ἐπτακαίδεκα γὰρ σταθμῶν, κ. τ. λ. "For during the last seventeen marches, not even while coming hither, were we able to procure anything out of the country." Literally, "during seventeen marches of those that were nearest." Supply ἵστων after ἐγγυτέρω. Observe that σταθμῶν is here in the genitive, because embracing the idea of time.—ἔθα δ' εἴ τι ἦν, κ. τ. λ. "Or if there was anything in it, we consumed it as we marched through." Observe that ἔθα is here equivalent to ἐν τῇ χώρᾳ.—ἐπισκοοῦμεν πορεύεσθαι. "We think of going;" i. e. I and those with me.—μακροτέρων. Supply ὁδόν.

§ 12.

Πορευτέον δ' ἡμῶν, κ. τ. λ. "We must go, however, along our first marches as far as we may be able;" i. e. "We must make our first marches as long as possible." Observe that the verbal adjective is here used impersonally in the neuter, and, like the verb from which it is derived, takes after it an accusative of that, along which the motion extends. (See *Matthiæ*, § 447. 3. a. *Buttmann*, § 134. 10. Consult note, § 6.)—ὥς πλείστον. "As much as possible."—ἐπὶ-σχωμεν. "We be distant."—οὐκέτι μὴ δύνηται, κ. τ. λ. "The king will no longer be able to overtake us." Instead of the future indicative, the subjunctive with μὴ, or ὅν μὴ, is used in negative clauses. This subjunctive is, in the passive voice, usually that of the first aorist: in the active and middle, that of the second aorist. These adverbs are, however, found with a subjunctive present, and also with 1 aor. subj., in active voice. οὐ μὴ joined to future indicative, converts it into an imperative. (See *Matthiæ*, § 517., who quotes this passage. Compare *Jelf*, § 748. 1., and obs. 3.)—πολὺν δ' ἔχων στόλον. "While, on the other hand, if he has a numerous array."—σπανίει. "He will experience a scarcity." Attic contracted future, for σπανίσει.

§ 13.

Ἦν δὲ αὕτη ἡ στρατηγία, κ. τ. λ., "Now this mode of conducting an army was equivalent to nothing else but slipping away, or fleeing out of reach;" i. e. to nothing else but concealment or open flight. Observe

here the distinction between ἀποδρᾶναι and ἀποφύγειν, the former meaning “to escape by not being found,” the latter “by not being caught.” Observe, moreover, that ἦν δυναμένη is equivalent here to θύνατο, the participle with ἐστὶ, εἰσι, γίγνεται, and similar verbs being frequently employed for the finite verb. (Compare i. 2. 21., and consult note, i. 5. 6.) ἀποδρᾶναι. 2 aor. inf. act. of ἀποδιδρᾶσκω. — ἡ δὲ τύχη ἐστρατήγησε κάλλιον. “*Fortune, however, led the army more honourably.*” Literally, “Fortune, however, performed the office of general in a better way;” i. e. chance, however, proved a more glorious conductor. — ἐν δεξιᾷ ἔχοντες τὸν ἥλιον. “*Having the sun on their right.*” They marched, therefore, toward the north, and not, as Thirlwall remarks, in a south-easterly direction; for, in this latter case, they would have had the sun on their left. See Thirlwall, vol. iv. p. 313. — καὶ τοῦτο μὲν οὐκ ἐψεύσθησαν. “*And in this they were not deceived.*”

§ 14.

Ἐτι δὲ ἀμφὶ δελήν, κ. τ. λ. “*For, while it was yet about the early part of the afternoon, they thought they espied some horse belonging to the enemy.*” The term δελήν, as has already been remarked, is used by the Greek writers in a double sense, namely, δελήν πρωτα, “early afternoon,” and δελήν ὀψία, “late afternoon.” The former is here meant, as appears from the expression ἤδη δὲ καὶ ὀψὲ ἦν, in § 16., and, therefore, with δελήν we must here supply πρωτα. Compare note on i. 8. 8. — ἐν ταῖς τάξεσιν. “*In their ranks.*” — ἐθωρακίζετο. “*Began to put on his corselet.*” Observe the force of the imperfect, and also of the middle voice. — καὶ οἱ σὺν αὐτῷ. “*And those with him (began to do the same thing).*” Supply ἐθωρακίζοντο.

§ 15.

Ἐν ᾧ δὲ ἀπλίζοντο. “*But while they were arming themselves.*” Supply χρόνῳ after ἐν ᾧ. — ἀλλ’ ὑποζύγια νέμοιτο. “*But that beasts of burden were pasturing.*” Supply ὅτι from the previous clause. Observe the change from εἰσιν to νέμοιτο, and compare ii. 1. 3. — ὅτι ἐγγὺς πον, κ. τ. λ. “*That the king was encamped somewhere in the neighbourhood.*” The presence of so large a number of beasts of burden indicated the proximity of an armed force, and that armed force must, of course, belong to the king, while the circumstance of these animals being turned loose to graze, showed that the troops in question had halted for the day. — καὶ γὰρ καὶ καπνὸς, κ. τ. λ. “*And (rightly enough), for smoke also appeared in some villages not far off.*” (See Hoogeveen, p. 89.)

§ 16.

Ἦγεν. Supply τὸν στρατὸν. — ἦδει γὰρ καὶ ἀπειρηκός, κ. τ. λ. “*For he knew that the soldiers were both tired and hungry.*” Literally, “without food,” “fasting.” Observe that the verb “to know,” here as elsewhere, takes the participle for the infinitive. (Matthia, § 548. 2.) ἀπειρηκός. Perf. part. act. assigned to ἀπείπων, no such form as ἀπορρέω, though assumed by the Lexicons, occurring

in Greek.—ὅψ' ἦν. “*It was getting late* ;” i. e. evening was coming on. Consult note on ἐτι δὲ ἀμφὶ δειλὴν, § 14.—οὐ μέντοι οὐδ' ἀπέκλινε. “*Still, however, he did not turn away*.”—φυλαττόμενος. “*Taking care*.” Observe the force of the middle.—δοκίη. After verbs of *being afraid, cautious, &c.*, the usual construction of μή is with the subjunctive (even though it follows the historical tenses), when anything is not to be distinctly represented as an intention. After those tenses, however, the optative, as here, is sometimes used with it. (*Buttmann*, § 139. E. 1. and 3.)—εὐθύωρον. “*Right onward* ;” i. e. in a direct line, without swerving either to the right or left. A word probably of Ionic origin.—εἰς τὰς ἐγγυτάτω κόμας, κ. τ. λ. “*Leading the foremost, he went into quarters in the nearest village* ;” i. e. he went into the nearest villages, and quartered there. Observe the employment of εἰς with the accusative in connection with a verb of rest, and compare note on κατέστη εἰς τὴν βασιλειαν, i. 1. 3.—καὶ αὐτὰ τὰ, κ. τ. λ. “*Even the very wood-work from the houses*.” Observe that ξύλα is here employed in the sense of ξύλωσις, and compare *Thucyd.* ii. 14.

§ 17.

Οἱ μὲν οὖν πρότοι, κ. τ. λ. “*The van-guard thereupon* (although every thing had been plundered) *encamped, nevertheless, with some kind of regularity*.” Observe here the force of δμως, which is the reading adopted now by the best editors, in place of the common lection δμοίω. Zeune, it is true, attempts to explain the reading of the common text by “*eodem fere modo*, scil. ἐν ταῖς κόμας,” but then the arrangement of the Greek would have been δμοίω τῶν τρόπων. (*Krüg. ad loc.*)—σκοταῖοι. “*In the dark*.” Adjectives marking a time, and derived from substantives or adverbs, are used in place of adverbs, and agree with the subject of the proposition. (See note on i. 2.)—ὡς ἐτύγχανον ἕκαστοι ἠέλζοντο. “*Quartered themselves as they severally chanced* (to find quarters) ;” i. e. in no certain order, but in such manner and place, as each was able. After ἐτύγχανον supply προσιόντες.—ὥστε οἱ μὲν ἐγγύτατα, κ. τ. λ. “*So that those of the enemy, who were nearest, even fled from their quarters*.” Observe that σκήνωμα is a general term for soldiers' quarters, and is not to be restricted to the mere idea of tents.—ἐφυγον. The indicative is used with ὥστε when a result is represented as a fact ; the infinitive, when it is represented, not as a fact, but as something either intended, or supposed necessarily to follow, from the previous statement. (Compare *Buttmann*, § 139. F., and *Jelf*, § 863. 1 and 2.)

§ 18.

Ἀπλὸν δὲ τοῦτο, κ. τ. λ. “*And this became manifest on the following day*.” The reference is to the flight of the enemy. Supply ἡμέρᾳ with ὅσπερ αἶα—ἐτι. “*Any longer*.”—οὐδαμοῦ πλησίον. “*Any where near*.”—ἐξεπλάγη δὲ, ὡς εἶκε, κ. τ. λ. “*And even the king, as it seemed, was startled at the approach of the army*.” (Consult note, i. 8. 20.) The judiciousness of the bold measure pursued by Clearchus, in pushing on his march towards the king's forces, became

soon evident. For on the following day, as will presently be seen, persons came in the king's name, not, as on the preceding day, demanding the surrender of arms, but proposing negotiation on equal terms. Consult *Thirlwall*, vol. iv. p. 314. — οἷς ἔπραττε. "*By what he did.*" Attraction, for τούτοις ἃ ἔπραττε.

§ 19.

Προϊούσης μέντοι τῆς νυκτὸς ταύτης. "*However, as this night advanced,*" i. e. in the course of this night. — καὶ τοῖς Ἕλλησι. "*On the Greeks also.*" Observe the force of καὶ. The Greeks, in their turn, had an alarm; one of those disturbances, which the ancients termed Panic terrors, when a sudden fright pervaded a host without any visible cause. These were ascribed to, and named after, Pan, who, according to Herodotus, assisted the Athenians at Marathon, by striking such a terror into the Persians. On the present occasion, as Mitford remarks, the Greeks, worn with fatigue, want, and disappointment, were prepared for an alarm of some sort or other. — καὶ θόρυβος καὶ δούπος ἦν, κ. τ. λ. "*And there was a tumult and a loud noise, as is likely to arise when terror has suddenly fallen upon (a host).*" Compare Thucydides, vii. 80: φιλεῖ καὶ πᾶσι στρατοπέδοις, μάλιστα δὲ τοῖς μεγίστοις, φόβοι καὶ δειμάτα ἐγγίγνεσθαι, ἄλλως τε καὶ ἐν νυκτὶ τε, καὶ διὰ πολέμιας, καὶ ἀπὸ πολέμων οὐ πολὺ ἀπεχόντων, ἰούσιν.

§ 20.

Τούτων. Observe that although, according to the rules of grammar, demonstrative pronouns are properly only used, when they refer to a substantive which has preceded in another clause, still, however, they are sometimes found in the same clause with their substantive. This is particularly so when a parenthesis separates the case governed from the verb that governs it. And when that case, as here, is in the accusative, it is commonly termed the accusative absolute. (*Matthiæ*, § 472.) This employment of the demonstrative gives great force to the sentence in which it occurs. — Ἡλείων. "*An Elēan;*" i. e. a native of Elis, in the Peloponnesus. Elis was a district of the Peloponnesus, lying to the west of Arcadia. — κήρυκα ἄριστον τῶν τότε. "*A crier, the best of those that then existed;*" i. e. the best crier of his time. Supply ὄντων after τῶν τότε. The term ἄριστον refers, of course, to the singularly loud voice of Tolmides. — τούτων ἀνείπειν ἐκέλευσε. "*Ordered this one to declare in a loud tone of voice.*" Observe the force of ἀνὰ in composition. — ὅτι προαγορεύουσιν οἱ ἄρχοντες, κ. τ. λ. "*The commanders publicly announce, that whoever shall point out the person who has let the ass loose among the arms, shall receive a talent of silver.*" By τὰ δπλα is here meant, not the quarters of the heavy-armed men, as some translate it, but the part of the camp where the arms were accustomed to be piled. There was always a place in the Grecian camp where the arms were collected. The large shields and long spears of the Greeks would occupy much more room than our firelocks, and an ass let loose among them in the night, whether sentries or a guard were, or were not, set over them, might be likely enough to give origin to tumult and alarm. Hence the shrewd

contrivance of Clearchus to appease the consternation and alarm that prevailed, by feigning that an ass had been allowed to escape from among the baggage animals, and get into this quarter of the camp.—τάλαστον ἀργυρίου. (Compare note on δέκα τέλαιντα, i. 7. 18.)

§ 21.

Οτι κενός ὁ φόβος εἴη. “*That their alarm was without foundation;*” i. e. was not occasioned by the enemy. Literally, “was an empty one.” The soldiers, deceived by the stratagem of Clearchus, believed what the herald said to be true. According to Polyænus (iii. 9. 4.), a like stratagem was practised by Iphicrates, in a case similar to this.—καὶ οἱ ἄρχοντες σῶσι. This they inferred, of course, from the very words of the crier’s announcement, προαγορεύουσιν οἱ ἄρχοντες.—εἰς τάξιν τὰ ὅπλα τίθεσθαι, κ. τ. λ. “*To station themselves under arms in the order in which they were when the battle was.*” Literally, “in which they had themselves.” Supply ἑαυτοὺς with εἶχον.

CHAPTER III.

§ 1.

*Ο δὲ δὴ ἔγραψα. “*Now what I wrote a moment ago.*” Observe the force of the aorist.—ἐκέλευε. Observe the difference here between the imperfect ἐκέλευε and the aorist ἐπέμψε in the succeeding clause. The demand for their arms, as made by Phalynus, was sought to be enforced by various arguments, and might, therefore, be called a prolonged one; but now the offer of a truce was prompt and immediate.—κήρυκας. “*Heralds.*”

§ 2.

Πρὸς τοὺς προφύλακας. “*Unto the outposts.*”—ἐζήτουν τοὺς ἀρχοντας. “*They began to inquire for the commanders.*”—τυχὼν τότε τὰς τάξεις ἐπισκοπῶν. “*Having chanced at the time to be inspecting the ranks.*”—εἶπε τοῖς προφύλαξι, κ. τ. λ. Clearchus, well acquainted with the Persian character, kept the envoys waiting, till he had made such a disposition of his troops, as would be most likely to convey a powerful idea of the numbers and equipment of the Greeks. Having done this, he and his fellow generals, attended by a body-guard of the finest and best equipped of his soldiers, gave audience to the envoys.—περιμένειν ἕχρι ἂν σχολάσῃ. “*To remain where they were until he shall have leisure.*”

§ 3.

Ἐπεὶ δὲ κατέστησε τὸ στράτευμα, κ. τ. λ. “*When, however, he had stationed the army so that a close phalanx was beautifully disposed to view on all sides;*” i. e. so that it presented on all sides to the view a phalanx beautifully drawn up in close array. Literally, “had itself beautifully to be seen.” With ἔχειν supply ἑαυτὸν. A soldier was

allowed in open phalanx a space of four cubits: when the ranks were closed for a charge, the space was reduced one half. This was termed *πίκνωσις*; that is, a "closing," or "packing close." (Compare *Ælian. Tact. c. 11.*)—*τῶν δὲ ἀσπλῶν μηδένα, κ. τ. λ.* The unarmed were thrown into the centre of the phalanx, and were thus concealed from view; while they served, at the same time, to make the body of the phalanx appear larger.—*ἐκάλεσε τοὺς ἀγγέλους.* "He summoned (unto him) the messengers;" i. e. the Persian envoys, or *κήρυκες*.—*καὶ αὐτὸς τε προῆλθε.* "And he both came forward himself."—*καὶ τοῖς ἄλλοις στρατηγοῖς, κ. τ. λ.* "And gave the same directions to the other generals;" i. e. directed the other generals to do the same thing, namely, to come forward with the best-equipped and best-looking men under their respective commands.

§ 4.

Πρὸς τοῖς ἀγγέλοις. "Near the messengers."—*ἀνηρώτα.* "He inquired in a loud tone of voice." This, of course, was done for effect.—*οἳ περὶ σπονδῶν, κ. τ. λ.* "They had come on the subject of a truce, as persons who will be fully qualified both to announce unto the Greeks the messages from the king, and to the king those from the Greeks." Observe here the peculiar employment of *ἄνδρες*. A similar usage occurs in *Thucydides* (iv. 60.): *ἐπαγόμεθα αὐτοὺς ἄνδρας οἳ καὶ αὐτοὶ ἐπιστρατεύουσιν.*

§ 5.

Ὅτι μάχης δεῖ πρῶτον. "That there is need of a battle first." The verb *δεῖ*, denoting want, takes the genitive of the thing wanted. (*Buttmann, § 132. 4.*)—*ἄριστον γὰρ οὐκ ἔστιν.* "For we have no breakfast." The term *ἄριστον* here is generally rendered "dinner;" but the time of day when the words in question were uttered forbids this. Hence *Sturz* prefers translating *ἄριστον* in the present passage by the general term "*cibus*;" and *Halbkart*, also, in his German version, explains it by "*nichts zu essen*," or "nothing to eat." It cannot be denied that the *ἄριστον* would appear to have been, strictly speaking, a meal taken about the middle of the day, and answering to the Roman *prandium*; but such an explanation is here, as just remarked, entirely out of the question.—*οὐδὲ δ' τολμήσων, κ. τ. λ.* "Nor is there one who will dare to speak to the Greeks about a truce, without having (first) supplied a morning meal." Literally, "not having supplied," &c. Observe that with *δ' τολμήσων* we must repeat *ἔστιν* from the previous clause. *Clearchus's* blunt speech, so characteristic of a Spartan, would answer a double purpose, namely, to encourage his own men and intimidate the foe.

§ 6.

Ἦ καὶ δῆλον ἦν. "From which it was even apparent."—*ᾧ ἐπετέτακτο ταῦτα πράττειν.* "Unto whom it had been given in charge to transact these matters."—*οἳ εἰκότα δοκοῖεν, κ. τ. λ.* "They appeared to the king to say reasonable things," i. e. to make a very reasonable demand.—*ἡγεμόνας.* "Guides."—*αὐτοὺς ἄξουσιν, ἔθθεν.* "Will lead them (to

that quarter) whence." Observe that ἐνθεν is here for ἐκεῖσε ἐνθεν. Compare i. 3. 17.

§ 7.

Εἰ αὐτοῖς τοῖς ἀνδράσι, κ. τ. λ. "Whether he (Clearchus) was to make a truce with the men themselves (merely), while going to and returning (from the king), or whether there should be a truce for the others also." A great deal of unnecessary trouble has been taken about this passage by some of the commentators. If we refer τοῖς ἀνδράσι to the Persian envoys, and σπένδοιτο to Clearchus, the meaning will be plain enough. (Compare Krüg. ad loc.)—ἅπασιν. Referring to all the Persians.—τὰ παρ' ἑμῶν. "Your final proposals." Literally, "the things from you."

§ 8.

Μετασπησάμενος αὐτοὺς. "Having caused them to withdraw." Observe the force of the middle voice.—καὶ ἐδόκει τὰς σπονδὰς, κ. τ. λ. "And it appeared good (to the council) to make the truce speedily."—καθ' ἡσυχίαν. "Quietly."

§ 9.

Ἀλλὰ διατρίψω, κ. τ. λ. "But I will keep delaying, until the messengers shall dread lest it may have appeared to us unadvisable to conclude the truce." Supply τὸν χρόνον after διατρίψω.—οἶμαι γε μέντοι, ἔφη, κ. τ. λ. "I think, indeed, added he, that the same fear will be present even to our own soldiers." Krüger thinks that something has here fallen from the text, and that Clearchus, in the omitted part, requested the other commanders to explain to their troops the true cause of this delay, lest they might become discouraged at this, and might betray their despondency to the Persian envoys. (*De Authent.* p. 34.) The suggestion is ingenious, but unnecessary. Clearchus, merely means, that he will carry on the deception so far, and so adroitly, as even to impose upon the Grecian troops themselves.—σπένδοιτο. Optative in oratio obliqua.

§ 10.

Τὸ δὲ στράτευμα ἔχων ἐν τάξει. "But nevertheless keeping his army in battle array." Observe the force here of δὲ. The object of Clearchus, of course, was to guard against surprise.—αἰλῶσιν. "Canals."—ἄλλ' ἐποιούντο διαβάσεις. "They made crossings, however for themselves." Observe the force of the middle. By διαβάσεις are here meant temporary bridges.—τοὺς δὲ. For ἄλλους δὲ. Observe the omission of μέν in the protasis. Indeed, with regard to μέν and δὲ, it may be remarked that one of these particles is often omitted. Compare *Cyrop.* iv. 5. 46 : ὁρᾶτε, ἴπποι ὅσοι ἡμῶν πάρευσιν, οἱ δὲ προσάγονται.—ἐξέκοπτον. "They felled."

§ 11.

Καὶ ἐνταῦθα ἦν Κλέαρχον, κ. τ. λ. "And here was an opportunity to observe Clearchus how he exercised command." The ordinary

Greek idiom for *ἦν καταμαθεῖν ὡς Κλέαρχος ἐπιστάται*. Observe that the impersonal *ἦν* is commonly followed by an infinitive mood.—*ἐπιστάται*, imperfect of *ἐπιστάτω*. I am an Epistates; i. e. I am one set over a matter. The *Ἐπιστάτης* at Athens was the president elected by lot out of the *Πρόεδροι*. He presided in the public assembly of the people; and till he gave the signal, they could not record their suffrages. The public seal, the keys of the citadel and the exchequer, were committed to his custody. His office was of so great power and trust, that the laws permitted no man to continue in it above one day, nor to be elected to it a second time. (See *Potter's Ant. Greece*, vol. i. chap. 17. &c.)—*βακτηρίαν*. “A truncheon;” i. e. a general's baton. (*Dict. Ant. s. v. Baculus*.) This was in accordance with the Spartan custom. The Lacedæmonian commanders bore truncheons or batons, with which they sometimes corrected their soldiery, though in general they were merely badges of authority. (See *Thucydides*, 8. 84.)—*τῶν πρὸς τοῦτο τεταγμένων*. “Of those appointed to this service;” i. e. to construct crossings or bridges.—*βλακεύειν*. “To loiter;” i. e. to be remiss, or to give himself up to indolence.—*ἐκλεγόμενος τὸν ἐπιτήδειον*, κ. τ. λ. “Selecting out (from the loiterers) him that was a fit object (for punishment), he would strike him (with his staff);” i. e. selecting the one whose indolence was most conspicuous. Observe the construction of *ἂν* with the aorist to denote the repetition of an action, so that *ἔπαισεν ἂν* is equivalent, as Porson remarks, to “*verberare solebat*.” Compare note on *οὐδένα ἂν πῶποτε ἀφείλετο*, i. 9. 17.—*αὐτὸς προσελάμβανεν*. “Took part (in the work) himself.”—*ἵστε πᾶσιν αἰσχύνην εἶναι*, κ. τ. λ. “So that all might be ashamed not to aid in expediting (matters).” Observe that the combination *μη οὐ*, besides its other constructions, is joined with the infinitive after all words or phrases implying a negative, as, for example, those expressing shame, fear, &c., in the sense of the Latin *quominus*, *quin*, &c. The full force of the two negatives here will be rendered clearer by a paraphrase; “so that each one had not the assurance not to aid in expediting.” (Compare *Jelf*, § 750. 2.)

§ 12.

Καὶ ἐτάχθησαν μὲν πρὸς αὐτοῦ, κ. τ. λ. “Now those who were thirty years of age had been assigned by him (unto the work): when, however, they (who were elder) saw Clearchus, also, urging it on, they also took part in it.” With *ἑώρων* supply *οἱ πρεσβύτεροι*, and render the *οἱ πρεσβύτεροι* expressed as if a mere personal pronoun.

§ 13.

Πολὺ δὲ μᾶλλον δ Κλέαρχος, κ. τ. λ. “Now Clearchus kept urging the matter, much more (on this account) because he suspected,” &c. The country, now, as in Cyrus's time, is intersected with canals for the irrigation of the lands; while groves of date trees are found near almost every village. (Consult *Ainsworth*, p. 105.)—*οὐ γὰρ ἦν ὥρα*, κ. τ. λ. “For it was not a proper season to water the plain.” Literally, “it was not (such) a season as for watering,” &c. Supply *τοια* before *ὥρα*, as the correlative of *οἷα*. The battle of Cunaxa,

according to Rennell and others, was fought on the 7th September. Now, as the country was irrigated in the hottest part of the summer, Clearchus might well entertain suspicions respecting the fullness of the canals. (Consult also *Fraser's Mesopotamia and Assyria*, p. 26.)

ἤδη. "Even now;" i. e. even in the outset of their return home.—πολλὰ δεινὰ. "Many difficulties."—τὸ ὕδωρ ἀφεικέναι. "Had let in the water." Literally, "had let loose;" i. e. from the river into their canals. (See *Fraser*, p. 31.)

§ 14.

Ἀπέδειξαν λαμβάνειν. "Directed them to take." Literally, "pointed out to them to take."—ὄλως φοινίκων. "Wine of dates;" i. e. date-wine, wine made of the fruit of the date-palm. A spirit, not wine, is now made from the date. (See *Ainsworth*, p. 105.) Palm wine is now made from the trunk of the tree. For this purpose, the leaves are cut off, and a circular incision is made a little below the summit of the tree; then a deep vertical fissure is cut, and a vase is placed below to receive the juice, which is protected from evaporation.—καὶ ὄξος ἐψητὸν ἀπὸ τῶν αὐτῶν. "And an acidulous drink obtained from the same by boiling." Literally, "boiled from the same." Supply φοινίκων.

§ 15.

Αἷται δὲ βάλανοι, κ. τ. λ. "These same dates of the palms, however, such as one may see among the Greeks, were put aside for the domestics; but those that were laid by for the masters were picked ones." According to *Salmasius*, the dates accustomed to be imported into Greece at this time were the smaller or common ones, called δάκτυλοι; the ἀπόλεκτοι, on the other hand, appear to have been the same with those termed subsequently καρυστίδες, and which were large of size and shaped like a walnut. (*Salmas., Exercit. Plin.* p. 1321.)—ἡ δὲ ὕψις ἡλέκτρον οὐδὲν διέφερε. "And their appearance differed in nothing from electrum." There is a dispute whether amber is here meant, or a metal composed of four parts gold and one silver. It is of no importance which way it is decided, as it is only the colour that is alluded to. This date is called by *Galen* χρυσοβάλανος, or "the gold-date." Observe that ἡλέκτρον is the genitive after διέφερε; that verb involving in its meaning the idea of a comparison. (See *Matthiæ*, § 366.)

Τραγήματα ἀπετίθειαν. "They put by for sweetmeats." By τραγήμα is meant, strictly, "that which is eaten for eating's sake;" and hence, in the plural, "sweetmeats, confectionery, dessert," and the like.—καὶ ἦν καὶ παρὰ πότον, κ. τ. λ. "And it was a pleasant thing, also, during drinking;" i. e. this confection was very palatable, when eaten as a dessert over their wine. Observe the change of number in ἦν ἡδὺ from the plural to the singular, i. e. τοῦτο (scil. ταῦτα τὰ τραγήματα) ἦν ἡδύ. The adjective, as a predicate (not as an epithet), is often in the neuter singular, although the word, of which it speaks, is in the plural. (See *Matthiæ*, § 437.)

§ 16.

Τὸν ἐγκέφαλον. "*The pith.*" Literally, "the brain." This is a large terminal bud on the top of the palm-tree, and by which it exclusively grows. In the species of palm termed the Areca, it is called its cabbage. It is composed, says Sir Joseph Banks, of the rudiments of the future leaves of the palm-tree, enveloped in the bases, or foot-stalks, of the actual leaves, which inclose them as a tight box or trunk would do. It is eaten as a delicacy when boiled. Ainsworth, however, remarks, that he never saw the Arabs eat the pith. (See *Ainsworth*, p. 105.)—τὴν ιδιότητα τῆς ἡδονῆς. "*The peculiarity of its sweetness;*" i. e. its peculiarly sweet taste. — ὅλος ἐξηναμένο. "*Withered entirely.*" This is confirmed by modern accounts, and would, of course, be expected from the nature of the ἐγκέφαλος, as above described. Observe that the adjective ὅλος is here used in an adverbial sense.

§ 17.

Ἡ τοῦ βασιλέως γυναικὶς ἀδελφὸς. The wife of Artaxerxes was Statira; and Ctesias states that, with the exception of her alone, her whole family had been put to death by Parysatis in the time of Darius. Who, therefore, her "brother" was, it is difficult to conjecture. (*Ctes.* 53. seqq.)—δι' ἐρμηνέως. "*Through an interpreter.*" Observe the employment of διὰ to denote the agent through whom one acts, and compare iv. 2. 18., and v. 34.

§ 18.

Καὶ ἐπεὶ. "*And when.*"—εἰς πολλὰ κακὰ, κ. τ. λ. "*Into many evils, and inextricable ones too.*" Observe here the strengthening force of καὶ. It is often employed in this way when something stronger is subjoined to what has just preceded, and answers to the English *and . . . too.* (*Matthiæ*, § 620. d.)—ἐρῆμα ἐποισάμην. "*I considered it a piece of good luck.*" Observe the force of the middle. The term ἐρῆμα is employed to signify "any thing found accidentally," "a prize," &c.—εἰ πῶς δυνάμην. "*If in any way I might be able.*"—δοῦναι μοι ἀποσῶσαι, κ. τ. λ. "*To grant unto me to save you from (your present dangers) and restore you to Greece.*" Observe here the same construction, to which we have more than once alluded, the preposition εἰς supplying the place of a verb of motion, and to be rendered as if one were expressed with it.—οὐκ ἂν ἀχαρίστως, κ. τ. λ. "*That there will, in all likelihood, be no want of gratitude toward me, either from you, or,*" &c. More literally, "that it will have itself not ungratefully for me." Observe the employment of ἂν with present infinitive, to which it imparts a more indefinite meaning than belongs to the actual future. (See *Matthiæ*, § 598. 1. a.)

§ 19.

Ὅτι δικαίως ἂν μοι χαρίζοιτο. "*That he would gratify me (in this) on just grounds;*" i. e. that he would bestow this favour upon me, if

he should feel inclined so to do, as a just return for what I had done in his cause.—*ὅτι αὐτῷ Κύρον τε, κ. τ. λ.* Consult i. 2. 4.—*καὶ μόνος τῶν κατὰ τοὺς Ἕλληνας, κ. τ. λ.* Consult i. 10. 4. *seqq.*—Observe the difference between *μόνος* and *μόνον*. The adjective implies the *only person* who did such and such a thing; the adverb, that such and such was the *only thing* done. So above *πρῶτος* denotes the *first person* who so acted; *πρῶτον* would have signified the *first thing* done.—*συνέμιξα.* “*Effected a junction with.*”—*ἐπεὶ Κύρον ἀπέκτεινε.* “*After he slew Cyrus.*” According to Plutarch (*Vit. Artax.* 14.), Artaxerxes claimed to have slain Cyrus with his own hand. At 2. 1. 11. the middle verb is used.—*αὐτῷ.* Referring to the king.

§ 20.

Καὶ περὶ μὲν τούτων, κ. τ. λ. “*And he promised me to deliberate about these things.*” Observe that the aorist infinitive is here employed, because there is no reference either to the continuance or the time of the action, but simply to its completion. (*Jelf*, § 405. obs. 2.)—*ἔρεσθαι ὑμῖν . . . τίνος ἕνεκα.* “*To ask you, why.*”—*μετρίως.* “*In a moderate spirit.*”—*ἵνα μοι εὐπρακτότερον ᾖ, κ. τ. λ.* “*In order that it may be more easy to be effected by me, in case I shall be able to work out any good for you from him;*” i. e. in order that, if I shall obtain from him any favourable terms for you, I may obtain them with the less difficulty.

§ 21.

Μεταστάντες. “*Having gone apart.*”—*Κλέαρχος δ' ἔλεγεν.* *And Clearchus spoke* (for them).—*συνήλθομεν.* “*Came together;*” i. e. from the different quarters where we previously were. He alludes to the assembling of the Grecian army.—*ὡς πολεμήσουντες.* “*In order to make war upon.*” Compare note on *ὡς ἀποκτενῶν*, i. 1. 3.—*οὐτ' ἐπορευόμεθα ἐπὶ βασιλέα.* “*Nor did we begin our march against the king;*” i. e. nor did we march, in the first instance, against him. Observe the force of the imperfect. What Clearchus says here appears to have been true enough as regarded the main body of the Greeks. But he himself, and very probably others of the commanders, would seem to have been well aware of the ultimate designs of Cyrus, from the very first.—*εὗρισκεν.* “*Kept inventing.*”

§ 22.

Ἐπεὶ μέντοι ἤδη. “*But when now.*”—*ἐν δεινῷ ὄντα.* “*Involved in danger;*” i. e. having cast the die, and involved himself in danger, by openly declaring himself a competitor for the throne. The more usual expression is *ἐν τοῖς δεινοῖς*; i. e. *ἐν τοῖς κινδύνοις.*—*ἡσχύνθημεν καὶ θεοὺς καὶ ἀνθρώπους, κ. τ. λ.* “*We felt ashamed, before both gods and men, to abandon him.*” *αἰσχύνεσθαι*, followed by an infinitive mood, implies *to be ashamed to do, and so not to do it*; but by a participle, *to be ashamed at doing what one is doing.* Again, followed by accusative of thing, it means *to be ashamed at it*; by accusative of person, *before that person.* Strictly speaking, the

accusative of person here is the accusative of equivalent notion ; it being that which caused *αἰσχος*, which would be accusative of cognate substantive. (See note ii. 5. 5.)—*παρέχοντες ἡμῖς αὐτοῖς εὖ ποιεῖν*. "Affording ourselves (upto him) to bestow favours (upon us);" i. e. allowing him to bestow favours upon us. It would be base, therefore, in them, after sharing his prosperity, to have abandoned him in the hour of danger.

§ 23.

Ἐπεὶ δὲ Κύρος τέθνηκεν, κ. τ. λ. "Since, however, Cyrus is dead, we neither contend with the king for his kingdom, nor is there any thing on account of which we should feel inclined," &c.—*σὺν τοῖς θεοῖς ἀμύνασθαι*. "With the help of the gods, to punish."—*ἐὰν μέντοι τις ἡμῖς*, κ. τ. λ. "But if any one shall even begin to do good, unto this one, also, to the utmost of our power at least, we will not prove inferior in doing good." *ὑπάρχω*, followed by a participle of benefitting or injuring, often signifies to begin doing so. (Viger, p. 103.)

§ 24.

Μέχρι δ' ἂν ἐγὼ ἦκω, κ. τ. λ. "But until I shall have come (again), let the truce continue." Observe that *μενόντων* is the 3 plur. pres. imperative act. for *μενέτωσαν*. This form being adopted by the older Attic writers, it is called the Attic imperative. But it is also found in other dialects. (Jelf, § 196. 3.)—*ἀγορὰν δὲ ἡμεῖς παρέξομεν*. "We will also furnish a market;" i. e. will bring you provisions which you can purchase.

§ 25.

Εἰς μὲν τὴν ὑστεραίαν. "On the next day, indeed." Supply *ἡμέραν*.—*ἐφρόντιζον*. "Began to be anxious." More literally, "began to ponder (upon the matter)."—*ὅτι διαπεπραγμένος ἦκοι*, κ. τ. λ. "That he had come, having obtained from the king that it be granted him to save the Greeks;" i. e. permission to save. Observe the use of the perfect passive participle in a middle sense. (Consult note i. 3. 10.)—*ὥς οὐκ ἄξιον εἶη βασιλεῖ*, κ. τ. λ. "That it was unbecoming for the king to allow those to depart (unpunished) who had served against him." More literally, "to let those go." Observe that *ἄξιος*, when it denotes what is becoming or fitting, is construed with the dative. The same usage occurs in Latin, in the case of the adjective *dignus*. Thus, *Plaut. Poen. i. 2. 45.*, "*dignum diem Veneri*."

§ 26.

Τέλος δὲ εἶπε. "In conclusion, however, he said." Observe the distinction of *τέλος* from *τὸ τέλος*, or *διὰ τέλους*, which signify "completely." (Viger, p. 52.)—*ἥ μὴν φίλιαν παρέξειν*, κ. τ. λ. "That we will, in very truth, make the country (through which you may pass) friendly unto you." More literally, "will afford the country friendly," &c.

§ 27.

Ἡ μὴν, κ. τ. λ. "That you will, in very truth, march as through a

friendly country without doing any harm;" i. e. without plundering and ravaging. — ἀνουμενους ξειν τα επιτηδεια. "That you will get your provisions by purchase." More literally, "that you will have your provisions, purchasing them."

§ 28.

Ταῦτα εδοξε. "These conditions were agreed upon." Literally, "these things appeared good." — δεξιās εδοσαν. Compare i. 6. 6.; ii. 4. 1. — λαβον. Received (theirs)."

§ 29.

Ἀπειμι ως βασιλέα. "I will go back to the king." Observe the employment of the present in a future sense, to which we have already often referred. — ἃ θέομαι. "What I want (to accomplish)." Supply διαπράξασθαι, on which ἃ depends. — ἤξω συσκευασμένος. "I will come with my baggage packed up." Literally, "after having packed up my baggage." — ως ἀπὸ τῶν ὑμῶν, κ. τ. λ. "In order to lead you away into Greece, and to go back myself to my own government." Observe here the employment of ως with the future participle, to mark an intention. — ἀπιών. The present participle of ἀπειμι used as a future one. (See *Matthiae*, § 504. 3.)

CHAPTER IV.

§ 1.

Περιέμενον Τισσαφέρνην. "Waited where they were for Tissaphernes." — ἡμέρας πλείους ἢ εἴκοσιν. During this interval the king returned to Babylon with his army, and there distributed rewards among all, who had distinguished themselves in the recent contest. On Tissaphernes, he bestowed the highest rewards of all, and gave him his daughter in marriage, together with the government over which Cyrus had presided. Tissaphernes thereupon promised the king, that if an army were intrusted to him, and he could effect a reconciliation with Ariæus, he would destroy the whole Grecian force. The monarch accordingly allowed him to take as large a force as he pleased, and to select for this purpose the bravest men from the whole army. Such is the account given by Diodorus Siculus, xiv. 26. — ἀναγκαῖοι. "Near relations." By ἀναγκαῖοι are meant those connected by necessary or natural ties, i. e. blood relations or kinsfolk. — Περσῶν. Depending on τινες, not on τοὺς. — δεξιās. "Assurances." Literally, "right hands." That is, they offered their right hand, in the name of the king, as a pledge that what they promised would be fulfilled; which was viewed in the same light as if the king himself had given his right hand, and not merely these, his authorised agents, had given theirs. Compare *Appian*, *Bell. Civ.* ii. 84. — μὴ μνησικαχῆσιν αὐτοῖς, κ. τ. λ. "Will harbour no grudge against them, for," &c. Observe the construction of this verb with the dative of the person and the genitive of the thing. — τῶν παροχόμενων. "Of the things that were past." Literally, "gone by." Observe that the genitive is employed to denote the cause of a

feeling ; and when this is the case, it is to be rendered “ on account of,” “ for.” (See passage quoted by *Matthiæ*, § 368. a.)

§ 2.

Τούτων δὲ γιγνομένων, κ. τ. λ. “ *Now while these things were being done, Ariæus and his followers were evidently less attentive to the Greeks.*” Literally, “ were evident as applying their minds less to the Greeks.” Compare note on δῆλος ἦν Κύρος σπεύδων, i. 5. 9. — οἱ περὶ Ἀριαίων. The phrase οἱ περὶ or οἱ ἀμφί, with the accusative, is used in three different senses : 1. As designating a person and his followers, which is its meaning in the present instance ; 2. The followers only ; 3. The person named only. The latter is a pure Attic form. (See *Jelf*, § 436. d.)

§ 3.

Τί μένομεν. “ *Why are we staying (here)?*” — ἡμᾶς ἀπολέσαι, κ. τ. λ. “ *Would deem it of the highest importance unto himself to destroy us.*” Literally, “ would make it above every thing unto himself to destroy us.” Observe the force of the middle voice. Compare, also, note on ὅτι περὶ πλείστου ποιῶτο, i. 9. 7. — στρατεύειν. “ *Of serving.*” This infinitive is dependent on φόβος, whose operation it defines. (See *Jelf*, § 667.) — ἡμᾶς ὑπάγεται, κ. τ. λ. “ *He is deceitfully leading us on to stay (here), because his army is scattered about ;*” i. e. on account of the dispersion of his army. — οὐκ ἔστιν ὅπως, κ. τ. λ. “ *It cannot but be that he will attack us.*” Literally, “ there is no how that he will not attack us.” Observe the distinction between οὐκ ἔστιν ὅπως, “ it is not, (cannot be) that ;” and οὐκ ἔστιν ὅπως οὐ, “ it cannot but be that,” like the Latin, *non fieri potest quin*. This mode of expression is analogous to that of ἔστιν οἱ, &c. explained in note, i. 5. 7.

§ 4.

Ἴσως δέ που, κ. τ. λ. “ *Perhaps, too, he is either cutting us off somewhere by some trench, or by some wall, in order that the road may be impassable.*” — ἐκὼν γε. “ *Willingly, at least ;*” i. e. at least, if he can possibly help it. — τοσούδε. “ *So many, (merely) ;*” i. e. so few. When τόσος refers to a well-known magnitude, which is either great or small, according to the context, it carries with it the idea either of a great or a small number, as the case may require. (See *Liddell and Scott*.) A similar usage prevails with the Latin *tantus* ; and in English, also, we say, “ so great ;” “ so many ;” meaning, no greater ; no more. ἐπὶ ταῖς θύραις αὐτοῦ. “ *At his very gates.*” A species of hyperbolical expression, as Weiske remarks, for “ in his very territories, not far from his very capital and palace-gates.” The battlefield of Cunaxa, it will be remembered, was not far from Babylon. — καταγελάσαντες. “ *Having laughed him to scorn.*” Literally, “ having laughed at him,” “ having laughed in his face.”

§ 5.

Καὶ ταῦτα πάντα. “ *All these things, too ;*” i. e. not only other

things, but these too. — ἐννοῶ δέ. “*I think, however.*” — ἔπιμεν. Present, as before, in a future sense. — ἐπὶ πολέμῳ. “*For war;*” i. e. with the view of recommencing warlike operations. — ποιεῖν. “*To be acting.*” — οὐδ’ ὁπόθεν ἐπισιτιούμεθα. “*Nor (a place) whence we shall furnish ourselves with provisions.*” Fully, οὐδὲ παρέξει τόπον, ὁπόθεν (i. e. ἐξ οὗ) ἐπισιτιούμεθα. See *Matthiæ*, § 482., where this passage is quoted as an exemplification of the rule, that the antecedent is often omitted, if it be a general word, or one that can be easily supplied from the context. — αὐθις δέ. “*And, in the second place.*” — ὁ ἡγησόμενος. “*Who will guide us.*” — καὶ ἅμα ταῦτα ποιοῦντων ἡμῶν, κ. τ. λ. “*Moreover, the moment we begin to do these things, Ariæus will stand aloof.*” Time is more accurately expressed in Greek by joining to the genitive absolute, or participle alone, the adverbs of time, ἅμα, αὐτίκα, &c. (See *Jelf*, § 696. obs. 5.) — ἀφεστήξει. Observe that ἀφεστήξω is a future formed from the perfect ἀφέστηκα, “*I stand aloof,*” in order to suit this present meaning of the perfect. This peculiarity of formation, however, only takes place in those verbs, whose perfects active have a present sense; as, for example, ἵστημι, θνήσκω, κλάζω. (*Jelf*, § 238. 4.) — λελείψεται. “*Will straightway be left.*” Sometimes, as in the present instance, the third future is used instead of the common future, to point out more forcibly the all but immediate occurrence of some future action. Hence its name of *paulo-post-future*. (See *Jelf*, § 407. 2. And consult the excellent description of this tense in *Buttmann*, § 138. 1 and 2.) Observe also that λειφθήσομαι means “*I shall be left behind;*” but, λελείψομαι (from λείπειμαι, “*I have been left;*” i. e. “*I remain*”) signifies “*I shall remain.*” — ὄντες. Supply φίλοι.

§ 6.

Κωλύοντων πολέμιων. “*If enemies strive to prevent.*” There is no need of inserting the article here before πολέμιων, as Schaefer has done. The allusion is a general one to any enemies whatsoever, and is, therefore, the more forcible. — οὐ μὲν δὴ. “*Nor yet, indeed.*” — ἰππεῖς εἰσὶν ἡμῶν σύμμαχοι. “*Have we any cavalry to fight along with us;*” i. e. to aid us. Their small body of horse, it will be remembered, had deserted to the king. Compare ii. 2. 7. — δέ. “*Whereas.*” — πλείστον ἔξιοι. “*Very efficient.*” Literally, “*worth very much.*” — τίνα ἂν ἀποκτείναιμεν. “*Whom in the world should we kill?*” i. e. since we should have no horse to pursue the flying foe. ἂν is used with optative in interrogations to increase their force. (*Jelf*, § 427. 2.) — δὶόν τε. “*It would not be possible that any one be saved!*” (See i. 3. 17.) Supply ἂν εἴη.

§ 7.

Ἐγὼ μὲν οὖν βασιλέα, κ. τ. λ. “*I, for my part, then, do not know what need the king has, unto whom there are so many things which aid for the fight (I say, I do not know what need) he has, if, indeed, he desires to destroy us, of taking an oath, and giving an assurance of good faith, and (then) of committing perjury before the gods, and making his own pledges faithless ones unto both Greeks and barbarians.*” Observe here the peculiar construction of βασιλέα, which, when the writer

commenced the sentence, was intended to be the accusative before *δύσσαι*, but which, in consequence of the increase of intervening matter, is superseded, for greater perspicuity's sake, by the pronoun *αὐτόν*. We have endeavoured to imitate this construction in our rendering of the passage. (Consult *Matthiæ*, § 472. 1., where the passage is quoted. Consult also note ii. 2. 20.) — *δεξιάν*. Literally, "a right hand." Supply *χεῖρα*, and consult note on *δεξιός*, § 1. — *θεοὺς ἐπιορκῆσαι*. Verbs of swearing, perjuring, &c. take the accusative of the deity, &c. by whom one swears. (*Matthiæ*, § 413.)

§ 8.

Ὡς εἰς ὄκον ἀπίων. "As if intending to return home."—καὶ Ὀρόντας. Supply *ἦκεν ἔχων*. The Orontas here mentioned appears to have been the same with the one who is subsequently called satrap of Armenia. (iii. 5. 17. Compare iv. 3. 4.)—*ἦγε δὲ καὶ τὴν θυγατέρα*, κ. τ. λ. "The latter was also leading (with him) the king's daughter, upon marriage." Observe that the reference in *ἦγε* is not to Tissaphernes, but to Orontas, as plainly appears from iii. 4. 13. The name of the daughter of Artaxerxes here meant, appears from Plutarch (*Vit. Artax.* c. 27.) to have been Rhodogune (*Ῥοδογούνη*). Compare the account already given from Diodorus Siculus, where Artaxerxes is said to have given his daughter to Tissaphernes, and consult the remarks of Wesseling, *ad loc.*—*ἐπὶ γάμῳ*. We have given to this phrase here its strict and literal signification. What, however, Xenophon actually means by it, it is not so easy to say. In all probability, Krüger is correct, who thinks that the idea intended to be conveyed is not "in order to wed her," but "in order to live with her in wedlock;" the marriage having already, as he supposes, been solemnised at Babylon. The strongest argument, however, in favour of this opinion may be drawn from the language employed at iii. 4. 13., *τὴν βασιλέως θυγατέρα ἔχοντος*, which could not well be said of any other than a marriage state already existing.

§ 9.

ἤδη. "Now at length," i. e. after all this long delay.—*ἔμα Τισσαφέρνει καὶ Ὀρόντα*. This, as well as the circumstance of his encamping with them, shows that Ariæus had been successfully tampered with. Ainsworth strangely confounds the Orontas, of whom Xenophon speaks in the present chapter, with the one whose trial and condemnation are mentioned in book i. (6. 1. *seqq.*), and of whom he supposes, that he was not put to death by Cyrus! (p. 107.) Mitford's conjecture is a much happier one, namely, that Orontas may have been the son of the person executed for treachery to Cyrus, and that the satrapy of Armenia, and the king's daughter, may have been the recompense for the sufferings of the family.

§ 10.

Ἐφορῶντες τοὺτους. "Suspecting these." Compare § 2.—*αὐτοὶ ἐφ' ἑαυτῶν ἐχώρουν*. "Went by themselves." Literally, "went themselves by themselves;" i. e. alone by themselves.—*ἐκάστοτε*. "Each

§ 18.

Ἐταράχῃ, κ. τ. λ. *Was disturbed (in mind) and began to be greatly afraid.* (See ii. 5. 32.)

§ 19.

Νεανίσκος δέ τις, κ. τ. λ. Zeune thinks that perhaps Xenophon means himself here. — ἐννοήσας. “*Having reflected for a moment.*” Observe the force of the aorist. — ὥς οὐκ ἀκόλουθα εἶη, κ. τ. λ. “*That the making an attack, and breaking down the bridge, were inconsistent.*” — ἐπιτιθεμένων δεήσει. “*It will be necessary for them in case they attack us.*” — οὐδὲ γὰρ, ἂν πολλαὶ γέφυραι ᾤσιν, κ. τ. λ. “*For not even if there be many bridges, should we have whither to flee, and be saved.*” More literally, “*should we have (any place), on having fled whither we might be saved.*” Observe that ἡμεῖς is emphatic. Observe also that ἂν is used with the optative and subjunctive in negative sentences to increase the force of a negation. In this way it imparts a force even stronger than that of the future itself. (*Jelf*, § 427. 1.)

§ 20.

Λελυμένης τῆς γεφύρας. “*The bridge having been (previously) broken down (by them).*” — οὐχ ἐξουσιῶν ὅποι, κ. τ. λ. The speaker shows that Tissaphernes could have no intention of destroying the bridge; because, if he was defeated, it would be useful to him; while, if the Greeks were defeated, they could not be benefitted by it. This remark convinced Clearchus what was the design of the enemy. (See *Thirlwall*, vol. iv. p. 318.) — πολλῶν ὄντων πέραν. “*Though many be on the further side;*” i. e. many of the Persians, prevented from lending aid in consequence of the bridge having been destroyed, should such a thing be done by Tissaphernes. — πέραν. The difference between πέραν and πέρα is laid down by Hermann (*ad Soph.*, *Œd. Col.* 882.) to be, that πέραν means *beyond in a place*, without reference to motion, and is never used metaphorically; whereas πέρα means *beyond* with a sense of motion, and is most commonly used metaphorically, *beyond* or *exceeding measure*. Buttmann (*Lexil. s. v.*) compares πέρα to the Latin *ultra*, and πέραν to *trans*, and draws out the distinction to great length.

§ 21.

Πόση τις εἴη χώρα, κ. τ. λ. “*How large a kind of region might be this one between the Tigris and the canal.*” Observe here the peculiar employment of τις. When appended to adjectives of any kind it serves to make them less precise. So that πόση τις means here, in fact, “*of what extent,*” or “*of what kind of size,*” whether large or small. (See *Matthiae*, § 487. 4. and *Jelf*, § 659. 4.) Clearchus, it will be perceived, is inquiring about the region, in which the Greeks are at present encamped, and which was formed into an island by the Tigris and the canal. — ὅτι πολλὰ. “*It is of great extent.*” Supply ἐστὶ. Literally, “*there is much of it.*”

§ 22.

ἐγνώσθη. "It was immediately perceived." Observe the force of the aorist.—ὕποπτεψαιεν. "Had insidiously sent." Observe the force of ὑπό in comparison. The verb ὑποπέμπω is, properly, "to send under" and hence "to send as a spy," "to send in a false character." Compare the Latin *submittere*, *subornare*.

ἐρύματα. "As defences."—ἐνθεν μὲν . . . ἐνθεν δὲ. "On the one side . . . on the other." More literally, "from on this side . . . from on that."—ἐκ τῆς ἐν μέσῳ χώρας. "From the intermediate region;" i. e. from the island itself. Observe that ἐν with its case is often used adverbially (*Viger*, p. 227.); and, hence, here, with the article prefixed, it is equivalent to an adjective.—καὶ τῶν ἐργασομένων ἐνόρτων. "Those also who will cultivate it being in it;" i. e. there would be no want of labourers to cultivate the soil, since the population, which was numerous, would be compelled to perform that service. ἐργασομένων. Genitive absolute.—ἀποστροφή. "A place of retreat." The island would prove, in other words, a fit base of operations against the king, from which they could sally forth, and into which retreat, at pleasure. (See *Thirlwall*, vol. iv. p. 319.)

§ 23.

Ἀνεπαύοντο. "They went to rest."—καὶ οὔτε ἐπέθετο, κ. τ. λ. "And neither did any one attack them from any quarter."

§ 24.

Ἐξευγμένην πλοίοις τριάκοντα καὶ ἑπτὰ. "Connected by means of thirty-seven boats;" i. e. formed of thirty-seven boats connected together. (See *Ainsworth*, p. 114.)—ὥς ὅσον τε μάλιστα πεφυλαγμένους. "As cautiously as possible."—τινες τῶν παρὰ Τισσαφέρνηους Ἑλλήνων. "Some of the Greeks with Tissaphernes." Attraction for *τινες τῶν παρὰ Τισσαφέρνηι Ἑλλήνων*, the local relation *where* being changed into that of *whence*.—ὥς διαβαίνοντων, κ. τ. λ. "That the enemy intended to attack (them) as they were crossing." With μέλλοιεν supply οἱ πολέμοι, and αὐτοῖς with ἐπιτίθεσθαι; and observe that διαβαίνοντων is the genitive absolute.—διαβαίνοντων. Genitive absolute again—ὁ Γλοῦς. The article here deserves notice, as a case of renewed mention. Glus is now found on the Persian side. Consult note on i. 4. 16.—σκοπῶν εἰ διαβαίνοιεν. "Observing whether they crossed."—ἔχρητο ἀπελαύνων. "He rode off immediately." The verb οἰχομαι, when construed with a participle, carries with it the idea of something rapidly done. Literally, "riding away, he was gone." (See *Jelf*, § 694.)

§ 25.

Φύσκον. The Physcus is the modern *A'dhem*. Mannert and Ritter, with whom Reichard agrees, mean the same river when they call it the *Odoan* or *Odorneh*.—ᾧπρις. (See *Ainsworth*, p. 115.)—πρὸς ἣν ἀπῆντησε, κ. τ. λ. "Near which the natural brother of Cyrus and Artaxerxes met the Greeks." Observe here the idea of nearness expressed by πρὸς with the accusative. In this construction, how-

ever, a motion *toward* is always supposed, and therefore πρὸς ἤ actually means "as they were *drawing near* unto which place." (*Jelf*, § 638. 1.)

Σούσων. Susa, so named from the lilies in its neighbourhood, was a city of Persia, on the eastern side of the Eulæus, or Choaspes. The city and river are the *Shushan* and *Ulâi* of Scripture. (*Dan.* viii. 2.) See note i. 1. 1.—Ἐκβατάων. Ecbatana was the ancient capital of Media, and the residence of the Persian kings during the two hottest summer months. The modern *Hammedan* answers to the ancient site.—ὡς βοηθήσων. "To lend aid."—ἐθεώρει. "He surveyed."

§ 26.

Εἰς δύο. "Two by two." This was done in order to make their numbers appear very great, and so produce a powerful effect on their barbarian enemies. (See *Thirlwall*, vol. iv. p. 319.)—ἕλλοτε καὶ ἕλλοτε ἐφιστάμενος. "Halting from time to time."—ὅσον δὲ χρόνον τὸ ἡγούμενον, κ. τ. λ. "And during as long a time as the van of the army halted, during so long a time was it necessary for the halt to take place throughout the whole force." Observe that τὸ ἡγούμενον τοῦ στρατεύματος means, literally, "the leading portion of the army," where we may supply μέρος.—τὸν Πέρσην. The natural brother of the king, already mentioned.

§ 27.

Εἰς τὰς ἡμετέρας κώμας. The villages were so called because the revenue that accrued from them was given to the queen mother toward her support.—Κύρῳ ἐπεγγελῶν. "Insulting Cyrus;" i. e. as an insult to the memory of Cyrus. (For their situation, see *Ainsworth*, p. 117.)—πλὴν ἀνδραπόδων. "Excepting slaves." Among the booty to be obtained here, no slaves were to be included; but whether this means that none of the inhabitants were to be made slaves, or that no slaves belonging to the inhabitants were to be carried off, is quite uncertain. Krüger is in favour of the former opinion, which appears the more natural one. Had the latter meaning been intended, the article would probably have been added. Tissaphernes also did this in order that Parysatis might have the mortification of finding her property ravaged by her favourite son's own troops.—ἐνῇν δὲ. "There were in them, however." Observe the force of δὲ; though they were not allowed to make any slaves, the most valuable kind of plunder, yet they had, as some compensation for this, abundance of other booty.

§ 28.

Ἐν δὲ τῷ πρώτῳ σταθμῷ. "But at the first instance;" i. e. at the end of the first day's march.—Καυαί. (See *Ainsworth*, p. 118.)—σχεδίας διφθερίνας. "Floats made of skins." Compare i. 5. 10. These appear to have been the same with what Arrian, in his *Periplus* of the Erythrean Sea (p. 157. ed. *Blancard*), calls σχεδίας δερματίναι ἐξ ἀρκῶν. (See *Ainsworth*, p. 119.)

CHAPTER V.

§ 1.

Ζάβατον. Zabatus. This river was called also Lycus (Λύκος, or "the wolf") by some of the Greek geographers. Its modern name is the Upper or Great Zab. (Consult Ainsworth, p. 119.) — *φανερὰ δὲ οὐδεμία, κ. τ. λ.* "But no plot appeared evident;" i. e. no signs of any treacherous intent were apparent on the part of the Persians.

§ 2.

Ἔδοξεν οὖν τῷ Κλεάρχῳ, κ. τ. λ. "It seemed good, therefore, unto Clearchus to have an interview with Tissaphernes." — *παῦσαι τὰς ὑποψίας.* "To cause the (existing) suspicions to cease." Observe the force of the active. — *καὶ ἐπεμψε, κ. τ. λ.* "And he sent (accordingly) a person to say." — *ἐρῶντα.* Participle of first future of *ἐρέω*. Observe that the Greeks use the future participle, where we should in English say "to," "in order to," "for to." (See Buttmann, § 144. 3.) — *ὁ δὲ ἐτόλμωσ, κ. τ. λ.* "He therefore readily bade him come."

§ 3.

Οἶδα μὲν ἡμῖν ὅρκους, κ. τ. λ. "I know, indeed, that there have been oaths between us." Observe the use of the participle instead of infinitive after *οἶδα*; so presently again after *ὁρῶ*. — *μὴ ἀδικήσῃν ἀλλήλους.* "That we will not injure one another." — *φυλαττόμενον δέ σε, κ. τ. λ.* "I both see you, however, on your guard against us as if we were enemies." — *ἀντιφυλαττόμεθα.* Supply *ὑμᾶς*.

§ 4.

Ἐπεὶ δὲ σκοπῶν. "But since, upon careful observation." Literally, "observing." — *ἐγὼ τε σαφῶς οἶδα.* "And (since) I clearly know." Supply *ἐπεὶ* from the previous clause. — *ὅτι ἡμεῖς γε οὐδ' ἐπινοοῦμεν.* "That we, at least, do not intend." — *εἰς λόγους σοι.* "To a conference with you." — *ἐξείλομεν ἀλλήλων τὴν ἀπιστίαν.* "We might remove the distrust of one another;" i. e. the distrust that appears to influence both parties.

§ 5.

Τοὺς μὲν ἐκ διαβολῆς. "Some, in consequence of a charge actually preferred;" i. e. a direct accusation. Observe that *διαβολή* here answers not to the Latin "*calumnia*," as some explain it, but to "*criminatio*," and is directly opposed to *ὑποψία*, or mere suspicion. — *οἱ φοβηθέντες.* We should here naturally expect *φοβηθέντας* . . . *βουλομένους* . . . *ποίησαντας*; but, as this accumulation of participles would have a harsh effect on the ear, the construction is changed, and a new one commences, instead of a continuation of the former. (*Krieg. ad loc.*; compare *Matthiæ*, § 633., who quotes this passage.) Observe that *ἀλλήλους* is accusative of "equivalent notion" after *φοβηθέντες*; it being that which caused *φόβον*, which, if used, would

be the primitive of a passive subjunctive. The same is the case with *ἡσυχίασθαι* from *ἡσυχάζω*, 2. 22. (See *Jelf*, § 550.; and *Matthiae*, § 416.,—*ὅπως βουλήσονται τὸν πόλεμον*. “*Wishing to anticipate (the hostile party, before inflicting an injury) from them*,” i.e. wishing to be before-hand in inflicting an injury.—*ἐπινοεῖν*. Observe the dative accusative with this verb.—*ἀνεκδοτὰ* such. “*Irrecoverable costs*.”—*οὐκ ὅτι μάλιστα*, κ. τ. λ. “*Unso that who neither intended, nor, moreover, even wished any such thing*.” Observe here the force of *οὐκ*, answering to the Latin *non*. Observe also the construction of *τοιούτων οἶδεν* after *βουλήσονται*. Supply *βούληται*. This is called the elliptic accusative. Verbs of wishing, amongst others, take an accusative of the wish, or that wherein the wish consists. (See *Jelf*, § 551. c.)

§ 6.

Τὰς οὖν τοιαύτας ἀγνοουσύνas, κ. τ. λ. “*Thinking, then, that such misunderstandings, as these, would probably be most of all made to cease by meetings (of the parties)*.” Observe that *ταῖς* is here in the passive voice.—*ὥς οὐ ἡμῖν οὐκ ὁρθῶς ἐπιστρέψ.* “*That you distrust us without cause*.” Literally, “*not rightfully*.”

§ 7.

Πρώτον μὲν γὰρ καὶ μέγιστον. “*For, first and chiefly*.”—*οἱ θεῶν ὅρκοι*. “*The oaths (taken by both parties) unto the gods*,” i.e. in the name of the gods. By *ὅρκοι θεῶν* are meant, in fact, oaths deriving all their binding influence from the gods, and hence the genitive is here used objectively; a relation which, in English, is expressed by a preposition. Compare iv. 7. 20. (*Matthiae*, § 367.)—*ἡμᾶς*. Both Greeks and Persians are of course meant.—*δοτὶς δὲ τούτων σφόδρην ἀντὶ παραμεληκῶς*, κ. τ. λ. “*And whoever is conscious unto himself of having disregarded these, this one I, for my part, would never esteem happy*.” Verbs signifying to concern one’s self about a thing, to disregard, to neglect, &c. are followed by a genitive, since they necessarily imply an antecedent notion of the (person or thing) whence the case arises. (See *Matthiae*, § 348.; and *Jelf*, § 496.)—*τὸν θεῶν πόλεμον*. “*The hostility of the gods*.” Literally, “*the war of the gods*,” i.e. proceeding from them.

ἀπὸ πόλου ἂν τάχους, κ. τ. λ. “*With what degree of speed, or whither fleeing*.” Observe throughout the whole sentence the frequent recurrence of the particle *ἂν*, and how strongly the idea of uncertainty or improbability is expressed by this in conjunction with the respective optatives.—*ἀποφύγοι*. Consult, as regards the distinction between *ἀποφεύγω* and *ἀποδιδράσκω*, the note on i. 4. 8.—*οὐθ’ ὅπως ἂν εἰς ἐχυρὸν*, κ. τ. λ. “*Nor how he might go into any strong-hold, and there keep aloof (from their power)*.” Observe here, as before, the preposition *εἰς* supplying the place of a verb of motion.—*ὅποχα* “*Are subject*.” Supply *ἔστι*.—*καὶ πανταχῇ πάντων ἴσον*, κ. τ. λ. “*And every where the gods are equally masters over all*.” The verb *κρατέω*, “*to be superior to*,” or “*to govern*,” has the genitive, from the comparative notion involved in it: *κρατεῖν* being equal to *κρείσσων εἶναι*. But when it means “*to conquer*,” it has an accu-

sative, from its positive notion. It is sometimes, though rarely, construed with a local dative, as νεκύεσσιν, in *Od.* xi. 485. (*Jelf*, § 518. obs. 1.; and *Matthiæ*, §§ 359 and 360.)

§ 8.

Οὕτω γινώσκω. “*Thus do I think;*” i. e. these are my sentiments. — παρ’ οἷς ἡμεῖς τὴν φιλίαν, κ. τ. λ. “*With whom we, having made a compact with one another, have deposited our friendship;*” i. e. in whose custody, by mutual agreement, we have deposited, &c. Observe that συνθέμενοι is here used absolutely, as at i. 9. 7. — τῶν δὲ ἀνθρωπίνων, κ. τ. λ. “*While, of human things, I, for my part, consider you to be, at the present moment, our greatest good;*” i. e. to be our chief source of good among earthly things.

§ 9.

Πᾶσα μὲν ὁδὸς εὐπορος. “*Every road is easy to travel.*”—οὐκ ἀπορία. “*There is no want.*”—πᾶσα μὲν ἡ ὁδὸς διὰ σκότους. “*The whole route (to our homes) is through darkness;*” i. e. is like so much groping in the dark. — πᾶς δ’ ὄχλος φοβερός, κ. τ. λ. “*And every multitude a source of alarm; but solitude the most alarming (thing).*” The general idea is this: while wandering about, as it were, in the dark, every body of men, which they might chance to meet, would be more or less a source of alarm; while, on the other hand, their being left entirely to themselves, and to their own resources, would be by far the most alarming thing of all, since want would then stare them in the face. Observe that when nouns, either masculine or feminine, imply only a general notion, the adjective (when it is the predicate, not epithet) is in the neuter singular, as if χρήμα were understood. This is particularly the case with proverbial sayings, &c. (See *Jelf*, § 381.)

§ 10.

Εἰ δὲ δὴ, κ. τ. λ. “*But if, then, having even become insane, we should kill you;*” i. e. if we should be even so mad as to kill you. — ἄλλο τι ἂν ᾦ, κ. τ. λ. “*Should we not, after having slain our benefactor, be contending with a king the most powerful avenger?*” The expression ἄλλο τι ᾦ is an elliptical compound question for ἄλλο τι γένοιτ’ ἂν ᾦ, “*would any thing else happen than,*” &c; but, from its frequent use, it became a mere adverbial form, and equivalent, as in the present instance, to *nonne*. (*Jelf*, § 875. e.) — ἔφεδρον. By ἔφεδρος is meant “*a third combatant, who sits by (ἐπὶ and ἔδρα)* while two are contending, in order to engage with the conqueror;” and hence, in general, “*one who waits to take another’s place;*” i. e. “*a successor,*” or, as here, “*an avenger.*”—εἰ σέ τι κακόν, κ. τ. λ. Observe the double accusative with ποιεῖν.

§ 11.

Ἐγὼ γὰρ Κῦρον, κ. τ. λ. (Consult *Thirlwall*, vol. iv. p. 330.) — νομίζων τῶν τότε ἰκανότατον, κ. τ. λ. “*Thinking that, of the men of*

that time, he was most able to do good unto whomsoever he would." The full construction would be, εὖ ποιεῖν ἐκεῖνον, ὃν βούλοιντο εὖ ποιεῖν. — σὲ δὲ νῦν ὁρῶ, κ. τ. λ. Tissaphernes had been invested by Artaxerxes with all the power (δύναμις) which Cyrus had formerly possessed, as well as with the territory (χώραν) over which that prince had been satrap. Some make δύναμιν refer here merely to the army of Ariæus, but this is altogether too limited a meaning; it answers rather to the Latin *opes*, or *potentiam*. — τὴν σεαυτοῦ ἀρχὴν σῶζοντα. "*Retaining your own government*;" i. e. retaining your own satrapy in addition to that of Cyrus. Observe here the peculiar force of σῶζοντα. — τὴν δὲ βασιλέως δύναμιν, κ. τ. λ. "*And the army of the king, which Cyrus experienced as hostile, this being an ally unto you.*" We must not regard ταύτην here as at all pleonastic; on the contrary, it is brought in with great emphasis, and, as such, takes the place of δύναμιν, the regular accusative which precedes. Compare note on ἐγὼ μὲν οὖν βασιλέα, κ. τ. λ. ii. 4. 7.

§ 12.

Τούτων δὲ τοιούτων ὄντων. "*These things now being such*;" i. e. affairs being now in such a situation. — ὅστις οὐ βούλεται. Observe here the employment of the relative ὅστις with the finite verb after οὕτω in the previous clause, instead of ὅστε with the infinitive. (*Matthiæ*, § 479. *Obs.* 1., where the passage is quoted.) — ἀλλὰ μὴν ἐρῶ γάρ, κ. τ. λ. "*But in very truth (for I will mention, also, those things from which I have hopes that you, likewise, will wish to be a friend to us): for I know, indeed, that the Mysians are troublesome to you,*" &c. Leunclavius conjectures ἀλλὰ μὴν ἐρῶ γε. But if the text be correct, we have here an anacoluthon very similar to that in iii. 2. 11. Xenophon was going to say, ἀλλὰ μὴν καὶ ἡμεῖς πολλὰ ὑμᾶς ὠφελεῖν δυνησόμεθα. "But the truth is, we shall even be able to aid you in many respects." This, however, was broken off by the parenthesis, at the close of which a new construction is brought in, and the particle γάρ is employed as an index to what has been thus suppressed. (*Krüg. ad. loc.*)

§ 13.

Μυσοὺς. Compare i. 6. 7. — σὺν τῇ παρουσίᾳ δυνάμει. "*With my present force.*" Here δυνάμει refers to the Grecian army, since in this the whole power of Clearchus, such as it is, at present consists. — ταπεινοὺς. "*Submissive.*" — Πισίδας. Compare i. 1. 11. — τοιαῦτα. "*Such as they*;" i. e. resembling the Mysians and Pisidians in their want of submission to your authority. Observe that ἀκύνω is followed by a participle when "certainty," "actual existence," or "present time" is to be strongly expressed. In other cases the infinitive is used. Clearchus here speaks not of a certainty, but of a mere report. (Consult *Liddell and Scott*; and *Jelf*, § 683. *Obs.*) — ἀοίμαι ἂν παῦσαι, κ. τ. λ. "*Which I think I should cause to cease from always disturbing your happiness*;" i. e. from disturbing more or less, by their continual turbulence and inroads, the prosperity and repose of the Persian empire. Among the nations here referred to by Clearchus may be mentioned the Lycaones (iii. 2. 23.) and the Car-

duchi (iii. 5. 16.) — *ἀληγκτίους*. Compare ii. 1. 14. — *τεθυμωμένους*. “*Incensed*.” — *οὐχ ὁρῶ πόλιν δυνάμει, κ. τ. λ.* “*I do not see, what auxiliary force having employed, rather than that which is now with me, you will be likely to chastise (them).*” The regular construction here, in place of *τῆς νῦν σὺν ἐμοὶ οὐσης*, would be *ἢ τῇ νῦν σὺν ἐμοὶ οὐσῇ* (*χρησόμενοι*), “*rather than having employed that which,*” &c. But in Greek the genitive is used even after a comparative, when in the resolution with *ἢ* a different case would be employed. (*Matthia*, § 454.) — *ἀν κολάσσεσθε*. “*Will probably punish.*” (Consult *Matthia*, § 599. *d.* where the passage is quoted.) Observe that in Attic Greek *ἀν* is seldom used with future indicative. In most passages where it occurs, the reading is doubtful. The future expresses what is to take place hereafter. This accomplishment may be considered as conditional. And if a conditional accomplishment is to be marked, *ἀν* is joined with the future. (See *Jelf*, § 424. *d.*) Observe, also, that the form given in the text is more usual than *κολάσω*; the latter, indeed, is seldom found.

§ 14.

Ἄλλὰ μὴν ἐν γε, κ. τ. λ. “*In very truth, moreover, among those, at least, that dwell around,*” &c.; i. e. I do assure you, moreover, that among the neighbouring communities, at least. — *τῷ*. Observe that both *του* and *τῷ*, enclitic, are used for *τινός* and *τινὶ*. — *ὡς μέγιστος ἀν εἴης*. “*You might become as great a one as possible;*” i. e. one of the most valuable of friends. He means, of course, with the aid of the Greeks, which is expressed immediately after, in the succeeding clause, by the words *ἐχὼν ἡμᾶς ὑπηρέτας*. The passage filled up would be *σὺ οὕτως ἀν εἴης φίλος, ὡς ἀν δύναιο φίλος εἶναι μέγιστος. — ὡς δεσπότης ἀναστρέφοιο*. “*You might act (in his case) as a master;*” i. e. you might treat him as a master would his slave. Observe that *ἀν* is to be supplied before *ἀναστρέφοιο*, from the previous clause. The verb *ἀναστρέφω* in the middle means, properly, “*to turn one’s self about in a place;*” and hence, in a more general sense, “*to comport one’s self,*” “*to act.*” — *ὑπηρέτας*. “*As assistants.*” — *ἀν ὑπηρετοῦμεν*. “*Would serve.*” Literally, *ὑπηρετώ* means “*to do rower’s work;*” i. e. hard work: then “*to work*” generally; hence “*aid,*” “*serve,*” &c. — *ἀλλὰ καὶ τῆς χάριτος, κ. τ. λ.* “*But also on account of the gratitude which, having been saved by you, we should justly entertain toward you.*” Observe that *ἦς* is by attraction for *ἦν*, and that *χάρην ἔχειν τινὶ τινος* is “*to feel gratitude toward one for a thing.*”

§ 15.

Οὕτω δοκεῖ θαυμαστὸν εἶναι, κ. τ. λ. “*Your distrusting us appears to be so wonderful,*” Observe that *τὸ σὲ ἡμῶν ἀπιστεῖν* is the subject of *δοκεῖ*. — *ὥστε καὶ ἥδιστ’ ἀν ἀκούσασαι, κ. τ. λ.* “*That I would most gladly hear the name (of the individual) who is so clever at speaking,*” &c. Fully, *ἀκούειν τὸ ὄνομα τούτου δοτὶς*. Observe the use of the infinitive after *δεινός*, in the sense of the Latin *gerund*. — *λέγων*. “*By what he says.*” — *ἀπημείβθη* “*Answered.*” The verb *ἀπαμείβομαι* is properly a poetical one. The aorist passive is here employed in a middle sense.

§ 16.

Ἄλλ' ἡδομαι μὲν. "Well, I am, indeed, delighted."—ἀκούων. Participle, instead of infinitive, after ἡδομαι, a verb of incomplete meaning. — ταῦτα γινώσκων. "Entertaining these sentiments." — εἰ βουλεύοις. "If you should design." — ἂν κακόνους εἶναι. "Will be ill-intentioned toward yourself also." ἄμα belongs to εἶναι, not δοκεῖς. ἂν cannot be joined to a present or perfect indicative, because what exists, or is completed, cannot be conditional. (See *Self*, § 424. γ.) ὡς δ' ἂν μύθῃς. "But, in order that you may learn." — ἀντάκουσον. "Listen in turn."

§ 17.

Ἀπορεῖν. Observe that the infinitive is here employed without ἂν, because an actual fact is referred to (οὐκ ἀποροῦμεν), whereas, in the next section, we have ἀπορεῖν joined with ἂν, because there the reference is merely to a possible case (οὐκ ἂν ἀποροῦμεν). — ὁπλίσεως. "Warlike equipments." Analogous to the Latin *armatura*. Some take ὁπλίσεως here for ὁπλιτῶν, and πεζῶν for ψιλῶν; erroneously, however. — ἐν ᾧ. "With which." Like the adjective, the relative is sometimes influenced both in gender and number by the latter of two or more antecedents. Observe also that ἐν is often joined to a dative of the instrument in the sense of "with." In this use of it, however, it retains something of its original signification of "in;" with which; i. e. in the use of which. — ἀντιπάσχειν δὲ οὐδεὶς κίνδυνος. "While there would be no danger of receiving any harm in turn." After κίνδυνος supply ἂν εἴη.

§ 18.

Ἀλλὰ χωρίων, ἐπιτηδείων, κ. τ. λ. "Well, then, do we seem to you likely to want places suitable for attacking you." Observe the force of ἂν, and compare note on ἀπορεῖν, in the preceding paragraph. — ὑμῖν ὄντα πορευτέα. "That are to be traversed by you." — ἃ ἡμῖν ἔξεστι προκαταλαβοῦσιν, κ. τ. λ. "Which it is in our power, by having previously seized upon, to render impassable to you." — τοσοῦτοι δὲ εἰσὶ ποταμοί, κ. τ. λ. "And are there not so many rivers, at which we have it in our power to determine with how many of you we may choose to engage?" The verb ταμιεύω, and, as a deponent middle, ταμιεύομαι, mean, properly, "to be a ταμίης," "to be a housekeeper, or manager." Hence, in a general sense, it signifies "to regulate," "to manage;" and thus "to controul," "to determine at one's pleasure," &c. Tissaphernes means, that they had the Greeks so completely in their power, as to be able to choose just such a number to engage with, on crossing any river, as they might feel inclined to select. In other words, to carve out for themselves just as large a body of opponents as they pleased. (Compare *Thucydidea*, vi. 18. and *Poppo*, *ad loc.*) Observe that οὐ is to be supplied with εἰσὶ, from the preceding sentence. — εἰσὶ δ' αὐτῶν οὐς οὐδ' ἂν, κ. τ. λ. "And there are some of them, which you could not even cross at all, if we did not help you over them." Literally, "if we did not cause you to cross them." With εἰσὶ supply τινές.

§ 19.

ἤττώμεθα. We have given the optative here, with Dindorf and others, as far more correct than the indicative ἤττώμεθα, the common reading. — ἀλλὰ τὸ γέ, κ. τ. λ. “*Yet, at least, fire is more powerful than the produce of the earth;*” i. e. enjoys the mastery over it whenever the two come in contact. — λιμὸν ὑμῖν ἀντιτάξαι, “*To set famine in array against you.*”

§ 20.

Τσοῦτους πόρους πρὸς τὸ ὑμῖν πολεμεῖν. “*So many means for waging war with you.*” — ἡμῖν ἐπικινδυνον. “*Attended with danger to us.*” — ἔπειτα ἐκ τούτων πάντων, κ. τ. λ. “*Should we thereupon choose out of all of these the very way,*” &c. When ἂν is found twice in an interrogative or negative sentence, the first ἂν belongs to the interrogative or negative adverb, to which it imparts additional power; the other to the verb, increasing its interrogative or negative meaning. (See *Jelf*, § 432. obs. 1.) — πρὸς θεῶν . . . πρὸς ἀνθρώπων. “*In the sight of gods . . . in the sight of men.*”

§ 21.

Παντάσῃ δὲ ἀπόρων, κ. τ. λ. “*Now it is altogether the part of men involved in utter perplexity, and destitute of means, and involved in necessity, and these wicked (in their very natures).*” Observe that ἔχομαι, followed by a dative, implies “involved in.” — οἵτινες ἐθέλουσι, κ. τ. λ. The regular construction here would be ἐθέλειν alone; but οἵτινες ἐθέλουσι is employed in its place, just as if ἄποροι εἴσι, &c. preceded. A similar blending of constructions occurs in ii. 6. 6. Compare *Thucydides*, iv. 18.: σωφρόνων ἀνδρῶν οἵτινες τὰγαθὰ εἰς ἀμφίβολον ἀσφαλῶς ἔθεντο. — ἀλόγιστοι. “*Inconsiderate.*”

§ 22.

Ἐξὸν. “*It being in our power.*” Supply ἡμῖν. Participles of impersonal verbs are not put in the genitive, but in the nominative absolute. (*Matthiæ*, § 564.) — οὐκ ἐπὶ τοῦτο ἤλθομεν; “*Did we not come to this?*” i. e. did we not attempt it? — εἶδῃσι ὅτι ὁ ἐμὸς ἔρως, κ. τ. λ. “*Know well that the cause of this was my desire, as regarded my becoming (a) faithful (friend) unto the Greeks, and my going down strengthened, on account of kindness (shown to them), by that foreign force, with which Cyrus went up by reason of the giving of pay.*” Observe that τούτου is here equivalent to τοῦ μὴ ἐπὶ τοῦτο ἐλθεῖν. Schneider has, in the succeeding clause, τοῦ . . . γενέσθαι, for which is here substituted the far more elegant reading τὸ . . . γενέσθαι, sanctioned by good MS. authority, and received by Dindorf and Bornemann. The infinitive is often put with the accusative of the article, where the genitive might have been expected. Compare *Plato*, ἐγὼ αἴτιος τὸ σε ἀποκρίνασθαι (*Lach.* p. 190. E.), and the numerous other examples given by *Matthiæ* (§ 543. obs. 3.), and *Jelf* (§ 670.); the latter of whom cites also the present one from *Xenophon*, as an instance of the accusative even when τούτου has preceded. With

ξενίῳ supply στρατεύματι. Observe here the attraction of the noun into the relative clause, and the subsequent use of the demonstrative pronoun for the purpose of emphasis.

§ 23.

“Ὅσα δέ μοι θμῆς, κ. τ. λ. “As to how many things you are useful to me in;” i. e. with regard to as many things as you are useful, &c. — τὸ δὲ μέγιστον. “But the principal one.” — τὴν μὲν γὰρ ἐπὶ τῇ κεφαλῇ, κ. τ. λ. “For it is lawful for the king alone to wear his tiara upright on the head, but that upon the heart, perhaps, if you are present (to assist) even another may easily have (so).” (See Thirlwall, iv. 821.) The tiara worn by the Persian monarchs was stiff and upright; that used by their subjects fell on the side of the head, like a loose cap. For further description, and woodcut, see *Dict. of Antiq.* Compare also *Cyrop.* viii. 3. 13., *Aristoph. Aves*, 487.

§ 24.

“Ἐφη. A usual pleonasm, when εἶπε has neither τὰδε nor ὅδε added to it. (Krüger, ad loc.) — οἵτινες: “They who.” — τοιοῦτων ἡμῶν εἰς φιλίαν ὑπαρχόντων. “When such inducements to friendship exist for us;” i. e. when such circumstances concur to make us friends. — διαβάλλοντες. “By bringing (secret) charges against.” — τὰ ἔσχατα “The extremity of punishment.” Literally, “the uttermost,” or “last things.” — παθεῖν. Infinitive depending on ἔξω.

§ 25.

“Ἐν τῷ ἐμφανεῖ. “Publicly.” — ἐν with its case is often used adverbially. Krüger suspects that εἰς λόγους has fallen from the text after λοχασθαι. Its presence would certainly improve the construction. — λέξω τοὺς πρὸς ἐμὲ λέγοντας. “Will mention those who tell me.” The article with the participle alone, i. e. without a substantive, is to be rendered by “he who,” “that which,” &c., and a finite verb.

§ 27.

“Ἐκ τούτων δὴ τῶν λόγων. “After these speeches then.” Observe the employment here of ἐκ, to denote an immediate succession in time. The particle δὴ is often connected with pronouns to mark the person or thing more strongly. — φιλοφρονοῦμενος. “Displaying a friendly manner.” — σύνδειπνον ἐποίησατο. “Made him his companion at table.” — δῆλός τε ἦν πάνυ φιλικῶς, κ. τ. λ. “Both evidently appeared to think that Tissaphernes was very kindly affected (toward him).” Literally, “was both evident as thinking,” &c. We have adopted here, without any hesitation, the conjecture of Schneider, namely, τὸν Τισσαφέρην, in place of the common reading, τῷ Τισσαφέρνει. If we retain the latter, the meaning can only be, “that he was very kindly disposed towards Tissaphernes.” Clearchus, however, was not thinking of his own feelings towards the Persian satrap, but of those which the latter appeared to entertain towards him. (Compare *Porpo ad loc.*) — χρῆναι λέναι παρὰ Τισσαφέρην, κ. τ. λ. “That those

ought to go to Tissaphernes, whom the latter had bid (come).” These were the στρατηγοὶ and λοχαγοὶ spoken of in § 25. (Consult *Jelf*, § 645. obs. 2.) — οἱ ἄν, κ. τ. λ. “Whosoever of the Greeks shall have been convicted of uttering charges (against their countrymen).” Observe that ἄν belongs to the relative, and that as the verb is the aorist subjunctive, it is to be rendered by a future perfect.

§ 28.

Εἶναι τὸν διαβάλλοντα Μένωνα. “That Menon was the one who uttered these charges.” (See note, § 25., and consult *Thirlwall*, iv. 332.) — αὐτὸν καὶ συγγεγενημένον, κ. τ. λ. “That he had had, with Ariæus, a conference with Tissaphernes, and was forming a party against him, and intriguing against him,” &c. Observe that αὐτῷ refers to Clearchus, and there the participles are used, instead of the infinitive, after εἰδώς.

§ 29.

Ἄπαν τὸ στράτευμα, κ. τ. λ. “That the whole army should have their thoughts (directed) toward himself;” i. e. should think of him alone as their head. — τοὺς παραλυπούντας. “Those who annoyed him.” — ἀντέλεγον αὐτῷ, κ. τ. λ. “Spoke in opposition to him; that all the captains and generals should not go,” &c. More literally, “for all the captains and generals not to go.” Observe here how the negative μὴ increases the force of the negation implied in the preceding verb. Verbs of denying, &c., are usually constructed thus. (See *Jelf*, § 749. 1.)

§ 30.

Ἰσχυρῶς κατέπειν, κ. τ. λ. “Contended vehemently, until he brought it about that five generals should go.” — The verb is here used intransitively. Observe the augmentative force of κατὰ in composition. — ὡς εἰς ἀγορὰν. “As to market;” i. e. as if going to procure provisions, and, consequently, unarmed. Compare Diodorus Siculus (xiv. 26.): καὶ στρατιωτῶν δὲ πρὸς ἀγορὰν ἐλθεῖν βουλομένων ἡκολούθησαν ὡς διακόσιοι. (Consult *Thirlwall*, iv. 323.)

§ 31.

Ἐπὶ ταῖς θύραις. Compare ἐπὶ τὰς θύρας, i. 2. 11. — Πρόξενος Βοιωτῶν, κ. τ. λ. The names of the five generals are now given. One of the five, it will be perceived, is Clearchus himself.

§ 32.

Οὐ πολλὰ ὕστερον. “Not long afterwards.” Literally, “not later by much.” After comparatives, and words involving a comparative idea, the measure of exceeding is put in the dative. (See *Jelf*, § 609. 1.) — ἀπὸ τοῦ αὐτοῦ σημείου. “At the same signal.” Literally, “from (i. e. by reason of) the same signal.” Observe that ἀπὸ is here causal. The signal referred to in the text was a crimson banner, raised on a sudden above the tent of Tissaphernes. Thus, Diodorus remarks, καὶ μετ’ ὀλίγον ἐκ τῆς Τισσαφέρνηους δκηρῆς ἀρβείσης

φουικίδος, κ. τ. λ. (xiv. 26.)—οἱ ἔω. Referring to both the λοχαγοί, and the common soldiers, outside.—συνελαμβάνοντο . . . κατεκόπησαν. Observe the difference here between the imperfect and aorist. The former implies a continued action, *were seized, —and kept so*; the latter speaks of an action of, as it were, but momentary duration, *were cut down — at once*. (Consult Buttmann, § 137. 4., Matthiae, § 497.)—ἔτι ἐντυγχάνουσιν Ἕλληνι, κ. τ. λ. “*With whatsoever Greek they chanced to meet, whether slave or freeman, slew all*.” As regards ἔτι after πάντας, consult note on i. 1. 5.—ἐκτείνον. Observe the force of the imperfect, as denoting a succession of acts.

§ 33.

τὴν ἱππασίαν αὐτῶν. “*Their riding up and down*.”—καὶ ὃ τι ἐποίουν ἡμφεγνόντων. “*And were in doubt as to what they were doing*.”—πρὶν. “*Until*.” The particle πρὶν is put with the indicative when referring to past facts. (Jelf, § 848.)

§ 34.

Ἐκ τούτου δὴ. “*Upon this, then*.” Compare note on ἐκ τούτων δὴ τῶν λόγων, § 27.—ἐκπεπληγμένοι. “*Struck (with consternation)*.”—καὶ νομίζοντες, κ. τ. λ. “*And thinking that they will straightway come against the camp*.” Observe that αὐτοῖς here refers to the Persians. (See Rennell's *Illustrations*, &c. p. 135.)

§ 35.

Οἱ ἦσαν. “*Who used to be*.”—τεθωρακισμένοι. “*Armed with corselets*.”

§ 36.

Προσελθεῖν. “*To come unto them* ;” i. e. to come forth.—εἴ τις εἴη τῶν Ἑλλήνων, κ. τ. λ. “*If there was either any general or captain of the Greeks* ;” i. e. whatever general or captain of the Greeks might be at the time in the camp.—ἵνα ἀπαγγείλωσι. Observe the employment of the subjunctive here, where the optative might have been expected, and the air of animation and reality which this change produces in the sentence.

§ 37.

Ἐξῆλθον φυλαττόμενοι, κ. τ. λ. “*There went forth, with proper precautions, Cleanor an Orchomenian, and Sophanetus a Stymphalian, generals of the Greeks*.” Observe the force of the middle in φυλαττόμενοι, literally, “*guarding themselves*,” or “*being on their guard*.”—Ὁρχομένιος. The Orchomenus of which Cleanor was a native, was the Arcadian city of that name, situate some distance to the northwest of Mantinea. It must not be confounded with the Orchomenus of Bœotia, to the north-west of the Lake Copais.—ἐτύγχανεν ἀπών. “*Happened to be away*.” Had he been present, he would, as a commander, have gone forth with the other officers. Compare i. 4. 3.

§ 38.

Ἐπεὶ δὲ ἔστησαν εἰς ἐπήκοον. "*But when they stood within hearing.*" More literally, "within hearing distance," τόπον being understood. — ἐπεὶ ἐπιορκῶν τε ἐφάνη, κ. τ. λ. — "*Since he both evidently committed perjury,*" &c.; i. e. since he was discovered to be guilty of perjury. See i. 9. 15. for the force of the participle after ἐφάνη. — ἔχει τὴν δίκην καὶ τέθηκε. "*Has his punishment, and is dead,*" i. e. has death as the punishment which he merited. — ὅτι κατήγγειλαν αὐτοῦ τὴν ἐπιβουλὴν. "*Because they denounced his intrigue.*" — ὑμᾶς τὰ δῆλα ἀπαιτεῖ. "*Demands of you your arms.*" — τοῦ ἐκείνου δούλου. Compare note on δούλου ὄντος, i. 9. 29. ἐκείνου refers to the king.

§ 39.

Κλεάνωρ. Cleanor, says Mitford, an honest old soldier, and no politician, without at all considering what the pressing interests of the moment required, uselessly vented his just indignation. — καὶ οἱ ἄλλοι. "*And ye others.*" Supply ὑμεῖς. — οὐκ αἰσχύνεσθε; κ. τ. λ. See note chapter iii. § 22. — τοὺς αὐτοὺς φίλους καὶ ἐχθροὺς νομιεῖν. "*That you will regard the same persons as friends and enemies (that we shall).*" Observe that νομιεῖν is the Attic future for νομίσειν. — σὺν Τισσαφέρνηι. "*In concert with Tissaphernes.*" — ἀπολωλέκατε. All the MSS. but one insert ὥς before ἀπολωλέκατε. Larcher, on the other hand, finding this participle omitted in one MS., removes it, accordingly, from the text, with the approbation of Porson and Schneider. If ὥς be retained, we must either suppose, with Dindorf, that the speaker, more intent on accumulating reproaches than on any elegance or clearness of arrangement, forgets the construction which had preceded, and in his excitement brings in a new one; or else we must adopt the ingenious conjecture of Jacobs, who explains ὥς here by *quam*, i. e. *quam turpiter! quam impie!* Thus far the annotation is Anthon's. Schneider includes the disputed word between brackets, being of opinion that it should be removed from the text. But if, instead of omitting it, it be retained, and written with an accent (ὥς), and considered as a demonstrative adverb of the manner, its power greatly heightens the force of the speaker's words: "*Have thus destroyed;*" i. e. "*in this same foul and treacherous manner, which you, Ariæus, in the name of your confederates, have now stated.*" Zeune and Weiske entertain the same opinion of the word; and therefore it should be written ὥς in the text.

§ 40.

Κλέαρχος γάρ. Observe here what very often happens, that the sentence to which γάρ refers must be supplied by the mind. It is the same, therefore, as saying here, "(Yes! and rightly have we acted), for Clearchus," &c. — πρόσθεν. "*First.*" — τοῖς ξὺν τούτοις. "*That are with these.*"

§ 41.

Ξενοφῶν τὰδε εἶπε. (See Thirlwall, iv. 324.)

§ 42.

Διαλεχθέντες. "*Having conferred.*"

CHAPTER VI.

§ 1.

Ἀνήχθησαν ὡς βασιλέα. “*Were carried up to the king.*” As regards *ὡς* with the accusative, compare note on i. 2. 4. The generals were carried up to Babylon in chains. For some remarks on their treatment there, previous to execution, consult *Thirlwall*, vol. iv. p. 324.—*ἐποτμηθέντες τὰς κεφαλὰς.* “*Having had their heads cut off.*” *κεφαλὰς* is here in the accusative, as being the part cut off; thus defining the way in which the verb operates. (See *Jelf*, § 545. 5., and compare *Matthia*, § 424. 4.)—*εἰς μὲν.* Observe that *μὲν* here stands opposed to *δὲ*, in the expression *Πρόξενος δὲ*, § 16.—*ὁμολογουμένως ἐκ πάντων, κ. τ. λ.* “*As was confessed by all who had experience of his character.*” Literally, “confessedly by all who had (themselves) in a state of experience with regard to him.” (Consult note i. 1. 5.)—*δόξας γενέσθαι.* “*Having appeared to be;*” i. e. having shown himself to be. Equivalent, in reality, to *γενόμενος*, the Attics often adding some part of *δοκέω*, even to clauses plainly indicative of certainty. This is said to be done, “*per Atticam urbanitatem.*” (*Poppo*, *Ind. Græc.* s. v.)—*πολεμικὸς.* “*Fitted for war.*” Adjectives in *ικος* signify “belonging to,” “qualified for,” “fitted for,” “adapted to,” “coming from a thing,” &c. (See *Matthia*, § 108. 11.)—*φιλοπόλεμος.* “*Fond of war.*”

§ 2.

Καὶ γὰρ δὴ. “*And (no wonder), for accordingly.*”—*παρέμεινε.* “*He remained with them;*” i. e. he remained with his countrymen, the Lacedæmonians, fighting on their side. (See *Smith's Dict. of Gr. and Rom. Biography*, &c.)

Ἐπεὶ δὲ εἰρήνη ἐγένετο. The time referred to is the close of the Peloponnesian war.—*τὴν αὐτοῦ πόλιν.* Sparta.—*καὶ διαπραξάμενος, κ. τ. λ.* “*And having obtained, as (well as) he was able (the requisite means), from the Ephori.*” Weiske explains *ὡς ἐδύνατο* by “*maximâ deditâ operâ;*” but the Greek for this would be *ὡς ἐδύνατο μάλιστα*. Xenophon appears to hint, by the phrase, that Clearchus had practised some deception upon the Ephori.—*Ἐφόρων.* The Ephors were Spartan magistrates, five in number, who derived their name from their over-seeing (*ἐφορᾶω*) the whole state. Their power was so great, that even the kings were subject to it, and could be committed by them to prison, or even put to death.—*ὡς πολεμήσων.* “*In order to make war.*”—*ὑπὲρ Χερβονήσου.* “*Above,*” &c. See note i. 1. 9.—*Περὶνθου.* Perinthus was a city of Thrace, on the coast of the Propontis, to the west of Byzantium, now Ereklî.

§ 3.

Μεταγόντες πῶς. “*Having for some reason or other changed their minds.*” *ἔξω.* “*Abroad.*” Literally, “without;” i. e. without their

immediate jurisdiction.—ἀποστρέφειν αὐτὸν ἐπειρῶντο, κ. τ. λ. “*En-deavoured to recall him from the Isthmus.*” Literally, “to turn him away (i. e. back) from.” The Isthmus here meant is the Corinthian one. Some erroneously refer the term to the Thracian Chersonese, which the words ὄχρετο πλέων εἰς Ἑλλάσποντον show very plainly cannot be meant.—ὄχρετο πλέων. “*Sailed quickly away.*” Compare note on ὄχρετο ἀπελαύνων, ii. 4. 24.

§ 4.

Καὶ ἐθανατώθη, κ. τ. λ. “*He was even condemned to death by the magistrates in Sparta;*” i. e. by the Ephori, already mentioned.—τελών. Magistrates are called τέλη in Greek, because filling the highest or last station (τέλος) in civil life.—ἤδη δὲ φυγὰς ὄν, κ. τ. λ. (See Smith’s *Dict. Biog. s. v.* “*Clearchus.*”)

ἐπεισε Κύρον. Not to make war upon his brother, as Weiske thinks; on the contrary, ἐπεισε refers to what comes after, namely, διδωσι δ’ αὐτῷ Κύρος, κ. τ. λ.—μυρίους δαρεικούς. Consult note on δαρεικούς τρισχίλους, i. 7. 18.

§ 5.

Οὐκ ἐπὶ βαθυμίαν ἐνράπετο. “*Did not turn his thoughts to indolence.*” Observe the force of the middle.—ἐπολέμει τοῖς Θραξί. Compare i. 3. 4.—καὶ ἀπὸ τούτου, κ. τ. λ. “*And from this time kept sweeping their country of all its plunder.*” In the phrase ἔγειν καὶ φέρειν, when thus employed, φέρειν strictly refers to things, and ἔγειν to men and cattle. Compare the Latin “*agere et ferre.*” (Liv. xxii. 3. &c.)—διεγένετο. “*Continued.*”—Κύρος ἐδεήθη, κ. τ. λ. “*Cyrus wanted his army.*”

§ 6.

Ἔργα. “*Actions.*”—ἐξόν. Consult note on chap. v. § 22.—αἰρεῖται πολεμεῖν. “*Prefers to war.*” Literally, “chooses for himself,” &c.—βαθυμεῖν. “*To lead a life of indolence.*”—ὥστε πολεμεῖν. “*So as to be engaged in war;*” i. e. so that it be for war.—χρήματα ἔχειν. “*To possess riches.*”—πολεμῶν μείονα ταῦτα ποιεῖν. “*To make these less by carrying on war;*” i. e. to diminish these by going to war. Observe that πολεμῶν is a participle.—ὥσπερ εἰς παιδικά. “*Just as (he might have done) upon a favourite.*”—δαπανᾶν εἰς πόλεμον. “*To spend (his resources) upon war.*”—οὕτω μὲν φιλοπόλεμος ἦν. “*So fond of war, on the one hand, was he.*”

§ 7

Πολεμικὸς δὲ αὖ, κ. τ. λ. “*And, on the other hand, he appeared in this way to be a man fitted for war, in that he was,*” &c.; i. e. he showed himself, moreover, to be not only fond of war, but actually well fitted for it, by this, namely, in that he was, &c. With ταύτην supply ὁδῶ, and see note, § 1.—καὶ ἄγων ἐπὶ τοῖς πολεμίοις. “*And*

(was) *leading against the enemy.*" Supply τὸ στράτευμα, for a fuller translation. Observe here the employment of ἦν ἄγων for ἦγε. This mode of expression is used when emphasis is sought to be given to the predicate. (*Jelf*, § 375. 4.) This, however, is rather a poetic than a prose construction.—καὶ ἐν τοῖς δεινοῖς φρόνιμος. "*And (was) prudent in dangers.*"—ὡς οἱ παρόντες πανταχοῦ, κ. τ. λ. "*As they who were present with him every where, all confessed.*"

§ 8.

Ἀρχικὸς, "*Fitted for command.*" (See note, § 1.)—ὡς δυνατόν ἐκ τοῦ τοιοῦτου τρόπου, κ. τ. λ. "*As far as was possible from such a disposition, as he also possessed.*" Observe here the causal force of ἐκ, as denoting origin, and compare the language of Buttmann (*ad Philoct.* 91.): "*In omnibus his dictionibus ἐκ (ἐξ) designat id unde vim agendi sumas,*" &c.—ἱκανός. "*As capable.*"—φροντίζειν. "*Of devising.*"—ἐμποιῆσαι τοῖς παροῦσιν, κ. τ. λ. "*Of producing in those, who were present, the conviction, that Clearchus must be obeyed;*" i. e. those who were present with him and under his command.—ὡς πειστέον εἴη Κλεάρχῳ. Supply αὐτοῖς with πειστέον. Literally, "*that they must obey Clearchus.*" These verbals in τέον, it will be remembered, govern the dative of the pronoun, together with the case of their own verb.

§ 9.

Ἐκ τοῦ χαλεποῦ εἶναι. "*From his being severe of manner.*" Observe here the nominative with the infinitive, the reference being to the same person that is indicated by the subject of the verb.—ὄραν στυγνός, κ. τ. λ. "*Gloomy of look, and harsh in his tone of voice.*" Literally, "*gloomy to behold.*" The term στυγνός here denotes what is gloomy and repulsive, and stands opposed to φαιδρός, in § 11. Observe that the infinitive is used after στυγνός, in the sense of a Latin supine. (See *Jelf*, § 667.)—ἰσχυρῶς. "*Severely.*"—ὥστε καὶ αὐτῷ μετὰμέλειν, κ. τ. λ. "*So that it sometimes even repented him (of what he had done).*" With ἔσθ' ὅτε compare the analogous Latin expression *est ubi*. The construction of ἔστιν, with a relative adverb, is analogous to its use with the relative pronoun. (See note i. 5. 7.)—γνώμη. "*From principle;*" i. e. in accordance with regular system.

§ 10.

Ἄλλα καὶ λέγειν, κ. τ. λ. "*Nay, they even reported that he said, that the soldier ought in his opinion,*" &c.—εἰ μέλλοι ἢ φυλακὰς φυλάξειν, κ. τ. λ. "*If he would either keep guard well, or refrain from friends, or advance without hesitation against the enemy.*" The expression φυλακὰς φυλάττειν (literally, "*to watch watches*") is much stronger than φυλακὰς ἔχειν, and implies the discharging of this duty in a proper and soldier-like manner. This idea we have expressed here by the adverb "*well.*"—ἀπροφασίστως. Literally, "*without pretext*" or "*excuse;*" i. e. unhesitatingly.

§ 11.

Ἐν μὲν τοῖς δεινοῖς. Compare § 7.—ἤθελον αὐτοῦ ἀκούειν σφόδρα. "*Were exceedingly willing to obey him.*" More literally, "to give ear unto him," "to hearken unto him."—τὸ στυγνὸν τότε φαιδρὸν, κ. τ. λ. "*That what was gloomy in his looks then appeared beaming with animation.*" Literally, "then appeared bright," or "beaming." Observe here the opposition between στυγνὸν and φαιδρὸν, and compare note on δρᾶν στυγνός, § 9.; see also note i. 9. 16.—καὶ τὸ χαλεπὸν, κ. τ. λ. "*And his severity of manner seemed to be strength of courage against the foe.*" Literally, "seemed to be what was strong," &c.—ἕστε σωτήριον, καὶ οὐκέτι, κ. τ. λ. "*So that it appeared (something) calculated to save, and no longer what was severe.*"

§ 12.

Ὅτε δ' ἔξω τοῦ δεινοῦ γένοιτο, κ. τ. λ. "*But whenever they were out of their danger, and it was allowed them to go as soldiers unto others.*" Observe that ἀρχομένους is here the passive participle, and means literally, "as persons commanded;" i. e. accustomed to the orders of others. Dunbar renders ἀρχομένους, "to be commanded;" but this suits rather ἀρξομένους, the conjecture of Schaefer. Some, again, translate the word in question by "the soldiers;" this, however, would be τοὺς ἀρχομένους. All the MSS. give ἀρχομένους. The dative ἀρχομένοις is a bad conjecture of Stephens', though adopted by Hutchinson and Poppo. Dindorf suggests ἔρχοντας.—τὸ γὰρ ἐπίχαρι οὐκ ἔχεν. "*For he had no pleasantness of manner.*" Literally, "he had not that which was pleasing" or "agreeable." (See note at i. 9. 16.)—ᾠμὸς. "*Unfeeling.*"—διέκειντο πρὸς αὐτὸν. "*Were affected toward him.*"

§ 13.

Καὶ γὰρ οὖν. Compare i. 9. 8.—ἐπομένους. "*Persons following him.*"—ἢ τεταγμένους. "*Either having been ordered (so to do);*" i. e. to follow him, or be present with him.—ἢ ὑπὸ τοῦ δεῖσθαι. "*Or being compelled by want.*"—σφόδρα πειθόμενοις ἐχρήτο. "*He rendered implicitly obedient.*" Literally, "he made use of as extremely obedient."

§ 14.

Μεγάλα ἤδη ἦν, κ. τ. λ. "*Now were the inducements great, that made the soldiers with him to be good ones.*" Literally, "useful." Schneider objects to this whole section as not being at all connected with what precedes. But, as Dindorf correctly remarks, no connection of the kind is intended; on the contrary, the narrative now returns to where it was interrupted, at the end of § 8., by an account of the manners and habits of Clearchus.—τό τε γὰρ πρὸς τοὺς πολεμίους, κ. τ. λ. "*For both the feeling confident against the enemy was present (unto them);*" i. e. they both had a feeling of confidence against the enemy. Literally, "the having themselves confidently (i. e. in a confident state) against the enemy." (See note, i. 1. 5.)—καὶ τὸ τὴν παρ' ἐκείνου, κ. τ. λ. "*And their fearing punishment*"

from him made them well observant of order;" i. e. well disciplined and orderly. Observe that φοβέομαι takes after it an accusative either of the cognate substantive or of the equivalent notion. Here τιμωρίαν is the latter, and is that which would cause φόβον.

§ 15.

Οὐ μάλ' αὖ θέλειν. "Not to like much."—ἀμφὶ τα πενήκοντα ἔτη. The article stands with cardinal numerals when the number is to be decidedly marked. For some remarks on the death of Clearchus, consult *Thirlwall*, vol. iv. p. 324.

§ 16.

Εὐθὺς μὲν, μειράκιον ἂν. "From his very boyhood, indeed." More literally, "straightway, indeed, being (as yet) a mere boy." Compare note on εὐθὺς παῖδες ὄντες, (i. 9. 4.)—ἔδωκε Γοργίᾳ ἀργύριον, κ. τ. λ. "He gave a sum of money to Gorgias the Leontinian." (See *Penny Cyclopædia*, vol. ii. p. 312.)

§ 17.

Συγγέγετο. "He had been with."—ἰκανὸς ἤδη νομίσας εἶναι. "Having thought that he was now able;" i. e. having considered himself now well qualified. Observe the nominative with the infinitive, the reference being to the same person to whom νομίσας refers.—φίλος ἂν τοῖς πρώτοις. "If he were on a friendly footing with the great." Literally, "being a friend unto the first (men)." His friendly relations with these would supply him with means and opportunities.—μὴ ἡττᾶσθαι ἐνεργετῶν. "Not to be outdone in conferring favours." Literally, "not to be overcome," "not to be inferior."—ἦλθεν εἰς ταύτας τὰς σὺν Κύρῳ πράξεις. "He engaged in this enterprise with Cyrus." Literally, "He came to these very doings with Cyrus."

§ 18.

Σφόδρα ἐνδελον αὖ, κ. τ. λ. "He on the other hand, had this, also, very manifest (in his conduct)."—μετὰ ἀδικίας. "With injustice," i. e. by unjust means.—σὺν τῷ δίκαιῳ καὶ καλῷ. "In close connection with what was just and honourable;" i. e. by just and honourable means. Observe here how much stronger σὺν τῷ δίκαιῳ is than μετὰ ἀδικίας. (Consult note, i. 9. 16.)—ἄνευ δὲ τούτων μὴ. "But without these not at all;" i. e. in no supposable case; and hence the employment here of μὴ, not οὐ.

§ 19.

"Ἀρχεῖν καλῶν καὶ ἀγαθῶν. "To command honourable and good men." In the expression καλὸς καὶ ἀγαθός, the term ἀγαθός properly refers to internal qualities, and καλός to external movements; and hence the two combined are employed to express a perfect man, or a man as he should be, ὁ τελειῶς σπουδαῖος, or, in other words, the perfection of moral rectitude. Compare the explanation of *Sturz*, *Lex.*

Xen. s. v. καλός, 20.) : καλός καὶ ἀγαθός *proprie dicitur sic, ut ἀγαθός ad animi virtutem et probitatem pertineat, καλός autem ad actiones externas.*—οὐτ' αἰδῶ ἑαυτοῦ οὐτε φόβον. “*Either respect for himself or fear.*”—ἀλλὰ καὶ ἡσυχόνετο μᾶλλον, κ. τ. λ. “*But he even stood more in awe of his soldiers, than those under his command of him.*” Compare, as regards the meaning of ἀρχόμενοι here, the note on δεῖ δ' ἔξω τοῦ δεινοῦ, κ. τ. λ., § 12.—τὸ ἀπεχθάνεσθαι τοῖς στρατιώταις. “*The being hated by his soldiers.*” τὸ ἀπεχθάνεσθαι is accusative of equivalent notion. (See § 14.)—τὸ ἀπιστεῖν ἐκείνῳ “*The disobeying him.*”

§ 20.

“*Νετο δὲ ἀρκεῖν, κ. τ. λ. “He thought it, moreover, to be sufficient for the being, and seeming (to be), fitted for command, to praise him that acted well,” &c.*—τῶν συνόντων. “*Of those who were with him;*” i. e. of his followers.—ὡς εὐμεταχειρίστω ὄντι. “*As being (a man) easily managed;*” i. e. easy to be imposed upon. Xenophon draws the character of Proxenus with all the frankness of a true friend. As regards the intimacy between them, compare iii. 1. 7, *seqq.*

§ 21.

Μένων ὁ Θεσσαλός. Menon was a Thessalian adventurer, and a favourite of Aristippus of Larissa (§ 28.), who, it will be remembered, placed him in command of the forces which he sent to Cyrus.

Δῆλος ἦν ἐπιθυμῶν μὲν, κ. τ. λ. “*Was evidently very desirous of being rich.*” Literally, “*was evident desiring strongly,*” &c.—ὅπως πλείω λαμβάνοι. “*That he might take more.*” Observe that λαμβάνοι here refers to the taking forcibly what belongs to another, and which his station as commander would the more easily enable him to do.—ἵνα πλείω κερδαίνοι. “*That he might gain more;*” i. e. in the shape of gifts from those, by whom he might be honoured.—ἵνα ἀδικῶν μὴ δίδοι δίκην. “*In order that, when guilty of injustice, he might not suffer punishment.*”

§ 22.

Ἐπὶ δὲ τὸ κατεργάζεσθαι, κ. τ. λ. “*Toward the accomplishing, moreover, of (the things) which he might desire, he thought that the shortest way was through perjury, and falsehood, and deceit.*” Literally, “*through swearing falsely, and lying and deceiving.*” Observe that ὧν ἐπιθυμοῖ is for ταῦτα, ὧν ἐπιθυμοῖ, and that ὧν is not an instance of attraction, but the regular government of the verb.—τὸ δὲ ἀπλοῦν καὶ τὸ ἀληθές, κ. τ. λ. “*But sincerity and truth he considered to be the same thing with folly.*” Literally, “*but what was simple and true he considered,*” &c. (See note, i. 9. 16.)

§ 23.

Τούτῳ ἐνδελος ἐγγίνετο ἐπιβουλεύων. “*Against this one he was manifestly designing mischief.*”—τῶν δὲ συνόντων πάντων, κ. τ. λ. “*But he always conversed (about them in such a way) as if ridiculing*

all those who associated with him." Most commentators render this as follows: "But he always conversed with those who associated with him (in such a way) as if he were ridiculing them." This, however, would require the Greek to be διελέγετο σὺν πᾶσι τοῖς συνοῦσιν ὡς καταγελῶν. We have followed, therefore, the explanation of Wyttenbach: "*ita de familiaribus ipse suis loqui solebat, ut qui eos contemneret.*"

§ 24.

Οὐκ ἐπεβούλευε. "*He formed no designs against.*"—τὰ τῶν φυλαττομένων. "*The property of those who were on their guard.*" Observe the force of the middle in φυλαττομένων.—τὰ δὲ τῶν φίλων μόνος ᾔετο, κ. τ. λ. "*But he imagined that he alone knew that it was very easy to seize the unguarded possessions of friends.*"

§ 25.

Ὡς εὖ ὠπλισμένους ἐφοβεῖτο. "*He feared as well armed.*"—τοῖς δόλοισι. "*The pious.*"—χρησθαι. "*To make use of;*" i. e. to work upon for his own purposes.

§ 26.

Ἄγδalletai ἐπὶ θεοσεβείᾳ. "*Prides himself upon piety.*"—δικαίῳτητι. "*Just dealing.*"—τῷ πλάσσειν ψευδῆ. "*On fabricating falsehoods.*" Porson prefers πλάσαι here, from Suidas, and compares *Soph. Aj.* 148., and *Demosth. Phil.* i. 16. But Demosthenes also employs the middle elsewhere, and this voice seems to be required in the present passage, for greater emphasis' sake, since the reference is to falsehoods coined expressly for one's own advantage.—τῷ φίλους διαγελᾶν. "*On sneering at friends.*" Observe that διαγελάω has a more diminished meaning than καταγελάω, and conveys here the idea of smiling contemptuously, or sneering, at one.—τὸν δὲ μὴ πανούργον, κ. τ. λ. "*And him, who was not master of every act of villainy, he always considered to be of the number of the untaught;*" i. e. to be an ignorant and untaught man. The term πανούργος means, strictly, "ready to do any thing," and hence is almost always taken in a bad sense. Observe that ἀπαιδευτῶν is the partitive genitive, and that there is no need of supplying any ellipsis here. (Compare note on τῶν στρατευομένων, i. 2. 3.)—καὶ παρ' οἷς μὲν ἐπεχείρει, κ. τ. λ. "*And with whom, indeed, he strove to occupy the first place in friendship, these he thought he ought to gain over by bringing charges against those who already were foremost there;*" i. e. already foremost, or occupying the first place in their esteem. Observe that διαβάλλων here refers to calumnies and false charges.

§ 27.

Τὸ δὲ πειθομένους τοὺς στρατιώτας, κ. τ. λ. "*He contrived, moreover, to make his soldiers obedient by co-operating with them in the commission of wrong;*" i. e. by being an associate with them in wrong-doing, and, therefore, keeping them obedient, as well by the prospect of

future plunder, as by the dread of exposure for past misdeeds. Literally, "he contrived the rendering of his soldiers obedient from the being a wrong-doer along with them," — ἡξίου. "*He claimed.*" More freely, "he expected." — ἐπιδεικνύμενος ὅτι πλεῖστα, κ. τ. λ. "*By showing that he could and would injure most extensively;*" i. e. that he had both the power and the will to be a wrong-doer on the most extensive scale. — εὐεργεσίαν δὲ κατέλεγεν. "*He used, moreover, to reckon it an act of kindness (on his own part).*" — ὅτι χρώμενος, αὐτῷ. "*That while using his services.*"

§ 28.

Καὶ τὰ μὲν δὴ ἀφανῇ, κ. τ. λ. "*And as regards his private character, one, it is true, may speak falsely concerning him.*" Literally, "as regards the things (relating to him) that were not open to observation." Xenophon passes now to his more public character, where his actions would speak for themselves; observing that while, in depicting his private character, there might be room for misrepresentation, and some parts of the portrait might be overcharged, there could be no such mistake made with regard to those parts of his conduct, which were notorious to all, and which he forthwith proceeds to state. The inference, therefore, which he wishes the reader to draw is this, not that he himself is conscious of any intentional misrepresentation, but that, making all due allowance for exaggeration in the accounts, which he has received from others respecting Menon's private character, he must still be pronounced a bad man, because his public conduct was bad.

Ἐτι ὥραϊός ὢν. "*While still in the bloom of youth.*" — στρατηγεῖν διεπράξατο τῶν ξένων. "*He managed to obtain the command of the foreign troops,*" i. e. the mercenaries, or hired troops. Literally, "he worked it out to command," &c. — βαρβαρῶ ὄντι. "*Although a barbarian.*" — οἰκειότατος. "*Very intimate.*" — ἀγένειος ὢν γενειῶντα. "*Though beardless (having) one that had already a beard.*"

§ 29.

Τὰ αὐτὰ πεποιηκώς. "*Although he had done the same things.*" — τιμωρηθείς. "*Having been punished.*" — ἀλλὰ ζῶν αἰκισθεὶς ἐνιαυτὸν, κ. τ. λ. "*But having been tortured alive a whole year, as a malefactor, he is said (at length) to have met with his end.*" (See Thirlwall, vol. iv. p. 324.) Ἐνιαυτὸν, accusative of duration of time. Τελευτήs, genitive after τυχεῖν.

§ 30.

Ἀγίας δὲ δ' Ἀρκὰς, κ. τ. λ. Observe that Ἀγίας and Σωκράτης are here nominatives absolute, since τοῦτω, the nominative dual, intervenes between them and the verb. — καὶ τοῦτω ἀπεθανέτην. "*These two, also, died.*" Literally, "ended (their lives)." — εἰς φιλίαν. "*In regard to friendship,*" i. e. in matters where their friends were concerned; since they treated them as friends ought to be treated, and not after the manner of Menon. — ἥστην for ἥτην, third person dual imperfect.

BOOK III.

CHAPTER I.

§ 1.

Ἐν τῇ ἀναβάσει τῇ μετὰ Κύρου. “*In the march upward that (which had been made) along with Cyrus.*” With the second τῇ supply γενομένην. — ἐγένετο, ἀπιδόντων τῶν Ἑλλήνων, κ. τ. λ. “*Took place during the truce, when the Greeks were departing with Tissaphernes.*”

§ 2.

Συνειλημμένοι ᾗσαν. “*Had been seized.*”— ἀπολώλεσαν. They had been cut to pieces, it will be remembered, while outside the tent of Tissaphernes, or while scattered over the plain. (ii. 5. 32.) — ἐν πολλῇ δὴ ἀπορίᾳ. “*In great perplexity, indeed.*” Observe the strengthening power which δὴ imparts to the adjective. — ἐπὶ ταῖς βασιλέως θύραις. (Compare ii. 4. 4.) — κύκλῳ δ’ αὐτοῖς πάντῃ. “*And every where round about for them.*”— παρέξιν ἔμελλον. “*Was going to furnish.*” (See Rennell, p. 137. note.)

Ποταμοὶ δὲ διεῖργον ἀδιάβατοι, κ. τ. λ. “*And unfordable rivers, intervening in their route homeward, shut them out (from a return),*” i. e. cut them off from returning. Sturz well explains ἐν μέσῳ τῆς ὁδοῦ by “*interjacentes inter viam.*”— μόνοι δὲ καταλειμμένοι ᾗσαν. “*And they were left completely alone.*”— ἑπτα οὐδένα. “*A single horseman.*”— οὐδεὶς. “*No one (of their own number).*”

§ 3.

Ἀθύμως ἔχοντες. “*Being disheartened.*” (Consult note, i. 1. 5.) — εἰς τὴν ἑσπέραν. “*For that evening.*” Observe the use of the partitive genitive after ἐγέβσαντο. (See Jelf, § 537.) — ἐπὶ τὰ ὄπλα. “*To the quarter where the arms were deposited;*” i. e. to the ordinary resting-place near their arms. (Thirlwall, iv. p. 327. Compare note on πρὸ τῶν ὀπλῶν, ii. 2. 20.) — ὅπου ἐτύγχανεν ἕκαστος. “*Where each happened to be.*” Observe here the absence of the participle ὄν. The verb τυγχάνω is not unfrequently thus employed without the participle of the verb εἶμι. (Compare v. 4. 34.) — διακείμενοι. “*Disposed;*” i. e. affected in mind.

§ 4.

Τὸς Ξενοφῶν Ἀθηναῖος. “*A certain Xenophon, an Athenian.*” Observe the modest air with which the writer introduces the mention of himself. — τὸς, indefinite, with a proper name, represents the person designated as one of no standing and reputation. The English idiom would be, “*one so and so.*”— συνηκολούθει. Xenophon had accompanied the expedition as a private adventurer, without any military rank. — μετεπέμψατο ὁλοθεν. (See Thirlwall, iv. p. 327.)

—ξένος ὦν ἀρχαῖος. “*Being an old friend of his.*” More literally, “being connected with him by the ties of hospitality from of old.” Compare the explanation of Sturz (*Lex. Xen.*, s. v. ἀρχαῖος): “*inde ab antiquo, inde a multo tempore.*”—ὃν αὐτὸς ἔφη κρείττω, κ. τ. λ. “*Whom he himself said he esteemed of greater value to himself than his own country;*” i. e. whose favour he said he himself valued above any thing that his country had to offer.

§ 5.

Ὁ Ξενοφῶν. When a proper name is used for the first time, the article is usually omitted. In subsequent parts of the narration, however, it usually takes the article, because the particular person is to be marked.—Ἀνάκοινοῦται Σωκράτει, κ. τ. λ. “*Communicates with Socrates, the Athenian, concerning the journey.*” (See Thirlwall, iv. p. 327.)—ὕποπτεύσας μὴ τι πρὸς τῆς πόλεως, κ. τ. λ. “*Having feared lest it might in any way be a ground of blame against him, from his city, to have become a friend unto Cyrus.*” Literally, “having suspected,” &c. As ὑποπτεύω, however, involves the idea of fearing, it may often be rendered freely by “*timere;*” and μὴ is to be translated “that,” or “lest.” (*Jelf*, § 814.) Consult Thirlwall, iv. p. 327. συμπολεμήσαι. This alludes to the pecuniary aid, which Cyrus afforded to the Lacedæmonians in the course of the Peloponnesian war, through the agency and address of Lysander.—Δελφοὺς. Delphi was in Phocis, on the southern side of Mount Parnassus, and was celebrated as the seat of the oracle of Apollo.—τῷ θεῷ. Apollo is meant.

§ 6.

Ἐπῆρετο τὸν Ἀπόλλω. Observe here the abbreviated form of the accusative Ἀπόλλω. The syllable να is sometimes omitted in the accusative of words whose nominative singular ends in ων. (*Matthiæ*, § 73. obs.)—τῖνι ἂν θεῶν θύων, κ. τ. λ. “*On sacrificing and praying to what one of the gods, he should most honourably and successfully perform the journey which he intends, and having come off well, return in safety.*” Literally, “should be saved.” Observe the force of καλῶς πράττειν, “to accomplish one’s object,” “to succeed in an undertaking,” &c. (See Thirlwall, iv. p. 328.) Observe the use of ἄν twice in this sentence. In the first instance it throws its force on τῖνι, in the next on the verbs. (See *Jelf*, § 432. a, obs. 1.)

§ 7.

Ἐπεὶ δὲ πάλιν ἦλθε. “*And when he came back;*” i. e. to Athens from Delphi.—τὴν μαντείαν. “*The oracle;*” i. e. the response of Apollo.—ἀλλ’, αὐτὸς κρίνας, κ. τ. λ. “*But (because) having himself decided that it was requisite to go.*”—ἐπεὶ μέντοι οὕτως ἦρον. “*Since, however, you put the question in this way.*” (See Thirlwall, iv. p. 328.)

§ 8.

Θυσάμενος οἷς ἀνείλεν ὁ θεός. “*Having sacrificed to whom the god told (him) in his reply (to sacrifice).*” With ἀνείλεν supply θύεσθαι.

Observe that in *θυσάμενος* here the idea of consulting the entrails is also implied, in accordance with the peculiar meaning of the middle voice. — *καταλαμβάνει*. “*Finds*.” — *μέλλοντας ἤδη ὀρῶν, κ. τ. λ.* “*On the point, now, of starting on their way upward*,” i. e. of commencing the expedition into Upper Asia. Observe the accusative after a verb indicating motion along. (See *Jelf*, § 557. 1.) — *καὶ συνεστάθη Κύρῳ*. “*And he was presented to Cyrus*.” The verb *συνίστημι* gets the meaning of presenting from that of bringing persons together as friends; literally, of “placing or setting together.”

§ 9.

Προθυμουμένου δὲ τοῦ Προξένου, κ. τ. λ. “*Now, Proxenus being strongly desirous, Cyrus also joined in the same strong desire that he should remain*.” Literally, “*Cyrus, also, was strongly desirous along with (him)*.” — *ἐπειδὴν τάχιστα ἡ στρατεία λήξῃ*. “*As soon as ever the expedition shall have ceased*.” Observe that *ἐπειδὴν τάχιστα* is equivalent to the Latin *simul ac* or *quum primum*.

§ 10.

Ἔστρατεύετο μὲν δὴ, οὕτως ἐξαπατηθεὶς. (See *Thirlwall*, iv. p. 328.) — *οὐ γὰρ ᾔδει τὴν ἐπὶ βασιλέα ὁρμήν*. “*For he knew not of the movement against the king*; i. e. that the movement was against the king; as if the Greek had been *ἐπὶ βασιλέα τὴν ὁρμήν οὐσαν*. — *οὐδ' ἄλλος οὐδεὶς*. “*Nor any one besides*.” (See note i. 5. 5.) — *τὴν ὁδὸν*. “*The distance*.” — *οἱ πολλοὶ*. “*The most (of them)*.” Equivalent here to the Latin *plerique*. — *δι' αἰσχύνην, κ. τ. λ.* “*Through a sense of shame as regarded both each other and Cyrus*,” i. e. lest they should appear both cowards in each other's eyes, and ungrateful in those of Cyrus. (*Krüg. ad loc.*)

§ 11.

Ἐπεὶ δὲ ἀπορία ἦν. “*But when (all now) was utter perplexity*.” — *μικρὸν δ' ἔπνου λαχὼν*. “*At length, however, having got a little sleep*.” As *λαγχάνω* means, properly, “to obtain by lot,” &c., the idea intended to be conveyed here would seem to be, in strictness, “having been so lucky as to get,” &c. (See note, § 28.) *Ἐδοξεν αὐτῷ, βροντῆς γενομένης, κ. τ. λ.* “*A bolt appeared to him, there having been thunder, to have fallen upon his father's house, and that thereupon it was all lighted up*,” i. e. was all in a blaze of light. Observe here the employment of *πᾶσαν* in the accusative, where we would naturally expect *πᾶσα* in the nominative; the verb *ἔδοξεν*, in the sense of “it appeared,” having to be supplied by the mind from the previous clause. (See *Thirlwall*, iv. p. 329.)

§ 12.

Εὐθὺς ἀνηγέρθη. “*He immediately awoke*.” Observe that *ἀνηγέρθη* is the passive in a middle sense. (See i. 3. 10.) *πῇ μὲν ἀγαθὸν*. “*In part favourable*.” — *ἰδεῖν ἔδοξε*. “*He seemed to have seen*.” — *πῇ δὲ καὶ ἐφοβέτο*. “*In part, however, he was even alarmed*.” — *ἀπὸ Διὸς μὲν βασιλέως*. “*From regal Jove, indeed*,” i. e. from Jove, monarch of the

skies. This feature of the dream appeared unfavourable, because Jove, as king of heaven, would naturally have earthly kings under his protecting care, and would therefore prove a source of aid, rather than otherwise, to the Persian monarch; and, besides, Jove was regarded as the founder of the royal line of Persia, whence he is called in the *Cyropædia* (i. 6. 1.), *Ζεὺς πατρῶς*. Compare *Kleuker, ad Zend-Avest.* vol. ii. p. 3., who thinks that by this expression Ormuzd is meant.—*κύκλῳ*. “*All around.*” Another evil feature, indicating that they were encompassed on every side by evil.—*μὴ οὐ δύναιτο*. “*That he should not be able.*” (*Jelf, § 750. 1.*)—*ὕπο τινῶν ἀποριῶν*. “*By some inextricable difficulties (or other).*”

§ 13.

Ὅτοιόν τι μέντοι ἐστὶ, κ. τ. λ. “*What sort of a thing, indeed, it is to see such a dream as this.*” More freely, “*what it is to see such a dream,*” &c., i. e. what a dream of this kind means.—*ἔξεστι σκοπεῖν ἐκ τῶν συμβάντων, κ. τ. λ.* Xenophon means, that the events which followed furnished the best solution of the dream.—*ἐννοία αὐτῷ ἐμπίπτει*. “*A thought occurs to him.*”—*τί κατὰκειμαι*. “*Why am I lying down?*”—*εἰ δὲ γενησόμεθα ἐπὶ βασιλεῖ, κ. τ. λ.* “*And if we shall fall into the power of the king, what prevents our dying with ignominy, after having beheld all the most grievous things, and suffered all the most dreadful ones.*” Literally, “*our dying insulted.*” Observe the employment here of *μὴ οὐ*, after a word denoting hindrance, with the infinitive mood, and in the sense of the Latin *quin*. Thus, in Latin, we should have here, “*quid impedit quin moriamur?*” (See note, ii. 3. 11.)

§ 14.

Ὅπως δὲ ἀμυνόμεθα. “And how we shall defend ourselves.”—ὥσπερ ἐξὸν ἡσυχίαν ἔχειν. “*As if it were permitted us to live in quiet,*” i. e. to enjoy security from every foe. (See note, ii. 5. 22.)—*ἐγὼ οὖν τὸν ἐκ πόλεως πόλεως, κ. τ. λ.* “*The general from what city do I, then, expect will do these things?*” i. e. from what city do I, then, expect that there will be a general who will do these things. (See *Thirlwall*, iv. p. 329.)—*οὐ γὰρ ἔγωγ' ἔτι πρεσβύτερος ἔσομαι, κ. τ. λ.* “*For I, at least, shall not be yet older, if I shall have abandoned myself this day to the enemy;*” i. e. shall never be any older. He alludes merely to the certainty of losing his life, in common with the other Greeks, in case he should fall into the hands of the enemy.—*τήμερον*, the familiar Attic form for *σήμερον*. The prefix has nothing to do with the article.

§ 15.

Τοῦς Προξένου λοχαγοὺς. With these he was most intimate, on account of the friendship which had subsisted between himself and Proxenus, and because his quarters were with the forces of this commander.—*ὥσπερ οἶμαι οὐδ' ὑμεῖς*. “*Even as I think you neither are,*” i. e. able to sleep. Supply, for a full version, *καθεῖδειν δύνασθε*.—*ἐν οἷς ἐσμέν*. “*In what circumstances we are.*” Supply *πράγμασι*.

§ 16.

Δῆλον. Supply ἐστὶ. — οὐ πρὸς ἡμᾶς τὸν πόλεμον ἐξέφησαν. “*Did not openly make hostile demonstrations against us.*” Literally, “*did not show forth the war against us.*” — τὰ ἑαυτῶν καλῶς παρασκευάσασθαι. “*That they had made all their arrangements properly.*” More literally, “*that they had prepared their own affairs well.*” — οὐδὲν ἀντεπιμελεῖται. “*Takes any heed in turn;*” i. e. on our side. οὐδὲν. Adverbial accusative. — ὡς κάλλιστα. “*In the best manner possible.*” The full sentence would be *ὅπως οὕτως ἀγωνιοῦμεθα, ὡς δυνατόν ἐστὶ ἀγωνίεσθαι κάλλιστα*; i. e. how we shall so contend, as it is possible to contend in the best manner.

§ 17.

Εἰ ὑποσόμεθα. “*If we shall submit ourselves.*” — ὅς. “*For he.*” The relative serves, as in Latin, to connect prepositions, and is here equivalent to the demonstrative *ἐκεῖνος*, with γὰρ. (*Matthiæ*, § 477, d.) — ἀδελφοῦ. Cyrus. — καὶ τεθνηκότος ἦδη. “*And that, too, when now dead;*” i. e. even after he was dead. Observe that *καὶ* is here equivalent to *καὶ ταῦτα*. — ἀνεσταύρωσεν. “*Fixed them up on a stake.*” Compare i. 10. 1. — ἡμᾶς δὲ. “*As regards us, however.*” Lobeck (*ad Phryn.* p. 751.) and Schaefer (*ad Bos. Ellips.* p. 224.) both regard *ἡμᾶς* here as the accusative before *παθεῖν*. Schneider, however, thinks that such a construction would require *ἡμεῖς*, the reference being to the same persons that form the subject of *οἰόμεθα*. But to this it may be replied, that the accusative in such a case would be correct enough, since an emphasis is to be given to the subject of the infinitive. (*Matthiæ*, § 536. obs.) The true objection to our connecting *ἡμᾶς* with *παθεῖν* lies in the position of the two words, and the long interval between them. We must either, therefore, with Krüger, regard the sentence as an anacoluthon, or render *ἡμᾶς*, as we have done, by itself, and throw the emphasis upon this.

Οἱς κηδεμὴν μὲν οὐδεὶς παρέστικ. “*Unto whom no one is present as a supporter.*” This, as Weiske remarks, alludes to the circumstance of Cyrus's having had a supporter and source of protection in his mother Parysatis, whereas the Greeks had no one to aid them. — ἐστρατεύσαμεν δ'. “*And who marched.*” — ὡς ποιήσοιτες. “*With the intention of making (him).*” — τί ἂν οἰόμεθα παθεῖν; “*What do we think that we should be likely to suffer?*”

§ 18.

Ἄρ' οὐκ ἂν ἐπὶ πᾶν ἔλθοι. “*Would he not have recourse to every expedient?*” i. e. would he not try every means in his power? — ἡμᾶς τὰ ἔσχατα αἰκισάμενος. “*Having punished us with the last degree of severity.*” Observe that τὰ ἔσχατα is here the accusative of nearer definition. — τοῦ στρατεύεσθαι ποτε. “*Of ever marching.*” The neuter article converts the infinitive into a genitive dependent on φόβον.

§ 19.

Ἐγὼ μὲν. The particle μὲν here stands opposed to μέντοι in § 21.—ἔστε. “*As long as.*” ἔστε is thus rendered with imperfect indicative.—μακαρίζων. “*Regarding as happy.*” Observe the use of the participle instead of infinitive mood. Verbs of beginning, ceasing, &c. have this construction. (See remarks of Thirlwall, iv. p. 329.)—διαθεώμενος αὐτῶν. “*Seeing every where as regards them,*” i. e. in their case. Observe here the peculiar employment of αὐτῶν. To explain this genitive more exactly, the clause would run thus, “*Seeing every where this of them, or as regards them,*” as if the Greek had been τὸδε αὐτῶν. The idea *this*, however, need never be expressed when the thing itself follows. (Buttmann, § 132. note 7. Compare *Matthia*, § 317.; *Jelf*, § 485.)

§ 20.

Τὰ δ' αὖ τῶν στρατιωτῶν, κ. τ. λ. “*But, on the other hand, when I reflected on the circumstances of our soldiers;*” i. e. the condition in which they were, as contrasted with that of the enemy.—ὅτι τῶν μὲν ἀγαθῶν πάντων, κ. τ. λ. “*That there was no share for us of any one of all these good things.*”—ὅπου δ' ὠνησόμεθα ἕξειν, κ. τ. λ. “*And (when) I knew that few (of us) any longer had wherewith we shall purchase;*” i. e. had that with which, &c. Observe that ὅπου is the genitive of price.—ἄλλως δέ πως πορίζεσθαι, κ. τ. λ. “*And that our oaths now restrained us from procuring provisions for ourselves in any other way than buying.*”

§ 21.

Λεβέσθαι. “*To be (likewise) broken,*” i. e. brought to an end. (See Thirlwall, iv. p. 329.)—ἐν μέσῳ. “*In the middle,*” i. e. between us and the foe, and for which we may now openly contend. Hence ἐν μέσῳ often gets the signification of “*before all,*” “*openly,*” &c. Compare the Latin in medio ponere.—ἀθλα, ὅποτεροι ἂν ἡμῶν κ. τ. λ. “*As prizes for whichever of us may prove the better men.*” After ἀθλα, for a literal translation, supply τούτων, “*as prizes of those, whichever of us,*” &c.—ἀγωνοθέται. “*Judges of the contest.*” A metaphor borrowed from the public games of Greece. The term ἀγωνοθέτης properly denotes “*a president in the games, and then, in a general sense, ‘a judge.’*”

§ 22.

Οὔτοι μὲν γὰρ αὐτοὺς ἐπιωρκήκασιν. “*For these, indeed, have committed perjury against them.*” The enemy had provoked the gods by their perjury, and the latter, therefore, would naturally be disposed to side with the Greeks. With verbs of swearing, the deity or person by whom one swears is put in the accusative. αὐτοὺς means the Gods.—ὁρῶντες. “*Although seeing.*”—στερβῶς. “*Firmly.*”—ὥστε εἶναι μοι δοκεῖ, κ. τ. λ. “*So that it appears to me to be allowed (us) to go to the contest with much greater confidence than (it is allowed) these.*” After εἶναι supply ἡμῶν. Observe, moreover, that πᾶσι is to be construed with μέizonι, as an adverb, to increase its force.

§ 23.

Ἐτι δὲ. "*And besides.*"—ψύχη καὶ θάλη. Observe here the employment of these terms in the plural, where we have to render them by the singular. The same usage occurs in *Cyrop.* i. 2. 10.; *Mem.* i. 4. 13.; *Æc.* v. 4., &c.—φέρειν infinitive after *ικανότερα*.—ψυχὰς σὺν τοῖς θεοῖς ἀμείνων. "*Minds, through the favour of the gods, (actuated by) better (principles),*" i. e. far more observant of right, and far more influenced by conscientious motives.—οἱ δὲ ἄνδρες. Referring to the Persians.—καὶ τραῖτοι καὶ θνητοὶ μᾶλλον. "*Are more exposed to both wounds and death.*" Literally, "are both more vulnerable and mortal." He refers to the circumstance of the Grecian armour being so superior to that of the Persians.

§ 24.

Ἄλλ' ἴσως γὰρ καὶ ἄλλοι, κ. τ. λ. In the combination of ἄλλὰ γὰρ, γὰρ assigns a reason for the opposition, or objection, pointed out by ἄλλὰ. Generally speaking they are written together. But sometimes words intervene, as here. In this case γὰρ gives the reason of something to be supplied between it and ἄλλὰ. Here we may understand τί δεῖ λόγων. "*But (what need is there of words) for, perhaps, others also are revolving the same things in their mind.*" (See *Hoogeveen*, p. 4.)—μὴ ἀναμένωμεν. Observe that this verb is the subjunctive of the second aorist; for, in prohibitions, μὴ is joined to the imperative of the present, but to the subjunctive, never to the imperative, of the aorists. (*Jelf*, § 420. 3.; *Matthiæ*, § 511. 3.)—παρακαλοῦντας. Attic contracted future participle, for παρακαλέσοντας. Consult note on ὥσπερ πάλιν τὸν στόλον, κ. τ. λ., i. 3. 16.—ἄλλ' ἡμεῖς ἄρξωμεν τοῦ ἐξορμηῆσαι, κ. τ. λ. "*But let us begin the instigating the others, also, to valour,*" i. e. to arouse our comrades to an exhibition of valiant deeds.—ἄρξωμεν. The first person of the subjunctive (generally plural) is used as a gentle mode of expressing a command. "*Let us begin,*" i. e. "suppose we begin." (See *Butmann*, § 139. obs. 1, 2.; *Jelf*, § 416.) This is called "subjunctivus adhortativus."

Τοῦ ἐξορμηῆσαι. The neuter article converts the verb into a genitive after ἄρξωμεν, a verb of "beginning."—φάνητε. "*Show yourselves.*" The full construction would be φάνητε ὄντες, "*Show that you are.*"—τῶν στρατηγῶν ἀξιοστρατηγότεροι. "*More worthy of command than those who are (at present) commanders.*" φάνητε. The second and third persons of the subjunctive, generally of the aorist, are only used as an imperative in negative commands; i. e. where they are accompanied by μὴ or οὐ μὴ. Where these negatives are not used, the verb ought to be in the optative, as assuming the form of a wish. (*Butmann*, § 139. obs. 1. 3.; *Jelf*, § 416. obs.) Where the subjunctive mood is found, as here, in an independent sentence, it is to be regarded as a modified future. The future speaks of something which will *certainly* take place; this subjunctive something which it is *expected* will take place. (See *Jelf*, § 415. 1, 2.) It may be rendered "You will show yourselves, I imagine."

§ 25.

Ἐξορμᾶν ἐπὶ ταῦτα. "*To give the impulse toward these things;*" i. e.

to be the prime movers in this affair. — οὐδὲν προφασίζομαι τὴν ἡλικίαν, κ. τ. λ. “*I, in no respect, allege my age as an excuse (for shrinking from this), but think that I am even in my full vigour to repel injuries from myself.*” This passage plays an important part in the discussion respecting the age of Xenophon at the time of the Anabasis, or expedition into Upper Asia. Spelman makes the historian to have been then near fifty; a computation which Clinton calls extravagant. Mitford supposes Xenophon to have been between twenty-five and thirty. Clinton thinks that he might have been about forty-two. (*Fast. Hellen.*, vol. ii. p. 89.) Bishop Thirlwall inclines to Mitford’s opinion, though with some reservation. (*Philol. Museum*, vol. i. p. 507. *seqq.*) Clinton’s opinion is followed in the brief notice of Xenophon, at the beginning of the notes.

§ 26.

Πλὴν Ἀπολλωνίδης τις ἦν. “*Only there was a certain Apollonides.*” πλὴν is used in the text as an adverb.—Βουωτιδίζων τῇ φωνῇ. “*Resembling a Bœotian in his manner of speaking;*” i. e. employing not only the broad, rough dialect of Bœotia, but also speaking with the thickness of tone for which that nation were remarkable. Compare the explanation of Morus: “*rustico vocis sono, pleno gutture loquens;*” and that of Krüger: “*Bœotorum dialecto et vocis sono utens.*” The Bœotian dialect had a barbarous sound to Attic ears; so says Eustathius (p. 304. 2.)—ὅτι φλυαροῖη. “*That that person talked nonsense.*”—ἡ βασιλέα πείσας. “*Than by having persuaded the king (to consent to such a course).*”—λέγειν τὰς ἀπορίας. “*To talk of the inextricable difficulties (by which they were encompassed).*” Both here and at § 34, we should have expected the participle: for ἀρχομαι is used with a participle, when the dependent verb is to express a state actually in existence; with an infinitive mood, when it speaks of a thing intended, not yet begun. (See *Jelf*, § 688.)

§ 27.

Μεταξὺ ὑπολαβὼν. “*Having taken him up in the midst of his speech.*” The full and more ordinary form of expression would be μεταξὺ λέγοντα, the participle being usually joined with μεταξὺ, ἅμα, αὐτίκα, &c., in definitions of time. In this form it is equivalent to the Latin preposition “*inter,*” followed by a gerund in “*dum.*” (*Viger*, p. 145., *Matthiæ*, § 565. *obs.* 2.)—ὁ θαυμασιώτατε ἄνθρωπε. “*O most wonderful man!*” Ironical.—οὐδὲ δρῶν γιγνώσκεις, κ. τ. λ. “*Neither, on seeing, understand; nor, on hearing, remember.*” Observe that we have here not οὐτε repeated, but οὐδὲ; the first οὐδὲ being equivalent to *ne quidem*, and the second to *neque*.—ἐν ταύτῳ γε μέντοι ἦσθα τοῖσιν. “*Yet you were certainly in the same place with these;*” i. e. with these other lochagi who are now present.—ὁ αὐτὰς, ὁμοίος, ἴσος, &c., and their contraries, govern the dative. (*Matthiæ*, § 385. 1.)—μέγα φρονήσας ἐπὶ τούτῳ. “*In high spirits at this;*” i. e. the defeat and death of his brother.—πέμπων ἐκέλευε παραδιδόναι, κ. τ. λ. (Compare ii. 1. 8.)

§ 28.

Τί οὐκ ἐποίησε. “*What did he not do?*” i. e. to get rid of us.—

εἶτε σπονδῶν ἔτυχεν. *Τυχάνω*, "to get," or "obtain," generally governs a genitive case. When, however, it is followed by a neuter pronoun or adjective, or by an infinitive with a neuter article prefixed, it requires an accusative. Of the genitive, the present instance is an example. For the accusative, see 1. 4. 15. and 6. 4. 32. For the infinitive with neuter article, *Soph. Ant.* 778. τεύζεται τὸ μὴ θανεῖν. Yet not this always, as at 3. 2. 19. we find *δου* ἂν ἐθέλωμεν, τευζόμεθα, where *δου* must be the genitive by attraction to ἐκείνου, understood after τευζόμεθα. Of the same kind are λαγχάνω, ἀντιδῶ, &c. (See *Matthiæ*, § 328. and *obs.*)

§ 29.

Ἐπεὶ δ' αὖ. "*But when, on the other hand.*"—εἰς λόγους αὐτοῖς. "*To a conference with them.*"—οὐ νῦν ἐκείνοι παύομενοι, κ. τ. λ. "*Are not they now being beaten, goaded, insulted, unable, the wretched men! even to die? although, I think, greatly desirous of this.*" The participle κεντούμενοι here refers, not, as some suppose, to scourging with a lash armed with iron stimuli, but rather to a species of torturing by piercing with sharp instruments. *Ælian*, *V. H.* ix. 8. mentions a horrid instance of this mode of punishment by inserting needles under the finger nails.—τοὺς μὲν ἀμύνασθαι κελεύοντας φλυαρεῖν. "*That those who urge us to defend ourselves talk nonsense.*"—πείθειν δὲ πάλιν κελεύεις ἰόντας; "*And do you bid us go again and try persuasion?*" i. e. try to persuade the king to save us.

§ 30.

Τὸν ἄνθρωπον τοῦτον μῆτε, κ. τ. λ. "*That we neither admit this man into the same (place) with ourselves;*" i. e. that we do not admit him into our society; with τῶνδ' supply χώριον.—ἀφελομένων. The middle here implies that this would be done *for their own interests*; whereas the active ἀναθέντας, immediately after, refers to what is done *for another*; i. e. here, for the punishment of another.—σκεύη. "*Articles of baggage.*"—ὡς τοιούτῳ. "*In that capacity.*" Literally, "as such," as a σκευοφόρος, or baggage-carrier.—τοιούτός ἐστιν. "*He is such a person (as this);*" i. e. such a miserable wretch.

§ 31.

Ἵπολαβὼν. "*Having taken up the discourse.*"—ἀλλὰ τοῦτῳ γε οὔτε τῆς Βοιωτίας, κ. τ. λ. "*But to this man, at least, nothing appertains either of Bœotia or of Greece at all;*" i. e. this man has nothing to do with either Bœotia or any other part of Greece.—ἀμφότερα τὰ ὦτα τετυπημένον. "*Having both his ears bored.*" Commentators entertain various opinions as to the previous condition of Apollonides. On the whole, it appears most probable, that he was a Lydian, whose ears were pierced after the custom of his own land, and had been a slave in Bœotia, where he had learned the language of the country. It is further probable, that he accompanied Proxenus, when he joined Cyrus, and contrived to pass for a Greek, and to obtain a captaincy in his division of the army.—καὶ εἶχεν οὕτως. "*And it was so;*" i. e. and this was actually found to be the case. Literally, "it had itself so."

§ 32.

Ἀπῆλσαν. "They drove away;" i. e. they expelled from their number.—ὅποθεν δὲ οἰχοίτο. "But from whatever quarter he had gone;" i. e. wherever the general was cut off. Observe that οἰχοίτο is here equivalent to *periisset*.—τὸν ὑποστρατηγὸν. "The under-general." The ὑποστρατηγὸς discharged the duties of the στρατηγὸς when the latter was absent, or succeeded to his office when he was slain.

§ 33.

Εἰς τὸ πρόσθεν τῶν ὅπλων. Consult note on πρὸ τῶν ὅπλων, ii. 2. 20.—ἑμὲν τοὺς ἑκατὸν. "About a hundred in all." The article, as already remarked, stands with cardinal numerals, to give the notion of the whole. See note, i. 7. 10.—μέσαι νύκτες. "Midnight."

§ 34.

Ὅρῶσι. "On seeing."—καὶ αὐτοῖς συνελθεῖν. "Both to come together ourselves."—ὅπως βουλευσάμεθα, κ. τ. λ. "In order that we may, if possible, determine among ourselves upon some advantageous plan." Literally, "in order that we may determine upon, among ourselves, if we can be able (to determine upon) something advantageous."—ἅπερ καὶ πρὸς ἡμᾶς. "What things you even (said) unto us." Supply ἔλεξας.

§ 35.

Οὗς μὲν ἐδυνήθησαν, κ. τ. λ. "Have seized upon (those) of us whom they could." Supply τούτους before ἡμῶν.—ὅτι ἐπιβουλεύουσιν. "That they are now laying snares for." Literally, "that they are now plotting against."—ἐγῶμαι, i. e. ἐγὼ οἶμαι.—ἐκεῖνοι. Supply γένωνται.

§ 36.

Εἰδὲ τοίνυν ἐπίστασθε, κ. τ. λ. "Know well, then, that you, being so many as you have now come together, have a most important responsibility (resting upon you)." Literally, "have a most important opportunity;" i. e. either for good or for evil.—οἱ γὰρ στρατιῶται οὗτοι. (See *Thirlwall*, iv. p. 331.)—κακοί. "Cowards." κακὸς applies to any thing bad of its kind. Hence, when used of soldiers, it means "cowards."

§ 37.

Ἴσως δέ τοι καὶ δίκαιόν ἐστιν, κ. τ. λ. "Perhaps, too, it is even right, that you should, &c. &c. Consult the remarks of *Thirlwall*, iv. p. 331.—διαφέρειν, κ. τ. λ. "Should somewhat surpass these." Literally, "should differ from these in something." The verb governs a genitive, because it implies a comparison; τι, when used adverbially, renders the word to which it is joined less precise in its meaning.—ταξιαρχοί. "Taxiarchs." Zeune supposes a ταξιαρχος to be the same with a ὑποστρατηγὸς. Krüger, on the other hand, thinks that a τάξις consisted of two λόχοι, and that the senior of the two λοχαγοὶ was the taxiarch. The language of the text, where we have ὑμεῖς

ταξιαρχοὶ καὶ λοχαγοὶ, not ὑμεῖς ταξιαρχοὶ, ὑμεῖς λοχαγοὶ, appears to favour this latter opinion, as well as the circumstance of στρατηγοὶ and λοχαγοὶ being elsewhere most commonly united in the same clause.—ὑμεῖς καὶ χρήμασι καὶ τιμαῖς, κ. τ. λ. “*You had the advantage of these both in high pay and in honours.*” Literally, “you had more than these both in riches and in honours.” Observe that the genitive τούτων is here required by the idea of comparison implied in the verb.—ἀξιοῦν δὲ ὑμᾶς αὐτοὺς, κ. τ. λ. “*You yourselves ought both to claim to be superior to the soldiery at large, and to take the lead of these in devising and in labouring, if it be any where needed.*” Literally, “to devise before these and labour before (them).” See Thirlwall, iv. p. 331.

§ 38.

Ἀντὶ τῶν ἀπολωλότων. “*In the place of those who have perished.*” —οὐδὲν ἂν οὔτε καλὸν οὔτε ἀγαθόν, κ. τ. λ. “*Nothing either glorious or good can happen, to speak briefly, any where, but assuredly in warlike affairs (nothing such) at all;*” i. e. but certainly nothing of the kind can at all happen in warlike operations.—ὡς συνελόντι εἰπεῖν. We frequently find a seemingly independent parenthesis introduced by ὡς with the infinitive. The force of such a sentence is generally restrictive. In the present case we must supply λόγῳ with συνελόντι, as a word cognate to some other word in the sentence has often to be supplied; here λόγῳ is cognate to εἰπεῖν; the literal translation is “so as to speak in comprehensive language. (Consult *Jelf*, § 864.1.; and § 893. d.)—σώζειν δοκεῖ. “*Appears to preserve (armies).*” The meaning, in fact, is, “preserves (armies);” for δοκέω is often added, by a species of Attic urbanity and reserve, even where the idea intended to be conveyed is strictly certain. Compare i. 9. 1.

§ 39.

Ὅσους δεῖ. Supply καταστήσαι.—ἦν καὶ τοὺς ἄλλους στρατιώτας, κ. τ. λ. “*I think that, if you also assemble and encourage the other soldiers, you will, in such a case, act very much in season.*”

§ 40.

Καὶ ὑμεῖς. “*You also.*”—ὡς ἀθύμως μὲν ἦλθον ἐπὶ τὰ ὄπλα. “*How dispiritedly they came to the place of arms;*” i. e. to the quarter where their arms were to be deposited for the night. Compare note on πρὸ τῶν ὀπλῶν, ii. 2. 20.—οὕτω γε ἔχόντων. “*While they are in this frame of mind, at least.*” Literally, “while they have themselves thus, at least.”—ὅ τι. “*For what.*”—εἴτε δέοι τι. “*Whether it might be necessary at all.*” Supply χρῆσθαι αὐτοῖς.

§ 41.

Ἦν δέ τις αὐτῶν τρέψῃ τὰς γνώμας. “*But if some one turn their thoughts.*”—τί πείσονται. “*What they shall undergo.*” πείσονται is the future of πείσχω.

§ 42.

"Ὅτι οὕτε πλήθος ἐστίν, οὕτε ἰσχύς, κ. τ. λ. " *That it is neither multitude, nor strength, that produces victories in war, but whichever party,*" &c. Observe that the participle is here made to agree with the nearer and more important noun. Observe also that the article is used, as here, with the participle when any thing, or person, is to be particularly marked. (See *Jelf*, § 451. 2.)—ἐρρωμενέστεροι. "*More resolute.*"—ὅποτεροι ἂν . . . ἴωσιν. "*Whichever of the two shall go.*" Observe that ἂν belongs to ὅποτεροι and renders it less definite.—ὥς ἐπιτοπολὺν. "*For the most part.*" Sometimes it is written ἐπὶ τὸ πολὺ. It is an elliptical expression for οὕτως, ὥς δύναται εἶναι ἐπὶ τὸ πολὺ.

§ 43.

Ἔντεθύμηναι δ' ἔγωγε, ὦ ἄνδρες, κ. τ. λ. "*For my own part, O men, I have noticed this also.*" More literally, "have revolved in mind;" and hence, "I have remarked, as the result of frequent reflection." The verb ἐνθυμείσθαι properly denotes "to lay to heart," and hence "to consider well," "to ponder," &c.—μαστεύουσι ζῆν ἐκ παντὸς τρόπου. "*Desire to live at any rate;*" i. e. to prolong existence in any way. Observe that μαστεύω, though here employed by Xenophon, is, in fact, an old poetic word, and akin to μάσσω.—ἐγνώκασι. "*Are sensible.*"—περὶ δὲ τοῦ καλῶς ἀποθνήσκειν ἀγωνίζονται. "*And contend about the dying honourably;*" i. e. strive to die honourably.—μᾶλλον πῶς εἰς τὸ γῆρας ἀφικνουμένους. "*Somewhat rather arriving at old age.*" Observe here the peculiar force of πῶς in connection with the comparative.—διάγοντας. "*Passing their time.*" Supply τὸν χρόνον.

§ 44.

Καταμαθόντας. "*Having clearly understood.*"—αὐτοὺς τε ἀγαθοὺς ἄνδρας εἶναι, κ. τ. λ. "*Should both ourselves be brave men, and should exhort the rest (to be so).*" Supply ἀγαθοὺς ἄνδρας εἶναι.

§ 45.

Χειρίσσοφος. Compare i. 4. 3., and ii. 1. 5.—ἀλλὰ πρόσθεν μὲν, ὦ Ξενοφῶν, κ. τ. λ. "*Well, heretofore, indeed, O Xenophon, I knew only so much of you, as far as I heard that you were an Athenian.*" More freely, "I knew you only so far, that I heard you were an Athenian;" i. e. all my knowledge of you was founded on the reports of others, and this knowledge merely amounted to the circumstance of your being a native of Athens.—ἐφ' οἷς. "*For what.*" Attraction for ἐπὶ τοῖς, &—ὅτι πλείστους εἶναι τοιοῦτους. "*That there were as many as possible such (as you are).*" See i. 1. 6.

§ 46.

Μὴ μέλλωμεν. "*Let us not procrastinate.*" (Consult note, § 24.) ἥδη αἰρεῖσθε οἱ δεόμενοι ἄρχοντας. "*Do you who want (them) immediately choose commanders.*" Observe the force of ἥδη. With δεόμενοι supply αὐτῶν, i. e. ἀρχόντων.—συγκαλοῦμεν.

tracted future for *συγκαλέσομεν*. Compare note on *ποιουμένου*, i. 3. 16.

§ 47.

‘Ὅς μὴ μέλλοιτο, κ. τ. λ. “*That the necessary measures might not be delayed, but be carried into execution.*” The verb μέλλω is also used passively by Thucydides (v. 111.); *ὁμῶν τὰ μὲν ἰσχυρότατα ἐλπίζόμενα μέλλεται*: and by Demosthenes (*Phil.* i. p. 50. *ed. Steph.*); *εἰτ’ ἐν ὅσῳ ταῦτα μέλλεται*, κ. τ. λ., where Reiske, less correctly, gives μέλλετε, but Bekker and Rüdiger μέλλεται. (*Schaeff. ad loc.*)—*Δαρδανεὺς*. “*A Dardanian*,” i. e. a native of Dardanus, a city of Troas, in Asia Minor, to the south of Abydus, and distant from it 70 stadia.

CHAPTER II.

§ 1.

‘*Ἡμέρα τε σχεδὸν ὑπέβαινε*. “*Both day was nearly dawning.*” Observe the peculiar force of *ὑπὸ* here, in composition, as referring to the gradual breaking of day.—*εἰς τὸ μέσον*. “*Into the centre (of the camp).*” Supply *τοῦ στρατοπέδου*. The full expression has just occurred in chapter i. § 46.—*καταστήσαντας*. “*It was determined by them that, after they had stationed outposts, they should call the army together.*” Observe here the accusative agreeing with *αὐτοὺς* understood, where the plain construction would have been the dative of the participle. This is done for the purpose of greater distinction and energy. Consult *Buttmann*, § 142. 4. *obs.* 2., where the passage is quoted.—*πρῶτον μὲν*. To this *ἐπὶ τούτῳ* answers in § 4.

§ 2.

Καλεπὰ μὲν τὰ παρόντα. “*Our present circumstances are fraught with difficulty, it is true.* Observe the force of *μὲν*.—*ὅπότε*. “*Since.*” —*στερόμεθα*. “*We are without.*” *στερόμαι* means “*careo*,” “*I am without.*” *στερέομαι*, *στερίσκομαι*, “*privo*,” “*I am deprived of.*”—*πρὸς δ’*, κ. τ. λ. “*And, besides.*” *πρὸς*, standing without its case, is used as an adverb. (*Jelf*, § 641.) *Bos* (p. 102.) says *τούτοις* is to be supplied.

§ 3.

‘*Ὅμως δὲ δεῖ ἐκ τῶν παρόντων*, κ. τ. λ. “*Still, however, it behoves us both to come out of our present troubles as brave men.*” Supply *πραγμάτων*. *ἐλθεῖν* is here equivalent to *γίνεσθαι*, “*be*,” “*prove.*” Observe the attraction of the infinitive, *ἀγαθοὺς* forming the predicate.—*καὶ μὴ ὑφίσθαι*. “*And not to give up*,” i. e. to lose courage.—*σωζόμεθα*. “*We may save ourselves.*” Observe the force of the middle verb.—*εἰ δὲ μὴ*. “*But if not.*” Supply *δυναίμεθα καλῶς νικῶντες σώζεσθαι*.—*ἀλλὰ καλῶς γε ἀποθνήσκωμεν*. “*Yet, at least, let us die honourably.*”—*ζῶντες*. “*While we live.*”—*ὀλομαι γὰρ ἐν ἡμῶς τοιαῦτα παθεῖν*, κ. τ. λ. “*For I think that we (in that event) should suffer such things, as may the gods do unto our foes.*” Observe that the

optative (ποιήσεαι) in the latter clause is expressive of a wish, being used in the true force of the mood. (Consult note, § 25.)

§ 4.

Ἐπὶ τούτῳ. "After this one." Not equivalent, as Krüger remarks, to μετὰ τούτων, but a much stronger expression, since it means, in fact, "immediately after this one." (See *Matthia*, § 586.)—λέγων ὡς γελῶν τε εἶη, κ. τ. λ. Compare ii. 3. 18.—καὶ περὶ πλείστου ἂν ποιήσαιτο, κ. τ. λ. "And would esteem it the highest privilege to save us." Literally, "would make it a thing above very much for himself." The optative in the *oratio obliqua* is properly employed without ἂν; here, however, that particle is added to ποιήσαιτο, because σώσαι is equivalent in sense to εἰ σώσειε, "if he could save." (*Thiersch*, § 334. 3. 9.; *Poppo*, *ad loc.*)—καὶ ἐπὶ τούτοις αὐτοὺς ὁμόσας. "And having himself sworn to these things."—αὐτοὺς ἐξαπατήσας συνέλαβε. "Did himself deceive (us), and seize our leaders." Observe the force which the repetition of αὐτοὺς imparts to the whole sentence, forming what grammarians term the figure *epanaphora*, i. e. "a bringing on again."—ξένιον. "The god of hospitality," i. e. who presides over and protects the rights of hospitality. Compare *Herodotus*, i. 44.; and *Odys.* ix. 270. αἰδέομαι has no active form. The middle form of the aorist is seldom used except by the poets; the passive being employed instead. It is followed here by accusative of person, as causing the cognate feeling of αἰδώς, "reverence." (See *Jelf*, § 550.)—ἀλλὰ, κλεῖψεν καὶ ὁμοτράπεζος γενόμενος, κ. τ. λ. "But, after having become a companion at table unto Clearchus, has by these very means deceived and destroyed the men;" i. e. after having received Clearchus at his board, has by all these means, namely, his oaths and pledges of friendship, &c. deceived and destroyed those who trusted to him.

§ 5.

Ἀριαῖος δέ. "Ariæus, too." Observe that Ἀριαῖος here is a nominative absolute, its place being supplied, for purposes of emphasis, by οὗτος, further on in the sentence. (Consult note ii. 2. 20.)—βασιλέα καθιστάναι. (Compare ii. 1. 4.)—καὶ ἐδώκαμεν καὶ ἐλάβομεν, κ. τ. λ. "And gave and received pledges," &c.; i. e. and to whom we gave, and from whom we received pledges. The full form of expression would be, καὶ ὃ ἐδώκαμεν, καὶ παρ' οὗ ἐλάβομεν.—καὶ οὗτος. "Even this one."—αἰδεσθῆναι. "Having respected;" i. e. having shown respect to his memory. (See note, § 4.)—τιμώμενος μάλιστα. "Although honoured in the highest degree."—πρὸς τοὺς ἐκείνου ἐχθρίους. "Unto his bitterest enemies." The more ordinary idiom would require the dative with ἐχθίστους. Here, however, it is to be taken more as a substantive. (See *Jelf*, § 520.)

§ 6.

Ἄλλα τούτους μὲν οἱ θεοὶ ἀποτίσσαντο. "May the gods, however, pay these men back." Observe, again, the employment of the optative without ἂν denotes a wish. The middle voice, too, is peculiarly emphatic literally "pay these back for themselves;" i. e. avenge

themselves on these for their impiety, &c.—*μήποτε ἐτι*. “*Never any more.*”—*ὅτι ἂν δοκῇ τοῖς θεοῖς*. “*Whatsoever may seem good to the gods;*” i.e. those gods whose oaths he violated.

§ 7.

Ἐσταλμένος εἰς πόλεμον, κ. τ. λ. “*Equipped for war as handsomely as he was able.*”—*τὸν κάλλιστον κόσμον*, κ. τ. λ. “*That the fairest array became victory.*” Literally, the conquering.—*ἐν τούτοις τῆς τελευτῆς τυγχάνειν*. “*To meet his end in these.*” (Consult note, iii. 1. § 28.)—*τοῦ δὲ λόγου ἤρχετο ὧδε*. “*His speech, however, he began as follows.*”

§ 8.

Λέγει Κλεόνορ. “*Cleanor tells you of;*” i. e. has just told you of.—*εἰ μὲν οὖν βουλευόμεθα πάλιν αὐτοῖς*, κ. τ. λ. “*If, then, we make up our minds to be again on a friendly footing with them.*” Literally, “*to go through friendship with them.*” The preposition *διὰ* forms various periphrases, founded on the literal sense of “*through*” with *ίνα*, *ἔρχεσθαι*, *εἶναι*, &c. In the present case, *διὰ φιλίας ίνα* is the same as *φίλοι εἶναι*. (*Matthia*, § 580. c.)—*δρῶντας τοὺς στρατηγούς οἷα πεπόνθασιν*. For *δρῶντες οἷα οἱ στρατηγοὶ πεπόνθασιν* consult note i. 8. 21.—*οἱ διὰ πίστεως αὐτοῖς*, κ. τ. λ. “*Who through confidence (in them) placed themselves in their hands.*”—*εἰ μέντοι διανοούμεθα*. “*If, however, we design.*”—*ὧν πεποιήκασι δίκην*. “*Punishment for the things which they have done.*” Observe that *ὧν* is by attraction for *τούτων* &—*διὰ παντὸς πολέμου αὐτοῖς ίνα*. “*To engage in every kind of warfare with them.*” Compare note on *διὰ φιλίας ίνα* above.

§ 9.

Πιάνονται τις. “*Some one sneezes.*” Xenophon’s harangue was interrupted at this point by an omen, which a modern historian could scarcely mention with gravity, but which, ever since the time of Homer, had been regarded by all religious Greeks as an intimation of the divine blessing. (Consult *Dict. of Antiq. s. v.* “*Divinatio.*”)—*μὴ ὀρμηῇ*, κ. τ. λ. “*With one impulse worshipped the god (who had sent the propitious sound).*”—*οἰωνὸς τοῦ Διὸς*, κ. τ. λ. “*An omen from Jupiter, the preserver, appeared.*” As the omen befell at the word *σωτηρίας*, Xenophon presumed it came from *Ζεὺς Σωτήρ*. Schneider says that the ejaculation customarily employed was *Ζεὺ σώσον*.—*εὐξασθαι τῷ θεῷ τούτῳ*, κ. τ. λ. “*That we vow that we will offer up to this same god thank-offerings for our deliverance,*” &c. With *σωτήρια* supply *θύματα*.—*συνεπεύξασθαι δὲ*. “*And that we further vow at the same time.*”—*ἐκ τούτου εὐξάντο καὶ ἑυαίνισαν*. “*Upon this they made their vows and sang a psalm.*” Consult note on *εὐαίνισον*, i. 8:17., and, as regards the form of the verb, compare *Blomf. ad Æsch., Sept. c. Theb. 254.*—*ἐπεὶ δὲ τὰ τῶν θεῶν καλῶς εἶχεν*. “*And when the rites of the gods were duly celebrated.*” Literally, “*and when the things of the gods had themselves well.*”

§ 10.

Ἐτύγχανον λέγων. “*I happened to be remarking;*” i. e. at the time

when this favourable interruption took place. — ἡμεῖς μὲν ἐμπεδοῦμεν. "We, indeed, firmly observe." — οὕτω δ' ἐχόντων. "Things, then, being thus." Supply πραγμάτων. — κὰν ἐν δεινοῖς ὤσι. "Even though they be in the midst of dangers." Supply πράγμασι.

§ 11.

Ἔπειτα δ'. "In the next place." (See Thirlwall, iv. p. 333.) — ἀναμνήσω. "I will remind." — ὡς ἀγαθοῖς τε ὑμῶν προσήκει εἶναι, κ. τ. λ. "That it both belongs to you to be brave, and that the brave are saved," &c. — ἐλθόντων μὲν γὰρ Περσῶν, κ. τ. λ. The allusion is to the invasion of Greece by Datis and Artaphernes, in the reign of Darius Hystaspis, and which was terminated by the victory at Marathon. — καὶ τῶν σὺν αὐτοῖς. Referring to the various nations composing the Persian host on this occasion. — παμπληθεὶ στόλῳ. "In a most numerous host." Cornelius Nepos makes the infantry to have been 100,000, and the cavalry 10,000. (See Thirlwall, ii. p. 242.)

ὡς ἀφανισόντων τὰς Ἀθήνας. "In order to annihilate Athens." Literally, "in order to make Athens unseen," i. e. to disappear from the view. Observe that ἀφανισόντων is the Attic contracted future participle for ἀφανισόντων. This construction of ὡς with the genitive absolute has already been referred to, as intended to indicate, in fact, something supposed or thought of, &c., and hence the true meaning of the clause will be, "in order to annihilate, as they thought," &c., or "thinking that they were going to annihilate," &c.

Ἀθηναῖοι. Their numbers are uniformly stated at 10,000. (Consult Thirlwall, ii. p. 242.)

§ 12.

Ἀθηναῖοι. Callimachus, the Polemarch, made a vow to Diana, that he would sacrifice to her as many she goats as there should be enemies slain. The scholiast on Aristophanes (Eq. 657.) says that heifers were vowed in the first instance; but as from the immense slaughter of the enemy, a sufficient number of these animals could never have been procured, she goats were substituted. This was called Ἀγγορέας θυσία, from one of the surnames of Diana, which she derived from Agra in Attica. — τῇ θεῇ. "Unto the goddess." — οὐκ εἶχον ἱκανὰ εὐρεῖν. "They were not able to find enough." — καὶ ἔτι καὶ νῦν ἀποθίουσιν. Observe that ἀποθίουσι is used especially of a sacrifice offered in consequence of a vow. Herodotus (vi. 117.) states that the number of the Persians slain was 6400. Thirteen years would therefore have sufficed for the completion of the vow. From the date of the battle to the time mentioned in the text was a space of ninety years, so that 45,000 goats must have been already offered. And as in Plutarch's time, 600 years after the event, the sacrifice still continued to be offered, it is quite evident that national vanity alike exaggerated the number of the enemy that fell, and prompted the continuance of this annual festival.

§ 13.

Ἔπειτα δτε Ξέρξης ὕστερον. The battle of Marathon was fought B. C. 490. The expedition of Xerxes took place ten years after this. — τὴν ἀναρίμητον στρατίαν. "That innumerable army." The

article is here used because a well known army is pointed out. (Consult *Thirlwall*, ii. p. 256.)—καὶ κατὰ γῆν καὶ κατὰ θάλατταν. The defeats by sea were at Artemisium and Salamis; those by land, at Plataea and Mycale; the last having been, in fact, both a land and sea fight, and having been gained on the same day with that at Plataea.—ὅν ἔστι μὲν τεκμήρια ὁρᾶν τὰ τρόπαια. “Of which things one may behold the trophies as proofs;” i. e. the proofs of all which one may see in the trophies that were then erected. A trophy usually consisted of a portion of the arms taken from the enemy, and fixed on a tree or post. It was dedicated then to Ζεὺς Τροπαῖος, “Jupiter of the rout,” or “the Router.” If the enemy suffered it to be erected without hindrance, it was a confession of defeat. The trophy here spoken of was of a more durable nature, being columns on which the names of the Greeks who fell were engraved. In naval victories, the rostra of the ships formed a part of the trophy.—μέγιστον δὲ μαρτύριον. “But a principal testimony (is).”—οὐδένα γὰρ ἄνθρωπον δεσπότην, κ. τ. λ. “For you worship no man as master, but (only) the gods.” Supply μόνον after θεοὺς. The allusion in προσκυνεῖτε is to the Persian mode of rendering obeisance to their superiors. Consult note on προσεκύνουν, i. 6. 10. and compare i. 8. 21. τοιοῦτων, κ. τ. λ. “From such forefathers are you (sprung).”—εἶναι, γίγνεσθαι, and other verbs of being “born of,” &c. take a genitive case of the parent, &c. of the person born. (*Matthiae*, § 374. *Jelf*, § 483.)

§ 14.

Οὐ μὲν δὴ τοῦτ' ἔγωγε, κ. τ. λ. “I will not, however, say this, at least, that you reflect disgrace upon them.” Observe the force of γέ. Whatever else I may say of you, this, at least, I will not say, but will readily admit that you are worthy of your ancestors.—ἐγώ, Attic for ἐρήσω,—ἂφ' οὗ. “Since.” Supply χρόνου.—πολλαπλασίους ὑμῶν αὐτῶν. “Many times as many as yourselves.” Comparative adjectives are followed by a genitive, and so are positive adjectives, in which the idea of a comparison is involved. Of this kind are numerals in αἰσιος. (See *Jelf*, § 502. 3.)

§ 15.

Περὶ τῆς Κύρου βασιλείας. “(When contending) about the elevation of Cyrus to the throne.” Literally, “about the sovereignty of Cyrus.” Observe the distinction between βασιλεία and τυραννίς. The former implies hereditary monarchy; the latter usurped regal power. Supply μαχόμενοι.—πολὺ δὴπου ὑμᾶς προσήκει. “Much, assuredly, does it become you.”

§ 16.

Αὐτῶν, genitive after ἀπειροί. As being akin to adjectives denoting want, &c., those compounded of ἀ privative, are followed by a genitive.—τὸ πλῆθος ἀμετρον. “Their immense multitude.” (See for use of article § 13.)—σὺν τῷ πατρίῳ φρονήματι. “With the spirit of your forefathers.” Some of the MSS. give πατρῷ; but the distinction between the two forms, though there are occasional exceptions, appears, in general, to be this: πατρῷς means descending from

father to son, as property, fortune; but *πάτριος*, handed down from one's forefathers as manners, customs, institutions, &c.—*ὅποτε καὶ πείραν ἤδη ἔχετε αὐτῶν*, κ. τ. λ. "When you now even have experience of them, that they are inclined," &c., i. e. when you now even know by actual trial that they are inclined, &c. *πολλαπλάσιοι*. Supply *ὁμῶν αὐτῶν*. (See note, § 14.)

§ 17.

Μηδὲ μέντοι τοῦτο μείον δόξητε ἔχειν. "Nor think, indeed, that you have the disadvantage in this." Literally, "that you have this less (than your opponents)." — (See note, c. 1. § 24.) — *εἰ*. After verbs expressing any emotion of the mind, *εἰ* oftentimes expresses "that." (*Viger*, p. 185.) — *οἱ Κυρεῖοι*. "The followers of Cyrus;" i. e. the Persian troops of Cyrus. — *νῦν ἀφεσθήκασιν*. "Have now deserted us." — *ἔτι κακίους*. "Still more cowardly." — *ταπτομένους*. "Ranked." — *ἢ ἐν τῇ ἡμετέρᾳ τάξει*. "Than in our array;" i. e. on our side in our ranks.

§ 18.

"*Ὅτι οἱ μύριοι ἱππεῖς*, κ. τ. λ. "That those ten thousand horse are nothing else than ten thousand men;" i. e. any large body of horse about which you may choose to arm yourselves. Observe that *μύριοι* is here meant, in fact, to indicate any large number, so that there is no need whatever of reading, with *Kröger*, *μυρίοι*, with the acute on the penult, in the sense of "countless," or "innumerable." — *δηγθεῖς*. "Having been bitten." First aor. pass. part. of *δάκνω*. — *οἱ δ' ἄνδρες*, κ. τ. λ. "But it is the men who do." (See note, c. i. § 42.)

§ 19.

Οὐκ οὖν τῶν γε ἱππέων, κ. τ. λ. "Are we not, then, upon a much safer vehicle than their horsemen at least?" i. e. upon a much safer support. The reference is to the ground on which they move to and fro. — *ἐφ' ἱππῶν κρέμονται*. "Hang upon horses;" i. e. are suspended, as it were, on high upon horses. — *ἐπὶ τῆς γῆς βεβηκότες*. "Moving on the ground." — *πολὺ μὲν ἰσχυρότερον*. "Far more powerfully;" i. e. a far more powerful blow. — *πολὺ δ' ἔτι μᾶλλον ὅτου ἂν, κ. τ. λ.* "And shall much more hit whatever we may wish (to hit)." The full expression would be, *πολὺ δ' ἔτι μᾶλλον τούτου τευξόμεθα, ὅτου ἂν τυγχάνειν βουλόμεθα*. — *ἐνὶ μόνῳ προέχουσιν*, κ. τ. λ. "In one thing alone they have the advantage over us." *προέχω*, a verb of surpassing, takes a genitive. (*Matthiæ*, § 358. 632.)

§ 20.

Τὰς μὲν μάχας θαρρῆτε. "You are confident of the battles." Observe, then, *μάχας* is accusative of equivalent notion after *θαρρῆτε*, being expressive of that which defines the feeling of *θάρος*, the cognate substantive. (See *Jelf*, § 550.) — *οὐκέτι ἡμῖν ἡγήσεται*. "Will no longer lead us." Consult note on *τοῖς ἄλλοις ἡγήετο*, ii. 2. 8. — *τοῦτο ἀχθεσθε*. *τοῦτο*, adverbial accusative. In reality, it is equivalent to the accusative of cognate word. (See *Jelf*, § 549. d.) — *πότερον κρεῖττον*. "Whether it be better." — *ἢ οὐς ἂν ἡμεῖς ἄνδρας λαβόντες*, κ. τ. λ. "Or

whatever persons we, having seized, may order to guide (us).” The full expression would be, ἡ τούτους τοὺς ἄνδρας ἡγεμόνας ἔχειν, οὗς ἂν ἡμεῖς λαβόντες, κ. τ. λ. — εἰσονται. “Will know.” — ἦν τι περὶ ἡμᾶς ἁμαρτάνωσι, κ. τ. λ. “If they sin in any thing concerning us, they sin concerning their own lives and persons;” i. e. if they violate their faith, and purposely lead us into any difficulties, they will either lose their lives at our hands, or suffer for it in the punishment of their persons. ἁμαρτάνω takes an accusative of that in which the fault, &c. consists. (See *Jelf*, § 565.)

§ 21.

Τῆς ἀγορᾶς, ἦς, κ. τ. λ. Attraction, for τῆς ἀγορᾶς, ἦν, κ. τ. λ. — μικρὰ μέτρα πολλοῦ ἀργυρίου. “Small measures for much money.” Observe that μέτρα is in opposition to ἐπιτήδεια; and that ἀργυρίου is the genitive of price. — μηδὲ τοῦτο ἔτι ἔχοντας. “And no longer even having this (money to expend);” i. e. and being no longer even in a condition to give money for provisions, since the death of Cyrus has cut us off from all further receipt of pay. Observe that τοῦτο refers back to ἀργυρίου, and also that ἔχοντας agrees with ἡμᾶς, understood before ὠνείσθαι. — ἡ αὐτοὺς λαμβάνειν, ἥνπερ, κ. τ. λ. “Or to take them ourselves, if indeed we be victorious, using a measure of what size each one may wish (to use).” With ὁπόσῳ, supply μέτρῳ, and χρῆσθαι after βούληται.

§ 22.

Εἰ δὲ ταῦτα μὲν γινώσκετε, κ. τ. λ. “If, however, you know that these things are better (for you);” i. e. if you are convinced, that the situation in which you at present are placed, as regards the procuring of guides and provisions, is better for you than the other in which you previously were. Literally, “if, however, you know these things that (they are) better.” Supply ἐστὶ. — ἔμπορον εἶναι. “To be (a thing) impassable.” Observe that the neuter adjective singular is joined to substantives of any gender or number, when a class, rather than a particular person or thing, is spoken of. (See *Jelf*, § 381.; *Viger*, p. 25.) μεγάλως ἐξαπατηθῆναι διαβάντες. “That you were greatly misled when you crossed them.” The rivers referred to, it will be remembered, were the Euphrates and Tigris. — εἰ ἄρα τοῦτο καὶ μαρότατον, κ. τ. λ. “Whether the barbarians have not done in this even a most foolish thing.” Observe that εἰ is used as an interrogative after verbs involving a question, a doubt, &c., where in English we should add the negative particle to the interrogation. (*Krüg. ad loc.*) Observe, also, that ἄρα in questions refers to a part, ἄρα to the whole: thus, τίς ἄρα λέξει; who then will speak? but ἀρά τις λέξει; will then any one speak? — εἰ καί. “Even though.”

§ 23.

Εἰ δὲ μήθ', κ. τ. λ. “But if neither the rivers shall let us pass;” i. e. through the country. Xenophon wishes to combat the idea so erroneously entertained by the Greeks, that the barbarians had overreached them in persuading them to cross the rivers; and also to prove, that folly attached not to themselves, but to the Persians. In

order to this end, he points out that the rivers were no hindrance to their return home; for if they could not cross them where they were, they had only to proceed to their sources, and then they could ford them, hardly even wetting their knees. Moreover, that, even if these were as broad at their fountain heads as in their after course; and if, besides this, they had no guide; even thus there was no ground for dejection. The king, he urged, would be thankful to supply guides, and to give hostages for his fidelity to certain foreigners, who had settled in his territories, seized fortified posts, and cropped the ground, if, by so doing, they could be induced to depart. The Greeks had only to follow their example, and to pretend to be settling in the fertile spot they had reached, and the king would be thrice thankful to get rid of *them*, and that on any terms. — οὐδ' ὧς. "*Not even thus*;" i. e. not even though this be the case. Observe that ὧς, as an oxyton, is here for οὕτως. — οἱ βασιλέως ἄκοντος, κ. τ. λ. Schneider, in order to do away with the repetition of βασιλέως in the same sentence, conjectures the true reading to be οἱ ἐν τῇ βασιλείᾳ χώρα ἄκοντος πολλὰς τε, κ. τ. λ., being guided to this conjecture by the Eton MS., which has οἱ βασιλέως χώρα ἄκοντος. He retains, however, the common reading in his text. Dindorf thinks, that if any change is to be made, it should consist in the rejection of the words βασιλέως ἄκοντος, as they stand in the common lection, and which appear to him to be a mere gloss. — Πισίδας. Compare i. 1. 11. — Λυκάονας. They had passed through a part of Lycaonia in their march upward with Cyrus (i. 2. 19.), and hence the expression καὶ αὐτοὶ εἶδομεν. Observe the attraction of Λυκάονας to be the object of εἶδομεν, instead of standing as subject to καρποῦνται. Consult note i. 8. 21. — ὅτι ἐν τοῖς πεδίοις τὰ ἐρυμνά, κ. τ. λ. "*That, having seized upon the strongholds in the plains, they reap the fruit of this man's country.*" Τούτου refers to the king.

§ 24.

Καὶ ἡμᾶς, κ. τ. λ. "*For my own part, too, I would say that we ought not, as yet, to be openly starting for home, but to be getting ourselves ready as if about to take up our abodes somewhere hereabouts.*" — ἂν δοίη. "*Would give, no doubt.*" — πολλοὺς δ' ἂν δαίμονας τοῦ ἀδελφῶς ἐκπέμψειν. "*And (would give) many hostages, too, of his intention to send them away without treachery.*" Observe the employment of the future ἐκπέμψειν to mark an intention or purpose. — καὶ ὁδοποιήσει γ' ἂν αὐτοῖς. "*And would make a road for them at least.*" The reference is, as appears from what follows, to a road broad enough even for a four-horse chariot. Compare on this whole passage the note at § 23., and consult *Thirwall*, iv. p. 334.

§ 25.

Ἄλλὰ γὰρ δέδοικα, μὴ. "*But (this I do not say), for I am afraid that.*" Observe that in consequence of the long interval occurring between μὴ and its verb, it is repeated again further on. — βιοτεύειν. "*To pass our days.*" — μεγάλας. A full development of frame formed one of the essential attributes of beauty among the ancients. Compare *Od.* xv. 418.; *Xen. Mem.* ii. 1. 22.; *Id. Econ.* x. 2.; *Lucian, Tox.* xlv.; *Id., pro Imag.* iv.; *Quintil.* xii. 10. 5. — δμυλεῖν.

"To hold converse with." — οἱ λωτοφάγοι. "The lotus-eaters." (See *Her.* iv. 177. and *Odys.* ix. 84. &c.) The lotus was a shrub, growing principally in that part of Africa which was near the Syrtes, and was eaten by the neighbouring tribes. So delicious was its flavour, that foreigners, who once tasted it, lost all wish to return to their native land, and were only anxious to remain where this new object of their desire could be procured. Xenophon, therefore, here expresses a fear, that the idleness caused by the fertility of the soil, and the power of enjoying themselves in abundance, added to the ensnaring beauty of the Persian maidens, would have the same effect upon the Greeks that the lotus had upon those who tasted it; they would have no desire for their fatherland. The lotus is still prized at Tunis and Tripoli.

§ 26.

Καὶ πρὸς τοὺς οἰκέλους. "And to the members of our families." — δι' ἐκόντες πένονται. "That they labour under poverty of their own free will;" i. e. that if they are poor, it is the result of their own choice. — ἐξὼν αὐτοῖς, τοὺς νῦν οἰκοί, κ. τ. λ. "When it is in their power to see those rich, on having come hither, who now at home are (there) living in poverty." Literally, "without a portion;" i. e. without property or means. — κομισαμένων. Observe the force of the middle. Literally, "on having conveyed or brought themselves." Halbkart thinks the allusion is to military colonies. — ἀλλὰ γὰρ, ὃ ἀνδρες, κ. τ. λ. "But (why dwell any further on this subject), O men, since it is manifest," &c. — τῶν κρατούντων. "Those who conquer." (Consult note i. 4. 9.)

§ 27.

Ὡς κρέτιστα. "To the greatest possible advantage." Supply πῶς ἂν before μαχοίμεθα. — δοκεῖ μοι. "It seems to me right." — ἵνα μὴ τὰ ζεύγη, κ. τ. λ. "That our cattle may not govern our march;" i. e. that the care of the baggage may not decide the movements of the army. — ζεύγη. Compare the explanation of Sturz (*Lex. Xen. s. v.*): "equi et boves jugales, omninoque jumenta oneribus vehendis juncta." — συμφέρειν. Supply πορεύεσθαι. — καὶ τὰς σκηνάς συγκατακαύσαι. "To burn our tents, also, along with them." Observe the force of σύν. — αὐταὶ γὰρ αὖ ὄχλον, κ. τ. λ. "For these, again, give trouble to carry." Observe the force of αὖ: "these again," i. e. on their part. — ἔγειν. "In the conveying (them)." Sometimes words which express a quality are followed by an infinitive mood, which defines in what way that quality obtains, where in Latin the supine in "u" after an adjective, or the gerund in "do," would be employed. (See passage quoted, *Matthiæ*, § 535. a.) — συνωφελοῦσι δὲ οὐδέν. "And contribute no advantage."

§ 28.

Τῶν ἄλλων σκευῶν τὰ περιττὰ ἀπαλλάξωμεν. "Let us get rid of the superfluous articles of our other furniture." — σκευοφορῶσι. "May be carrying baggage." — Κρατουμένων μὲν γὰρ, κ. τ. λ. "For you know that all things are wrested from conquered men, on the one hand." Words expressing a difference, because they involve the idea of a compari-

son, require a genitive. Such are *διάφορος*, *ἕτερος*, *ἄλλος*, *ἄλλοιός*, *ἄλλότριος*. (Consult *Matthia*, § 366., and *Liddell's Lex.*) *ἄλλότριος* is literally, "of, or belonging to, another." When followed by a genitive, it means "estranged from;" hence, as here rendered, "wrested from." By some this passage is translated, "For you know that all things belonging to conquered persons become the property of others." This, however, is not so good a mode as the former.

§ 29.

Ὅρῃτε γάρ, κ. τ. λ. "You see, namely, even the enemy, that they did not dare openly to commence war," &c. More freely, "you see, namely, that the enemy did not even dare," &c. Observe the explanatory force of γάρ, as answering to the Latin *nempe* or *scilicet*.—ἐξενεγκεῖν. Literally, "to bring out into view," and hence "to begin openly."—ὄντων μὲν τῶν ἀρχόντων, κ. τ. λ. "That as long as our commanders existed and we obeyed (them)."—ἂν ἡμᾶς ἀπολίσθαι, "That we should perish."

§ 30.

Πολὺ. To be construed with *ἐπιμελεστέροις*.—τῶν πρόθεν. "Than our former ones." Alluding to those who were entrapped by Tissaphernes.—πολὺ δὲ τοὺς ἀρχομένους, κ. τ. λ. "And those who are commanded to be far more orderly and more obedient to their commanders now than they formerly were." Observe that νῦν is not to be construed with ἀρχουσι, in the sense of "our present commanders." Had this been the meaning of Xenophon, he would have written τοῖς νῦν ἀρχουσι, and then we would also have had, in the following clause, ἢ τοῖς πρόθεν.

§ 31.

Ἦν δέ τις ἀπειθῇ, κ. τ. λ. "In case, however, any one prove disobedient, if you shall decree that he of you who at any time meets with (such a one) is to aid the commander in punishing him." The repetition here of ἦν need not offend. We have an instance precisely similar in vii. 7. 31., ἐὰν οἱ μὲν στρατιῶται, κ. τ. λ. On the frequent repetition, moreover, of εἰ in Greek, consult the remarks of Bornemann, *ad Xen. Symp.* iv. 55.—τὸν δὲ ἐντυγχάνοντα. The adverb δὲ, when preceded by the article, has a peculiar force, answering to our English phrases, "at the time," "for the time being," &c. When it has this meaning, it is generally situated between the article and a participle, perhaps always so in prose writers. The poets, however, do not confine themselves to this order. Compare *Ellendt, Lex. Soph.* s. v. δὲ; *Schweigh. Lex. Herod.* s. v. αἰεῖ; *Monk, ad Eurip. Alcest.* 716.; and *Major, ad Eurip. Hec.* 1164. Cicero has imitated this Græcism: "*Omnes Sicilia semper prætores.*" (*In Verr.* v. 12.)—οὕτως. "In this way;" i. e. as the result of such a course.—ἐπεισμένοι ἔσονται. (See *Thirlwall*, iv. p. 334.)—τοὺς οὐδὲν ἐπιτρέποντας κακῶ εἶναι. "Who will permit no man to be bad;" i. e. to disobey his commanders.

§ 32.

Περαίνειν. "*To finish.*" Observe the infinitive used with a noun (ἔρα) for the purpose of defining the operation of the notion contained therein; and without the article preceding it. (See *Matthiae*, § 533.) With περαίνειν we may supply τὸν λόγον.—ἐπικυρώσατε. "*Ratify it by your vote.*"—τολμάτω καὶ ὁ ἰδιώτης διδάσκειν. "*Let even the private person be bold enough to instruct us;*" i. e. let him, even though he may be a private soldier, come forth boldly and instruct us on this head.

§ 33.

Ἄλλ' εἰ μὲν τινος ἄλλου δεῖ, κ. τ. λ. "*Well, if there be need of any thing else in addition to these things which, Xenophon says, it will be in our power to do it, also, presently.*" Cheirisophus proposes in this and what follows, that they adopt Xenophon's suggestions without delay, remarking that all other minor details can be readily attended to, after the main point shall have been accomplished. Observe that οἷς is, by attraction for ἀ.—ἀνέτειναν ἅπαντες. Observe the force which the asyndeton imparts to the clause, and, for similar instances, compare v. 6. 33. and vii. 3. 6.

§ 34.

Ὡς προσδεῖν δοκεῖ μοι. "*Of what there appears to me to be additional need.*"—δοῦ. "*To that quarter where.*" For ἐκεῖσε δοῦ.

§ 35.

Εἰ οἱ πολέμοι. Observe that πολέμοι here, by a species of anacoluthon, becomes a nominative absolute, a new nominative, οὗτοι, taking its place, after the long intervening clause, for purposes both of perspicuity and strength. (See note, ii. 2. 20.)—τοὺς μὲν παρόντας. "*Those who pass by them.*"—εἰ καὶ, κ. τ. λ. "(I say, I should not wonder) if these, also, should follow close upon us when going away."

§ 36.

Πλασίον ποιησαμένους τῶν ὅπλων. "*Having formed a square of the heavy-armed troops.*" The πλασίον here meant is what was technically termed πλασίον ἰσόπλευρον. The πλασίον was an army drawn up in the form of a brick; an oblong, of which the opposite sides were equal. Its width fronted the enemy. The πλασίον ἰσόπλευρον, was an equal sided plæsiun, or perfect square. The πλίσθιον was the same as the πλασίον ἰσόπλευρον. (Compare i. 8. 9., and iii. 4. 19.)—τὰ σκευόφορα καὶ ὁ πολλὸς ὄχλος. "*The baggage animals and the numerous multitude.*" By ὄχλος are meant the whole body of camp followers, &c.—ἀποδειχθεῖη. "*It should be determined.*" Literally, "should be shown forth." Compare the explanation of Sturz (*Lex Xen. s. v.*), "*suffragiis constitueretur.*"—ἡγείσθαι τοῦ πλασίου. "*To take the command of the square.*"—καὶ τὰ πρόσθεν κοσμεῖν. "*And to arrange the van;*" i. e. to regulate the movements of the leading division, or the front of the square.—ἐπὶ τῶν πλε-

ρῶν ἑκατέρων. "Upon each of the flanks."—οὐκ ἂν, ὅποτε οἱ πολέμοι ἔλθοιεν, κ. τ. λ. "It would not, whenever the enemy might come, be necessary for us to deliberate, but we should immediately make use of our plans (already) arranged." Literally, "but we would immediately make use of the things that had been arranged."

§ 37.

Βέλτιον. "A better course (than what I am going to recommend)." — Λακεδαιμόνιος. The Lacedæmonians at this time held the sway over Greece. Compare vi. 1. 26., and 6. 12.—ἐπιμελείσθων. There can be no doubt but that the imperatives, ἡγείσθω, in the previous clause, and ἐπιμελείσθων here, form the true readings. The common text has ἡγοῦτο and ἐπιμελοίσθην, but the optative, as indicating a wish, is entirely unsuitable to the passage; while, if a softer and more subdued form of expression than the imperative were intended to be employed, the particle ἂν would have been inserted with the optative forms. The imperative is precisely the mood to be employed here, and is sanctioned, moreover, by good MS. authority. It is adopted by Bornemann, Poppo, Dindorf, Krüger, &c. (Compare Poppo *ad loc.*; Schæf. *ad Greg. Cor.* p. 173.)—τὸ νῦν εἶναι. "For the present." Consult note on τὸ κατὰ τοῦτον εἶναι, i. 6. 9.

§ 38.

Τὸ δὲ λοιπὸν, κ. τ. λ. "Hereafter, however, on making trial of this arrangement;" i. e. this mode of march.—ἅει. "At any time;" i. e. as any particular circumstances may occur, that would seem to require a change of this order.—ἔδοξε ταῦτα. Consult note on ἀνέτειναν ἅπαντες, § 33.

§ 39.

Τὰ δεδογμένα. The things that have been determined upon." Literally, "the things that have appeared good."—μνησθῶ εἶναι. "Let him remember to be." Observe the difference between this and the construction with the participle; μνησθῶ ὢν, "let, him remember that he is." The participle expresses a state actually existing: the infinitive, something which may, or ought to be. (See *Self*, § 683. *obs.*)—οὐ γὰρ ἐστὶν ἄλλως τούτου τυχεῖν. "For it is not possible to obtain this in any other way;" i. e. to see again your homes and families.—τῶν μὲν γὰρ νικάντων, κ. τ. λ. "For of the victorious killing, of the vanquished dying, is the lot." (See note, i. 4. 9.)—καὶ τὰ ἑαυτῶν σώζειν. "Both to preserve the things that belong to themselves." Observe here the employment of the infinitive without the article. This is often the case when it is used as a nominative to a verb: thus, πᾶσι ἡμῶν καταναεῖν ὀφείλεται. (*Eur. Alc.* 424.; see *Matthiæ*, 542. *obs.* 1.)

CHAPTER III.

§ 1.

Κατέκειον. "*They began to distribute*." — τῶν δὲ περιττῶν, κ. τ. λ. "*And their superfluous things, whatever one of them any person wanted, they distributed among one another.*" Observe the government by μεταδίδωμι, of the dative of the person and the genitive of the thing. Observe also the use of the singular relative with plural antecedent. (See note i. 1. 5.)—ἡρωστοποιῶντα. "*They began to take their morning meal.*" Compare note on ἡρωστος γὰρ οὐκ ἔστιν, ii. 3. 5.—εἰς ἐπήκουον. "*To a place within hearing.*" Supply τέων, and compare ii. 5. 38.

§ 2.

Καὶ νῦν ἡμῶν εἶπουν. Supply εἰμι, from the ἦν which precedes.—καὶ ἐνθάδε εἰμι σὺν πολλῷ φόβῳ διέγων. "*And here I am living in much fear.*" With διέγων supply βλασ.—σωτήριον τι βουλευομένους. "*Concerting any thing salutary;*" i. e. any thing calculated to deliver you from your present difficulties. With σωτήριον supply βοάλευμα, and observe that it is the accusative of equivalent notion after βουλευομένους. (See Jelf, § 551. c.)—τί ἐν νῷ ἔχετε. "*What you have in mind.*"

§ 3.

Βουλευομένους. "*On their consulting together.*"—καὶ ἔλεγε Χειρίσοφος. Cheirisophus speaks for the rest, as senior commander.—ὥς ἂν ἀννημέθα ἀσινέστατα. "*As harmlessly as we may be able.*"—ἦν δὲ τις ἡμᾶς τῆς ὁδοῦ ἀποκωλύη. "*But if any one attempt to debar us from our route;*" i. e. to hinder our return. Before διαπολεμῶν supply ἡμῶν δοκεῖ.

§ 4.

Ὡς ἄπορον εἶη. "*How utterly impossible it was.*"—ἔθα δὲ ἐγγινώσκετο, κ. τ. λ. "*Hereupon, accordingly, it began to be perceived, that he was insidiously sent.*" See note ii. 4. 22.: τότε δὲ καὶ ἐγγνώσθη, ὅτι οἱ βάρβαροι τὸν ἄνθρωπον ἀποπέμφκειν. The speech of the man was one cause of his being suspected of being a spy; another cause was his being accompanied by a relative of Tissaphernes.—πίστεως ἕνεκα. "*To insure his fidelity;*" i. e. to see that he did not play him false. Literally, "for the sake of fidelity."

§ 5.

Δόγμα ποθέσασθαι. "*To make a decree.*"—ἀκήρυκτον εἶναι. "*Was to be one in which no heralds should be admitted;*" i. e. one in which they would listen to no overtures.—ἐν τῇ πολεμίᾳ. Supply χώρα.—διέφθειρον γὰρ προσιώντες, κ. τ. λ. "*For, by coming unto (them), they began to corrupt the soldiers, and they had actually corrupted,*" &c.—Νικάρχον Ἀρκάδα. This is generally supposed to have been the same with the Nicarchus who came wounded to the Grecian camp after the seizure of the generals, and brought the first intelligence

of their fate. But Becker, in his German version, thinks this scarcely credible, and that there must have been another Arcadian of the same name in the Grecian camp. (p. 132. *not.*)—*ἔχρετο ἀπὸν νυκτὸς.* “*He went off suddenly by night.*”

§ 6.

Διαβάντες τὸν Ζάβατον ποταμόν. See Ainsworth, p. 134.; *Thirlwall*, iv. 336.—*ἐν μέσῳ.* “*In the middle (of the square).*” Supply *τοῦ πλατείου.*

§ 7.

Καὶ ἐτίρωσκον. “*And they began to inflict wounds.*” We have placed a comma before these words, so as to make them refer to both the archers and slingers. The common text has no comma, so that the words in question are thus made to apply to the slingers merely.—*βραχύτερα τῶν Περσῶν ἐτόξευον.* “*Shot shorter than the Persians.*” The Cretans were famed for their skill in archery, and, according to the legend, Apollo invented the bow among them, and taught them archery himself. (*Diod. Sic.* v. 74.) The Persians, however, also enjoyed a high reputation in this respect, and on the present occasion, moreover, the greater length of their bows (compare chap. iv. § 17.) gave them a decided advantage.—*καὶ ἄμα ψιλοὶ ὄντες, κ. τ. λ.* “*And at the same time, being lightly armed, they had taken shelter with the heavy-armed men.*” Literally, “they had shut themselves in.” The passive in a middle sense. As light-armed troops they would be unprotected by either shield or corselet. It will be remembered that Clearchus had brought with him two hundred Cretans. (i. 2. 9.)—*ὅπλων.* For *ὀπλιτῶν.* The abstract for the concrete, as usual.—*οἱ τε ἀκοντισταὶ βραχύτερα ἤκόντιζον, κ. τ. λ.* “*And the javelin-men hurled their javelins shorter than so as to reach the slingers.*” Observe the construction of *ἤ ὥς* and the infinitive after a comparative degree. This construction is employed when an entire sentence is the object of comparison, and the comparative adjective signifies that something too great, or the reverse, exists, to allow of something stated to follow. (See *Matthia*, § 448. 1. b.)

§ 8.

Διωκτέον εἶναι. “*That they must commence a pursuit.*” Literally, *that it must be pursued* (by them), *αὐτοῖς* being supplied. This verbal adjective corresponds to the gerund in “*dum.*” (See *Buttmann*, § 134. 10.)—*καὶ ἐδίωκον τῶν τε ὀπλιτῶν, κ. τ. λ.* “*And those both of the heavy-armed and targeteers set out in pursuit, who happened to be with him guarding the rear.*” Supply *ἐκεῖνοι* with *ἐδίωκον.*—*κατελάμβανον.* “*They overtook.*”

§ 9.

Ἐκ πολλοῦ φεύγοντας. “*Fleeing from afar.*” Supply *διαστήματος.*—*ἐν ὀλίγῳ χωρίῳ.* “*Within a small space.*”—*πολυ.* “*Far.*”—*οὐκ ὁλόν τε ἦν.* “*It was impossible,*” *ὁλόν τε*, followed by an infinitive mood, is equivalent to *τοιοῦτον ὥστε.* (See *Viger*, p. 44.)—*ἀπὸ τοῦ ἄλλου στρατεύματος.* “*From the rest of the army.*”

§ 10.

Καὶ φεύγοντες ἅμα ἐτετρασκον. “Even at the same time while fleeing inflicted wounds.” The movements of the Persian cavalry, as described here and further on, remind us of the Parthians of a later age. Compare Plutarch (*Vit. Crass.*, c. 24.): ὑπέφενον γὰρ ἅμα βάλλοντες οἱ Πάρθοι. The time of a participle is often more accurately marked by the addition of such adverbs as ἅμα, ἐξαιφνης, αἰτία, &c. (See *Jelf*, § 696. obs. 5.)—εἰς τοσπίσθεν. “Backward.” Crasis for τὸ σπῖσθεν. Supply μέρος.—ὅπόσον δὲ προδιώκειαν οἱ Ἕλληνες, κ. τ. λ. “And as far as the Greeks advanced in pursuit, so far was it necessary for them to retreat again, fighting (all the way).”

§ 11.

Διήλθον. “They traversed.”—τέντε καὶ εἴκοσι σταδίων. Twenty-five stadia make about three English miles. The progress of the army, therefore, on this day was slow indeed.—ἐνθα δὲ πάλιν ἀθυμία ἦν. “Here, again, as might be expected, there was despondency.” Observe the force of δὲ.—οὐδὲν μᾶλλον ἐδύνατο. “Was able none the more.”

§ 12.

Καὶ αὐτὸ τὸ ἔργον αὐτοῖς μαρτυροῖη. “And that the issue itself bore witness for them.” Literally, “the thing done itself.”—μαρτύροισι. Attic optative present.—ἐν τῷ μένειν. “While remaining at our posts;” i. e. keeping our appointed places in the line of march, and not sallying forth therefrom against the foe. Observe the neuter article converts the infinitive into a dative case.

§ 13.

Ἐπειδὴ δὲ ἐδιώκομεν, κ. τ. λ. “When, however, we pursued, you say true things.” More freely, “the truth is as you say.” A brief form of expression, in place of the following: ἐπειδὴ δὲ ἐδιώκομεν ἐγένετο ἅπερ ὑμεῖς, ἀληθῆ λέγοντες, αἰτιῶσθε.—πάνυ χαλεπῶς. “With exceeding difficulty.”

§ 14.

Τοῖς οὖν θεοῖς χάσις, κ. τ. λ. “Thanks, then, to the gods, that they came not with much force, but with few men, so as not to do us any great harm, and yet to show of what we are in need.” After χάσις supply ἔστω.—Ὅν δεόμεθα. “Those things of which we are in need.” The demonstrative ἐκεῖνα is omitted after δηλώσαι.

§ 15.

Ὅσον οὐτε οἱ Κρήτες ἀντιταξέειν δύνανται, κ. τ. λ. “As far as neither the Cretans can shoot back, nor they who throw from the hand can reach.” By οἱ ἐκ χειρὸς βάλλοντες are meant the ἀκοντισταί, or javelin-men; and hence, after βάλλοντες we may supply ἀκόντια. Compare § 7.—ὅσον for τοσούτον διάστημα, ὅσον. “So great a distance as.” Accusative of space of place.—ἐξικνεῖσθαι. This verb

is often thus employed without any defined object.—πολὺ μὲν χωρίο
"Any great distance." Literally, "for much space."—οὐδ' εἰ ταχὺς,
 κ. τ. λ. *"Not even if a foot-soldier were swift, could he overtake a
 foot-soldier, if pursuing him from the distance of a bow-shot."* Lite-
 rally, "from the drawing of a bow," i. e. if the latter have a bow-
 shot start of him.

§ 16.

Ἡμεῖς οὖν εἰ μέλλομεν, κ. τ. λ. *"If, then, we intend to keep off
 these men."* The indicative is required here; for the meaning is,
"if we intend (and we certainly do so intend)." When a thing
 is spoken of, concerning which the writer entertains no doubt in his
 own mind, the indicative follows εἰ.—τὴν ταχίστην δεῖ. *"We need
 as quickly as possible."* Supply ἡμῖν with δεῖ, and δδὼν with ταχί-
 στην.—Ῥοδῖους. The Rhodians excelled in the service of light
 troops, particularly as darters and slingers. Compare Thucydides,
 vi. 43.—ἐπίστασθαι σφενδονᾶν. *"Know how to sling."* The infini-
 tive is used as expressing not an actual state, but a consequence
 of their knowledge. The participle with this verb would have
 been "know that they are slinging." (See *Jelf*, § 683. οὐδ.)—
 καὶ τὸ βέλος αὐτῶν, κ. τ. λ. *"And that their weapon carries even
 double the distance of the Persian slings."* Observe that βέλος is
 here employed in a general sense as a weapon of attack, and is,
 therefore, equivalent, in fact, to σφενδόνην. Compare *Sturz, Lex.*
Xen. s. v.—διπλάσιον. Supply δῖδοις. Accusative of space of
 place.

§ 17.

Ἐκεῖναι γὰρ, κ. τ. λ. *"For these, on account of (the Persians)
 slinging with stones that fill the hand;"* i. e. stones as large as can be
 held in the hand. Observe that ἐκεῖναι refers to the Περσικὰ σφεν-
 δοῦν. When ἐκεῖνος comes alone, it refers to what immediately
 precedes; but when it is used with οὗτος, then, like the Latin
"ille," it refers to the more remote of two objects; οὗτος, like
"hic," to the nearer. (See *Liddell and Scott's Lex.*; *Matthiæ*,
 § 471.)—μολυβδίσκων. *"Lead bullets."* Frequent mention is made
 by the ancient writers of this kind of missiles, as being employed
 by slingers. They were used, in particular, by the inhabitants of
 the Balearic islands; and, according to some, were thrown occa-
 sionally with so much force as to melt in the air! *Ovid, Met. ii.*
727.; *Sil. Ital. ix. 233.*; *Virg. Æn. ix. 588, &c.*

§ 18.

Ἦν οὖν αὐτῶν, κ. τ. λ. *"If, then, we see who of them possess slings,
 and give money for them unto this one of them in exchange for these
 (slings),"* i. e. unto him who shall be found possessing any. Ob-
 serve that τούτων here is the genitive, not of price, but of exchange
 or barter, and consult *Jelf*, § 516. The reading of the present
 passage is very uncertain.—εἰς ἄλλας πλέκειν. *"To plait others."*—
 καὶ τῷ σφενδονᾶν ἐν τῷ τεταγμένῳ, κ. τ. λ. *"And if we find some
 other immunity for him who is willing to serve as a slinger in the place
 assigned him;"* i. e. in whatever quarter we shall see fit to station him.

Ἀτελεία in its original meaning was an exemption from all public taxes, contributions, &c. at Athens, except such as were required for carrying on wars, or building ships; from which last, indeed, none, except the nine archons, were excused. This honourable and valuable privilege was seldom conferred. Yet in some few instances, as in the case of Harmodius and Aristogeiton, it was enjoyed by whole families for many generations. Here the word imports an exemption from certain military duties, to which the soldiers in general were liable—τελώμεν. Attic for τελέσωμεν.

§ 19.

Τοὺς δὲ τῷ Κλεόρχῳ καταλειμμένους. “And others left behind by Clearchus.”—αἰχμαλώτους. “Taken from the enemy.”—σκευοφόρα ἀντιδῶμεν. “We give baggage animals in their stead.”—τοὺς δὲ ἵππους εἰς ἱππείας κατασκευάσωμεν. “And accoutre the horses for cavalry.” Observe, here, what is termed by grammarians the causal signification of *is*, namely, as denoting the intention, purpose, &c. (*Jelf*, § 625.)—τί ἀνιδεούσιν. “Will prove some annoyance.”

§ 20.

Σφενδονῆται μὲν εἰς διακοσίους ἐγένοντο. “As many as two hundred became slingers.” Observe, as before, the force of *εἰς* with a numeral.—ἐδοκιμάσθησαν. “Were adjudged fit for service;” i. e. upon actual examination having been made. The δοκιμασία, at Athens, was a term applied to various public scrutinies. For instance, whether priests and priestesses were worthy of their sacred office; whether magistrates, upon election, were full and legitimate citizens, and, on going out of office, whether they had faithfully performed their duties; whether knights were duly qualified, &c. Hence the term is applied here to the fitness of the horses and the horsemen.—στολᾶδες. “Leathern jackets.” By στολᾶς is meant a kind of jerkin or overcoat, made of leather or skin, and serving as a protection for the person. Its lightness would render it well adapted for the slingers. Hesychius defines it, ὁ βύρσινος θώραξ; and Photius (*Lex.* p. 531. *ed Pors.*) δερμάτιον ἐφαπτάδες, πρὸς τὰς ἐν πολέμῳ μάχας χρήσιμον. The word itself appears to have come into Attic Greek from the Æolic and Doric dialects.

CHAPTER IV.

§ 1.

Μεῖνωντες. (See *Ainsworth*, p. 135.)—πρωϊότερον. “Earlier than usual.”—χαράδραν διαβῆναι. “To cross over a ravine formed by a mountain torrent.” (See *Ainsworth*, p. 136.)—μὴ ἐπιθούντο. “That they might, perhaps, fall upon them.” After verbs of fearing, &c. “*if*,” “that,” “lest,” “whether,” is used in various meanings. 1.

With the indicative, when the writer is persuaded that *the object of his fears actually exists*. 2. With the subjunctive after a principal tense, to express *deliberation about it*. 3. With the optative after an historical tense, when he has a doubt about the reality of that object,—when he merely *suspects his fear will be realised*. (Consult *Jelf*, § 814. and *Viger*, p. 163.)

§ 2.

Διαβεβηκόσι. “*Having just crossed over;*” i. e. “at the very moment they had crossed over.”—καὶ ἔλαβέν, ὑποσχομένους. “*And had received (them from him) on having promised.*”—καταφρονήσας. “*Having scorned them.*” Supply αὐτῶν.—ἔχων. “*Although he had (with him).*”—ἐνόμιζε ποιῆσαι. “*Thought he had inflicted.*”

§ 3.

Ἀπείχων, κ. τ. λ. “*Were distant from the ravine about eight stadia.*” The full construction would be ἀπείχων τῆς χαράδρας τοσούτου διδωτημα, ὅσον διδωτημὰ εἰσιν ὀκτὼ στάδιοι. “*Ὅσος, ὅλος, ἥλικος, &c.,* are used in this way. This construction consists in omitting the demonstrative (whether genitive, dative, or accusative), and then putting the relative in the case of the preceding omitted demonstrative. The verb of the relative sentence is next omitted, and its subject is placed in the case of the relative. Thus, here, ὅσον is in the accusative, the case of the omitted τοσούτου: εἰσιν is omitted, and its subject, στάδιοι, is put in the accusative, the case of ὅσον. This is called the attraction of the relative. (See *Jelf*, § 823.)—ἔχων τὴν δύναμιν. “*Having (with him) the force above mentioned.*” Observe the force of the article.—παρήγγελτο δὲ τῶν τε πελταστῶν, κ. τ. λ. “*Now word had been passed to both (those) of the targeteers, and of the heavy-armed men, whom it behoved to pursue.*” The demonstrative is omitted after παρήγγελτο, and πελταστῶν is placed in relative sentence. Supply ἐκ before it.—θαρραῦσι. “*With boldness.*”—ὡς ἐφευρόμενης. “*Since a sufficient force was going to follow them.*”

§ 4.

Κατεῖλφει. “*Had overtaken them.*” σφενδόναι here means, not the slings, but the bullets thrown from the slings. Observe the use of the abstract for concrete.—ἔξικνούντο. “*Began to reach.*”—ἑστήμηνε. Consult note on σημήνην, ii. 2. 4.—καὶ εὐθὺς ἔβρον ὁμοσε. “*And those straightway ran to meet (the foe).*”—ἐπῆγο. “*Orders had been given.*” Literally, “it had been told.”—οἱ δὲ οὐκ ἐδέξαντο. “*The enemy, however, did not wait to receive them.*”—ἔδεξαντο, κ. τ. λ. For difference between aorist and imperfect, consult note ii. 5. 32.—ἤλωνον. “*Charged.*” Supply, for a literal translation, τοὺς ἵππους.

§ 5.

Τοῖς βαρβάροις. The dative of disadvantage.—τοὺς δὲ ἀποθανόντας, κ. τ. λ. “*The Greeks thereupon, at their own instigation, mutilated the slain;*” i. e. without having received any orders to that effect.

The Greeks, knowing the character of the enemy, with whom they had to deal, did this in order to heighten the dread of their valour by a false show of cruelty. — *ὥς ὅτι φοβερότατον, κ. τ. λ.* “That it might be as frightful a thing, as possible, for the enemy to behold.” (See note i. 1. 6. *Ainsworth*, p. 137.) Observe the use of the infinitive after adjective in the force of the Latin supine in “u.”

§ 6.

Ὄθωα πράξαντες. “Having fared thus.” — *ἀσφαλῶς.* “Securely;” i. e. secure from any further annoyance or attack. — *ἐπὶ τὸν Τίγρητα ποταμόν.* (See *Ainsworth*, p. 137.)

§ 7.

Λάρισα. The city, here meant, is now generally supposed to have been the same with the one indicated at the present day by the great Assyrian ruins called *Nimrud*, after the name of the mighty hunter mentioned in Scripture. (See *Ainsworth*, p. 137.)

φκουν δ' αὐτὴν τὸ παλαιὸν Μῆδοι. This remark, if correct, must, of course, refer to the period subsequent to the overthrow of the Assyrian Empire. Resen is said, in the Sacred Writings, to have been founded by Ashur, and to have been a great city, and we know that the Assyrian empire was not overthrown until the capture of Nineveh by Cyaxares I. After this, the Median power enjoyed the ascendancy, until it was reduced, in turn, by the conquests of Cyrus the Great. — *τοῦ τείχους αὐτῆς.* “Of its wall.” — *ὑψος δ' ἑκατὸν πόδες.* “And its height a hundred.” Fully, *τὸ δ' ὑψος τοῦ τείχους ἦν ἑκατὸν πόδες.* When two, or more, independent substantives follow one another, and it is required to bring each of these prominently forward, the article is prefixed to each. In other cases it is placed, generally, with the first substantive only, as here; occasionally, however, with the latter. (See *Jelf*, § 459. 9. ; compare vii. 8, 9.) — *τοῦ δὲ κύκλου ἡ περίοδος, κ. τ. λ.* “And the circuit of the enclosure two parasangs.” Reckoning the parasang, with Herodotus, at thirty stadia, this would make the circuit of the walls about seven and a quarter English miles. — *πλίνθοις κεραμαῖς.* “Of bricks made of clay.” Burned bricks, of course, are meant. Compare Poppo : “*κεράμιος, fictilis, ex argilla coctus.*” (*Ind. Græc. ad Anab. s. v.*) The unburned brick is called, in Greek, *ἡ ὠμὴ πλίνθος.* — *κρητὶς δ' ὑπὲρ λίθινη, κ. τ. λ.* “But there was under it a stone foundation,” &c. (See *Ainsworth*, p. 139.) — *τὸ ὕψος.* “Of the depth.” Accusative of measure of distance. (See *Buttmann*, § 131. 8., and compare *Jelf*, §§ 579, 580., &c.)

§ 8.

Βασιλεὺς δὲ Περσῶν. Probably Cyrus the Great. — *ὅτε τὴν ἀρχὴν ἐλάμβανον Πέρσαι.* “When the Persians were wresting the empire.” — Observe the force of the imperfect. — *ἥλιον δὲ νεφέλη, κ. τ. λ.* “A cloud, however, having covered the sun, caused it to disappear.” The MSS., with two exceptions only, read here *ἥλιος δὲ νεφέλην προκαλύψας.* Of the other two MSS., one has *νεφέλη*, a final *ν* having been erased, and the other *νεφέλην*. Larcher conjectures *ἥλιος δὲ ὡς νεφέλην προκαλύψας* (scil. *ἐαυτόν*) and translates as follows: “*mais le*

soleil ayant disparu, comme s'il fut enveloppé d'un nuage." The reading of Schneider, however, is evidently better, as given in the text. The reference appears to be to an eclipse of the sun.

§ 9.

Πυραμὶς λιθίνη. "A stone pyramid." (See Ainsworth, p. 137.)—ἐπὶ ταύτης. "Upon this." Ainsworth makes a strange mistake here, rendering the words ἐπὶ ταύτης, "in this, and then remarks, naturally enough, that he "cannot understand how the peasants could convey themselves into the pyramid."

§ 10.

Παρασάγγας ἑξ. About twenty-two and a-half English miles.—πρὸς τεῖχος ἔρημον, κ. τ. λ. "To an unoccupied fortress, large of size, and lying near the city;" i. e. the city presently named.—Μέσπιλα. (See Ainsworth, p. 140.; Rennell, p. 147.)

Ἦν δὲ ἡ μὲν κρηπίς, κ. τ. λ. "The foundation, moreover, was of polished stone full of shells." (See Ainsworth, p. 140.)

§ 11.

Πλίνθινον τεῖχος. "A brick wall."—ἑξ παρασάγγαι. This exceeds the extent of the wall found at the present day. (See Ainsworth, p. 140.)—ὅτε ἀπώλεσαν τὴν ἀρχήν, κ. τ. λ. "When the Medes lost their empire through the Persians." Observe that the preposition ὑπὸ, here employed with the transitive ἀπολλύναι, converts it, in fact, into a kind of passive, as if the Greek had been ἀφηρεύθησαν τὴν ἀρχήν ὑπὸ Περσῶν. (Poppo, *Ind. Græc. ad Anab. s. v. ὑπὸ*. Compare *Matthiæ*, § 496. 3.)

§ 12.

Ὁ Περσῶν βασιλεὺς. Cyrus the Great. Compare the remarks of Krüger. (*De Authen.* p. 15.)—Ζεὺς δ' ἐμβροντήτους ποιῶν, κ. τ. λ. "But Jupiter makes the inhabitants thunderstruck." The allusion appears to be to some violent tempest accompanied with thunder, which so much alarmed the inhabitants that they surrendered the place. Observe that the term ἐμβρόντητος, like the Latin *attonitus*, refers, properly, to one's having been stupefied, or deprived of all judgment, by the loud din of thunder near at hand. Compare the English "*Dunder-head*," in which the same idea lies at the basis.

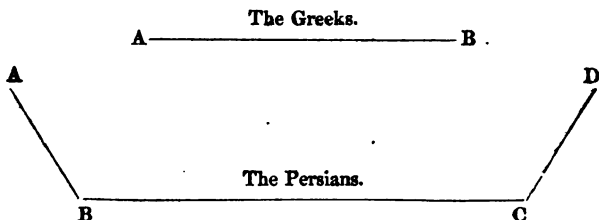
§ 13.

Παρασάγγας τέτταρας. (See Ainsworth, p. 141.)—εἰς τοῦτον δὲ τὸν σταθμὸν. "And in the midst of this day's march."—ὅς τε αὐτὸς ἱππέας ἦλθεν ἔχων. "Having with him both the cavalry which he himself came with." Literally, "came, having." The full construction will be, ἐκέλευς τε ἔχων ἱππέας, ὅς αὐτὸς ἦλθεν ἔχων; for which, however, the present abbreviated form of expression is substituted. The horsemen referred to are the 500 mentioned in i. 2. 4.—τὴν δύναμιν. "The force."—τοῦ ἔχοτος. "Who had with him (in mar-

riage). Consult note on ἐν γὰρ, ii. 4. 8.—ὁ βασιλεὺς ἀεληφθῆ (Compare ii. 4. 25.)

§ 14.

Τὰς μὲν τῶν τάξεων εἶχεν, κ. τ. λ. "He placed some of his ranks in the rear (of the Greeks), and having led others in an oblique direction against the flanks." Literally, "having placed some of his ranks in the rear, he kept them (in this position), and having led others," &c. Observe the force of εἶχε with the participle, and, moreover, that παραγωγὴν is not for εἶχε παραγωγὴν. Halbkart gives the following diagram, as illustrating the arrangement made by Tissaphernes:—



§ 15.

Διαταχθέντες. "Having been dispersed among the ranks."—οἱ Ἰκθυοτόξαι. "The archers imitating the Scythian fashion." Literally, "the Scytho-bowmen." The Grecian archers had hitherto fought on foot; now, however, at the suggestion of Xenophon, they were mounted on horses, and hence, from their resemblance to the Scythian bowmen, who also fought from on horseback, they are called in the text Ἰκθυοτόξαι. Zeune refers the term to their imitating the Scythians in the mode of discharging the arrow; but this is too special. The imitation consisted merely in their being mounted archers.—οὐδεὶς, κ. τ. λ. "Not one missed his man."—οὐδὲ γὰρ, εἰ πᾶν προθυμοῖτο, ῥᾶδιον ἦν. "For neither, if he greatly desired it, was it easy." This was owing to the great numbers of the enemy, so that every shot from slinger, and archer, could not but take effect. After ῥᾶδιον, supply ἀμαρτάνειν ἀνδρὸς.

§ 16.

Καὶ οὐκέτι ἐδίωκτο, κ. τ. λ. "And the barbarians no longer harassed them by their skirmishing at that time." Literally, "the then skirmishing." Observe the adjectival force given to the adverb by its position between the article and noun. The verb δίωμι is properly a poetic one, and rarely occurs in Attic prose.

§ 17.

Μεγάλα δὲ καὶ τὰ τόξα, κ. τ. λ. Herodotus also makes mention of the large size of the Persian bows. (vii. 61.)—χρήσιμα. This is explained immediately after.—ὅποσα ἀλίσκοιτο τῶν τοξευμάτων. "As many of the arrows as were taken;" i. e. as were gathered up.

τοξευμάτων, partitive genitive after ὅποσα. In Greek, the adjective, instead of being considered an epithet of its substantive, is, often, regarded as a part, while its substantive is looked upon as a whole, and put in the genitive dependent upon it. Generally speaking, the gender of the adjective and substantive in this construction is the same; but at times a neuter adjective is found, while the substantive is masculine or feminine. (See *Matthiae*, § 442. &c.)—καὶ ἰμελέτων τοξεύειν ἄνω λέντες μακρὰν. “*And they practised shooting (them), sending them up (into the air) a great way.*” This serves to explain χρήσιμα which precedes. The long arrows were useful to the Cretan archers in their being made to come down upon the foe with a greater momentum, by being shot upward to a great height. For it must be borne in mind, that the ancient archers did not always discharge their arrows point blank, but frequently gave them an inclination upward, so that they described an arc in descending. Thus Xenophon, in describing the arrangement of the troops of Cyrus the Great, preparatory to his battle with Cræsus, makes that monarch station his archers behind the infantry, with directions to shoot over the heads of the former. (*Xen. Cyrop.* vi. 3. 24.) Bp. Thirlwall (iv. 338.) mistakes the meaning of the present passage, and the source of his error consists in his translating the term τοξευμάτων by “*bows.*” He thinks that Sir Walter Raleigh misconceives the meaning of Xenophon, when he says (*Hist. of the World*, iii. 10. 8.) that the latter “*trained his archers to shoot compass, who had been accustomed to the point blank.*” But Raleigh is right, and his critic is in error. (Compare *Schneider* and *Poppo*, *ad loc.*) Krüger, moreover, from a similar misconception of the passage under consideration, conjectures, without any necessity, ἅμα λόντες, “*while on the march,*” in place of ἄνω λέντες. (*De Authent.* p. 46.) With μακρὰν supply ὅδον; the accusative of measure of space.

§ 18.

Ἐπιτυχόντες. “*Having fallen in with.*”—μεῖον ἔχοντες. Consult note on μεῖον ἔχων, i. 10. 8.—ἦν γὰρ πολλὸς σίτος ἐν ταῖς κάμαις. According to Ainsworth (p. 142.), the country around is still, to the present day, one of the most productive granaries of Assyria.

§ 19.

Ἐγνώσαν. “*Discovered.*”—ὅτι πλάσιον ἰσόπλευρον, κ. τ. λ. “*That a square was a bad arrangement, when the enemy were following.*” As regards the literal meaning of πλάσιον, consult note iii. 2. 36.—ἦν μὲν συγκείμεν τὰ κέρατα τοῦ πλαισίου. “*If, on the one hand, the points of the square close together;*” i. e. in case the two wings be brought close together.—ἐκθλίβεσθαι τοὺς ὀπίστας. “*That the heavy-armed troops (in the centre) be pushed out of their places;*” i. e. by the pressure of the light troops from either wing.—ὥστε δυσχρήστους εἶναι ἀνάγκη, κ. τ. λ. “*So that it is necessary for them to be nearly useless, being in a state of confusion.*” Literally, “*to be hard to be used.*” After ἀνάγκη supply ἐστὶ; the indicative is to be here employed because an actual fact is stated.

§ 20.

"Ὅταν δ' αὖ διασχῇ τὰ κέρατα, κ. τ. λ. "And when, again, on the other hand, the points diverge, it is necessary that those who, in the former case, were pushed out of their places, be (now) drawn asunder, and that the middle between the two wings become empty;" i. e. when the narrow way, &c. are passed, and the square begins to open out again.—τοῖς ταῦτα πάσχοντας. "That those who are in this situation;" literally, "suffering these things."—γέφυραν διαβαίνειν ἢ ἄλλαν τινὰ διάβασιν. "To go over a bridge, or any other crossing;" i. e. or to go through any narrow road or mountain defile, or to cross any torrent, &c.—φθάσαι πρῶτος. "To get in advance first;" i. e. so as to be first.—καὶ ἐβριδείκετο ἡ ἐνταῦθα τοῖς πολεμίοις. "And there was here for the enemy a fine opportunity of attack." We must be careful not to understand τὸ πλάσιον here, with Zeune. The neuter, on the contrary, is placed absolutely. Compare iv. 8. 12., and Herodotus (vii. 199.): ταύτη εὐρίπτερόν ἐστι πάσης τῆς χώρας ταύτης. (Krüger. *ad loc.*)

§ 21.

'Ἐποίησαν ἕξ λόχους, κ. τ. λ. "They formed six companies of one hundred men each." (See Thirlwall, iv. p. 338.)—καὶ ἄλλους πεντηκοστῆρας, κ. τ. λ. "And other officers commanding fifty, and others five-and-twenty." By ἐνωμοτάρχης is meant the leader of an ἐνωμοτία; and by an ἐνωμοτία, taking the present passage for our guide, a body of twenty-five men. The term ἐνωμοτία properly means any band of sworn soldiers (ἐνώμοτοι, ἐν and δυνῆμι), bound by an oath, upon a sacrifice, to be true to their country and their commander, but especially a division of the Spartan army, first mentioned by Herodotus (i. 65.), but without explanation. In Thucydides (v. 68.) it denotes a subdivision of the λόχος, which, he says, contained four πεντηκοστῆες, and each πεντηκοστὴς four ἐνωμοταί, and an ἐνωμοτία (on the average) thirty-two men. Others, as in the present instance, assign twenty-five men to it, so that two ἐνωμοταί make a πεντηκοστὴς. (Schneid. *ad Xen. Hell.* vi. 4. 12.—See also *Dict. Antiq.*)—ὑπόμενον ὀστροῖ. "Stayed a little behind." Observe the force of ὀπὸ in composition.—τότε δὲ παρήγον, κ. τ. λ. "And then they led, on either side, without the points;" i. e. they then defiled by the flanks, and thus regained their former position.

§ 22.

Τὸ μέσον ἀνεκτίμπλασαν. "They filled up the centre again." Krüger doubts the existence of such a verb as ἀνεκτίμπλημι, and ingeniously suggests ἀν ἐκτίμπλασαν. (*De Authent. præf.* p. iii.)—εἰ μὲν στενότερον εἴη τὸ διέχον, κ. τ. λ. "If the interval was rather narrow, by companies; but, if rather wide, by fifties; and, if very wide, by five-and-twenties." Spellman, Rennell, and many others, find great difficulty here, and consider the text as corrupt, or else as requiring transposition; but every thing will become clear, if we adopt the simple explanation of Halbkart. According to this writer, the arrangement κατὰ λόχους is when the λόχοι are drawn up side by side, and the four ἐνωμοταί of each λόχος are placed one be-

hind the other. If, now, we give each λόχος a front line of five men with a depth of twenty, six of these λόχοι, side by side, will present a combined front of only thirty men, and will be well suited to fill up merely a narrow interval. Again, the arrangement κατὰ πεντηκοστὺς is when the half λόχοι are drawn up side by side, for each λόχος; so that, giving each πεντηκοστὺς a front line of five men with a depth of ten, and having twelve of these half λόχοι arranged side by side, we shall have a combined front of sixty men, a number well suited to fill up a rather broad interval. And, finally, the arrangement κατ' ἐνωμοτίας is when the four ἐνωμοτίαι of each λόχος are similarly stationed. This will produce a line of twenty-four ἐνωμοτίαι, and giving each ἐνωμοτία a front of five men and a depth of the same number, we shall have a combined front of 120 men, a number well adapted for a very wide interval. (Halbkart, p. 124. note.)

§ 23.

Ἐν τῷ μέρει. "In succession;" i. e. one λόχος after the other, and no longer abreast.—καὶ εἴ που δεοί τι τῆς φάλαγγος. "And if any thing was needed in any part of the main body, these were at hand." Observe that που is to be construed with φάλαγγος, under the rule of adverbs of place taking the genitive.

§ 24.

Τὸν πέμπτον. Supply σταθμὸν.—βασιλείῳ τι. "A kind of palace;" i. e. a palace-like structure.—διὰ γηλόφων ὑψηλῶν γιγνομένην. "Lying over high hills." (Ainsworth, p. 143.)—οὗ καθῆκον ἀπὸ ὄρους, κ. τ. λ. "Which reached down from a mountain, at the base of which the village was;" i. e. which formed the prolongation of a mountain. (See Ainsworth, p. 144.)—ἄσμενοι. "Gladly." Adjective used in adverbial force. (See note ῥ. 1. 16.)

§ 25.

Καὶ κατέβαινον ὡς ἐπὶ, κ. τ. λ. "They commenced descending also, that they might climb up on the next." With ἕτερον supply γηλόφον.—ἐπιγίγνονται. "Come upon them."—ἀπὸ τοῦ ὑψηλοῦ, κ. τ. λ. "From the high ground to the place below." Literally, "from the height to the steep." The term πρηνὲς is properly analogous to our English expression "down-hill," and is opposed to ὕρσιος, "up-hill." With each word understand χωρίον in its proper case.—ὑπὸ μαστίγων. "Under lashes." This was a part of Persian discipline, to which Herodotus alludes in his account of the battle of Thermopylae: ὤπισθε γὰρ οἱ ἡγεμόνες τῶν τελέων, ἔχοντες μαστίγας, ἐβράκιζον πάντα ἄνδρα, αἰεὶ ἐς τὸ πρόσω ἐποτρύνοντες. (vii. 223.) Compare Ctesias, Pers. 23.

§ 26.

Καὶ πολλοὺς ἐτίτρωσκον, κ. τ. λ. Observe that πολλοὺς is governed by ἐτίτρωσκον, and γυμνήτων by ἐκράτησαν. Ἑλλήνων is used adjectively. (See Jelf, § 439. 1.)—κατέκλεισαν αὐτοὺς εἰς τὸν ὄπλων. "Shut them up within the heavy-armed men;" i. e. compelled them to

retire within the body of the heavy-armed.—*ἐν τῇ ὄχλῳ ὄντες.* “*Being amid the crowd (of camp followers);*” i. e. being mixed up with those who were with the baggage.

§ 27, 28.

Ἐπὶ τὸ ἄκρον. The summit over which they had just passed is here meant, not the one before them.—*ὅποτε ἀνίστανται.* “*Whenever they went back;*” i. e. to rejoin the main body that was moving on in advance. The heavy-armed men, who drove the barbarians back, formed part of the Grecian rear. (See note i 2. 7.)—*ἔσπε ἀπὸ τοῦ τρίτου γηλόφου, κ. τ. λ.* When the Greeks had reached the top of the third ridge, it was thought advisable to halt, until they had sent a body of targeteers to occupy the higher ground on their right.—*πρὶν ἀπὸ τῆς δεξιᾶς, κ. τ. λ.* “*Until they had led up a body of targeteers, from the right flank of the square, unto the mountain.*” The mountain, it will be remembered, formed the higher ground, and the hills were merely a prolongation of it. Compare § 24.

§ 29, 30.

Ἐγένοντο ὅπῃ. “*Had got above.*”—*καὶ ἀμφοτέρωθεν αὐτῶν, κ. τ. λ.* By *οἱ πολέμοι* in this clause are meant the Greeks, and by *αὐτῶν* the Persians.—*οἱ μὲν τῇ ὁδῷ κατὰ τοὺς γηλόφους, κ. τ. λ.* “*Some along the route over the hills, and others marching, also, abreast of them over the mountain.*” Literally, “going parallel (with them) on higher ground.” Observe that by *οἱ μὲν* the main body of the Greeks is meant, and by *οἱ δὲ* the targeteers.—*εἰς τὰς κώμας.* “*Unto the villages* (already mentioned).” Compare § 24.—*ιατροὺς.* These were not, of course, what we should term professional men, but merely some of the soldiers, whom long experience had made skilful in the treatment of wounds.

§ 31, 32.

Καὶ ἄμα. The second reason for their stay is here expressed without *ὅτι*, which would be the more natural arrangement.—*συνηγμένα ἦν, κ. τ. λ.* “*Had been collected for the one, who was satrap of the country.*” Literally, “had been brought together,” from *συνάγω*. Each satrap had to provide subsistence for the royal forces, if any, that might be employed by him in his government. Hence the abundant store of provisions here mentioned.—*πολλοὶ γὰρ ἦσαν ἀπώμαχοι.* “*For there were many out of action;*” i. e. prevented by various causes from taking part in the fight. These causes are mentioned immediately after, namely, wounds, attendance on the wounded, &c.

§ 33, 34.

Ἐπεχείρησαν αὐτοῖς ἀκροβολίσσασθαι. “*Attempted to skirmish with them.*”—*τὴν κώμην.* The village in which they might have taken up their quarters for the time being.—*πολὸν περῆσαν.* “*Proved much superior.*”—*πολὸν γὰρ διέφερεν, κ. τ. λ.* “*For their rushing forth from their position, and repelling (the enemy), was far different*

from their fighting while on march, with the enemy assailing (them)." Or, more literally, "for it was a very different thing that they, rushing forth from their position, should repel (the enemy), and, while on march, fight with the enemy assailing (them)." The more usual construction of διαφέρειν is with the genitive; here, however, it is followed by the particle ἤ.—ἔρα ἦν ἀπίνειν τοῖς πολεμίοις. "It was time for the enemy to depart."—ἐξήκοντα σταδίων. About 7½ English miles.

§ 35.

Πονηρόν ἐστι. "Is a wretched thing."—δέδονται. "Are tied up."—καὶ ὡς ἐπὶ τὸ πολλὸν πεποδισμένοι εἰσὶ, κ. τ. λ. "And for the most part are fettered, for the sake of their not running away in case they should be untied." The Greeks pursued this same custom of fettering their horses, but not in camp, nor in time of warfare, and this is the point of difference to which Xenophon wishes to call the attention of the reader.—δεῖ . . . Πέρσῃ ἄνδρι, κ. τ. λ. In this sentence we have δεῖ taking both a dative and an accusative (θωρακισθέντα) in construction with the infinitive. The distinction in such cases appears to be this. When the dative is used, it is considered as the personal object of the verb; whereas the accusative coalesces with the infinitive, so that altogether they make up one compound notion. So here, in θωρακισθέντα ἀναβῆναι, we have the compound cognate notion of arming and mounting. (Jelf, § 674.)—νύκτωρ καὶ θορύβου ὄντος. "By night, and when an alarm prevails."

§ 36.

Διαγγελλομένους. "Announcing it among themselves throughout the ranks." The reference appears to be to orders passing from the officers to the soldiers, and uttered in a loud tone of voice. Observe the use of the participles for the infinitive.—ἐκήρυξε. "Proclamation was made." A species of impersonal usage, where some, however, supply ὁ κήρυξ, and translate, "the herald proclaimed." (See note ii. 2. 4.)—ἀκούοντων τῶν πολεμίων. The Greeks caused the announcement to be made aloud, in order to show their own courage and confidence, as well as their contempt for their opponents. (Weiske, ad loc.)—ἐπέσχον τῆς πορείας. "Stayed their march." Literally, "checked themselves in respect of their march, ἐαυτοὺς being, in fact, understood after ἐπέσχον—ἐγγίγνετο. "It was becoming," i. e. "the time was." Supply ἡ ἔρα.—οὐ γὰρ ἐδόκει, κ. τ. λ. "For it did not seem to be expedient for them to march and arrive at their camp in the night." By στρατόπεδον is here meant, in fact, the place where they intended to encamp.

§ 37, 38.

Σαφῶς ἀπίνοντας. "Clearly departing."—ἀναζεύξαντες. "Having decamped." Properly, "having re-yoked (their cattle)," but to be taken here in a general sense, as analogous to the *castra movere* of the Latins, since the Greeks had burned all their baggage waggons. (See Ainsworth, p. 146., and consult note, ii. 4. 3.)—νυκτὸς προελθόντες. "Having gone on before during the night."—Tissaphernes now adroitly steals a march upon the Greeks.—καταλαμβάνουσι χωρίον,

across, O men, by four thousand heavy-armed men at a time, if you shall supply me with the things which I want (for that purpose)," &c. Observe here the employment of θέλω with the infinitive, merely to give it a future signification, like our *will* or *shall*, as a sign of the future tense.—κατὰ τετρακισχιλίους δαλίτας. Observe the distributive force of κατὰ.—ἀσκῶν δισχιλίων. "Two thousand skin-bags;" i. e. bags formed of inflated hides.—ἃ, ἀποδαρέντα καὶ φουσηθέντα, κ. τ. λ. "Which, having been skinned and inflated would easily furnish the means of crossing." Observe that the relative refers to the general word κτήνη, under which all the foregoing animals may be classed, and that for brevity's sake, what is applicable only to the hides, is here said of the animals themselves.

§ 10, 11.

Τῶν δεσμῶν, οἷς χρησθε, κ. τ. λ. "The bands which you use about the baggage cattle."—τούτοις ζεύξας τοὺς ἀσκοὺς πρὸς ἀλλήλους, κ. τ. λ. "With these," said he, "having fastened the bags to one another, having moored each bag, (by) having suspended stones (from it), and having let them (i. e. the stones) down as anchors into the water, having extended them (i. e. the bags) across, and secured them on both sides (of the river), I will throw wood upon them (i. e. the bags), and convey earth upon it (i. e. the wood)."—δύο ἄνδρας ἔξει τοῦ μὴ καταδύναι. "Will keep two men from sinking." ἔχω, followed, as here, by genitive, often signifies to "stop," "hinder," "keep from." This meaning it derives from ἴσχω. Observe that μὴ increases the negation implied in ἔξει.—ὥστε δὲ μὴ ὀλισθάνειν, κ. τ. λ. "While the wood and earth will keep (them) so as not to slip."

§ 12, 13.

Τὸ μὲν ἐνθύμημα χαρίεν, κ. τ. λ. "The contrivance, indeed, appeared to be a clever one, but the execution of it impossible."—τοῖς πρώτοις. "The foremost;" i. e. those who were to convey the bags across, and secure them on the opposite bank.—τὴν μὲν ὑστεραίαν. "Throughout the following day they kept withdrawing in the contrary way from that towards Babylon." The Greek forces kept falling back from the point to which they had advanced, yet not on the road towards Babylon, by which they had come, but in a directly contrary direction. That they should make, on this occasion, a retrograde march is not at all surprising, since they were driven to it by the necessity of the case.—κατακαύσαντες ἐνθεν ἐξήρσαν. "Having burned down (those) whence they went out."—ἐθεῶντο. "Kept observing them."—καὶ ὁμοιοί, κ. τ. λ. "And were like persons wondering, whither," &c.; i. e. and appeared to be wondering, &c. ὁμοίως εἰμι, like σύνοιδα, &c., when followed by a participle, may have that participle in the case either of the subject or object. (See *Jelf*, § 682. 2., where passage is quoted, and § 684.)

§ 14, 15, 16.

Ἠλεγχον τὴν κύκλῳ πᾶσαν, κ. τ. λ. "Questioned (them) about the whole country around, what each (district) was." With Ἠλεγχον supply αὐτοὺς, the verb being construed with a double accusative; and after

ἐκάστη supply χώρα.—ὅτι τὰ μὲν πρὸς μεσημβρίαν, κ. τ. λ. “*That the parts toward the south were upon the road to Babylon and Media.*” Literally, “belonged to the road,” &c. With τῆς supply ὁδοῦ.—ἡ δὲ πρὸς ἑω. “*And that the road toward the east.*” Supply ὅτι from the previous clause, and also ὁδὸς after ἡ.—Σούσα τε καὶ Ἐκβάτανα. Compare ii. 4. 25.—ἐνθα θερίζειν καὶ ἐαρίζειν, κ. τ. λ. Compare note on ἀναβαίνει οὖν ὁ Κύρος, i. 1. 1.—εἰς Καρδούχους. The Carduchi of antiquity are the progenitors of the modern *Kurds*, a hardy mountaineer race, remarkable for their fierce and independent spirit.—ἀνὰ τὰ ὄρη. “*Through the mountains;*” i. e. scattered in every direction through them. Compare *Poppo, Ind. Græc. s. v. ἀνὰ*.—καὶ βασιλέως οὐκ ἀκούειν. The verbs of hearing take the genitive in the sense of “to obey.” (*Jelf, § 487. 4.*)—καὶ ποτε. “*That, also, on one occasion.*”—διὰ τὴν δυσχωρίαν. “*On account of the roughness of the country.*”—ὅποτε μέντοι πρὸς τὸν σατράπην τὸν ἐν τῷ πεδίῳ, κ. τ. λ. “*That when, however, they entered into a treaty with the satrap who resided in the plain, both some of them had intercourse with those (mountaineers), and some of those with them.*” Observe that by ἐκείνους and ἐκείνων the Carduchi are meant, and by σφῶν and αὐτοῦς, the inhabitants of the plain.—σφῶν . . . ἐκείνων. Partitive genitives. They are here used, in the place of accusatives, as the subjects of their respective verbs. (See *Matthiæ, § 323.*, where passage is quoted.)

§ 17, 18.

Ἐκθίσαν χωρὶς τοὺς ἐκασταχόσε, κ. τ. λ. “*Placed apart those who said that they knew the road each way;*” i. e. in each of the directions mentioned. Literally, “who said they knew in each direction.”—ἐδόκει δὲ τοῖς στρατηγοῖς ἀναγκαῖον εἶναι, κ. τ. λ. To continue their march northward, without crossing the Tigris, it became necessary to enter the mountainous region on their right, which was inhabited by the fierce Carduchi.—εἰς Καρδούχους ἐμβάλλειν. “*To penetrate among the Carduchi.*” Supply αὐτοῦς.—τούτους γὰρ διελθόντας ἔφασαν, κ. τ. λ. “*For they said that they (the Greeks), after having passed through these,*” &c.—ἐπὶ τούτοις ἐθύσαντο, κ. τ. λ. “*With reference to these (movements), they inspected the entrails, in order that, at whatever season it should appear right, they might begin to make the march.*” Construe ὀπηλίκᾳ with ὥρας, the genitive being governed by the adverb of time. (*Matthiæ, § 324.*)—τὴν ὑπερβολὴν τῶν ὁρέων. “*The passage over the mountains.*” Observe the attraction of ὑπερβολὴν to be the object of ἐδεδοίκεσαν, instead of being the subject of προκαταληφθεῖη.—συνεσκευασμένους. “*Having packed up their baggage.*” The early editions have συσκευασαμένους, but the perf. part. is here taken in a middle sense.

BOOK IV.

CHAPTER I.

§ 1, 2.,

*As here represents *σπονδὰς*, and is, therefore, the accusative case of the coincident notion of the thing done after *σπένδομαι*. (*Jelf*, § 560. 2.)—*παραβάντος*. “*Having broken*.” In a transitive sense, and agreeing with *βασιλέως* as the more important noun.—*ἐπολεμήθη*. “*Were done in open war*.”—*ἐπεὶ δὲ ἀφίκοντο*, κ. τ. λ. From these words to *καταλαβεῖν τὰ ἄκρα*, in § 4. inclusive, is regarded by some critics as a mere interpolation, from its containing only a frigid repetition of what has already been mentioned; and it is omitted, moreover, in some of the MSS. Schneider, Halbkart, Dindorf, and others, however, are in favour of its authenticity.—*ἀπότομα ἐκρέματο*. “*Hung steep*.”

§ 3, 4.

Τὰς πηγὰς τοῦ Τίγρητος ποταμοῦ. Compare chap. iii. § 12.—*περιτάσι*. “*Will go around*.” *εἰμι*, “*to go*,” and its compounds use the present indicative as a future; sometimes, also, the participle present has a future meaning attached to it. (*Matthiae*, §§ 220. 447.)—*οὐ πρόσω τοῦ Τίγρητος*. We ought to read, probably, *τῶν τοῦ Τίγρητος*.—*καὶ ἔστιν οὗ τὸ στενόν*, “*And it is where the narrow pass is*.”—*τὴν ἐμβολήν*. “*The irruption*.”—*λαθεῖν*. “*To escape observation*.”—*φθάσαι, πρὶν τοὺς πολεμίους*, κ. τ. λ. “*To get the start (of them), before the enemy have seized upon the high grounds*,” i. e. to get the start of the enemy in seizing upon the high grounds; to seize upon the high grounds before them, and in this way make their passage more secure.

§ 5, 6.

Τὴν τελευταίαν φυλακὴν. The Greeks divided the night into three watches, the Romans into four.—*καὶ ἐλείπετο τῆς νυκτὸς ὅσον*, κ. τ. λ. “*And there was left of the night as much as to pass through the plain in the dark*.” Equivalent to *ἐλείπετο τῆς νυκτὸς τοσούτον ὥστε διελθεῖν*. Observe, also, that *σκοταίους* is used in an adverbial force. (See note ii. 1. 16.)—*ἀπὸ παραγγέλλεως*. “*At the word of command*.” This expression refers to an order given by word of mouth, not by the trumpet, and which travels in this way through the whole army. It was adopted on the present occasion, as Krüger remarks, in order to conceal their movements from the enemy. *στρατεύματος*, genitive after *ἡγεῖτο*. “*Commanded the army*,” i. e. was in the van. (See note ii. 2. 8.)—*τὸ ἀμφ’ αὐτὸν*. Supply *στράτευμα*.—*μή τις ἔνω πορευομένων*, κ. τ. λ. “*That any one should pursue from behind as they ascended*.” Observe that *πορευομένων* is the genitive absolute, *αὐτῶν* being understood.

§ 7.

ἡγήετο. "He led slowly onward;" i. e. he relaxed the rapidity of his movements to enable the rest to come up. — ἐφείπετο δὲ αἰεὶ τὸ υπερβάλλον, κ. τ. λ. "And the part of the army that gained the height from time to time kept following;" i. e. and each portion of the army, as it successively gained the height, followed on. Observe here the force of αἰεὶ, and consult note on τὸν αἰεὶ ὑμῶν ἐντυγχάνοντα, iii. 2. 31. With υπερβάλλον supply μέρος. — ἐν τοῖς ἄγκυσι τε, κ. τ. λ. "In both the dells and nooks of the mountains." (See Ainsworth, p. 153.)

§ 8, 9.

Χαλκώμασι παμπόλλοις κατεσκευασμένοι. "Supplied with very many brass utensils." Ainsworth remarks, that the Kurds at the present day take great pride in their copper utensils. — ὑποφειδόμενοι, εἴ, κ. τ. λ. "Sparing them somewhat, (in order to try) whether." The optative is often thus used elliptically with εἴ (with the omission of περὶ μένος, σκοπῶν, &c.), of a future event yet to be investigated. (Matthiæ, § 526.) — ὅτε καλούντων ὑπήκουον. "Neither hearkened when they called." Observe that καλούντων is here the genitive absolute, since ὑπακούω in this sense properly governs the dative.

§ 10, 11.

Ἦδη σκοταῖσι. "Being now in the dark." (See note ii. 1. 16.) — ἔλην τὴν ἡμέραν ἐγένετο. "Was the whole day performing." Literally, "had been during the whole day." — ἐξ ἀπροσδοκῆτου. "Unexpectedly." ἐξ and its case are often used adverbially. — τὸ Ἑλληνικόν. Supply στράτευμα. — εἰ μέντοι τότε πλείους συνελέγησαν, κ. τ. λ. "If, however, they had on that occasion been collected in greater numbers, a large part of the army would have run the risk of being destroyed." — πῦρ πολλὰ ἔκαιον. "Burned many fires." — καὶ συνεώραν ἀλλήλους. "And kept giving signals to one another." Literally, "and together kept an eye on one another;" i. e. in order to see that all were on the alert. These signals, of course, were made with fire. Spellman and others erroneously refer the words in question to both the Greeks and Carduchi: "and both had their eyes upon one another."

§ 12, 13.

Τῶν τε ὑποζυγίων τὰ ἀναγκαῖα, κ. τ. λ. "Both to march, having of the baggage-animals (merely) those that were necessary and most able." — ἀφείναι. "To set at liberty." — σχολαίαν γὰρ ἐποίησαν, κ. τ. λ. "For the baggage-animals and the slaves, being many, made the march a tardy one;" i. e. retarded the march. — ἐπὶ τοῖς. (See i. 4. 2.) — ἀνέμαχοι ἦσαν. "Were disabled from fighting." — πορίζεσθαι καὶ φέρεσθαι. "To be procured and carried." — δόξαν δὲ ταῦτα. "And these things having been resolved upon." Accusative absolute. A peculiar construction. According to Matthiæ (§ 437. obs. 3.), the predicate in the singular seems to be joined to the neuter plural; just in the same way as the neuter plural regularly takes the verb in the singular. (Compare *Jelf*, § 384. obs. 1. and § 700. 2. a.)

§ 14, 15.

"Ἰπποσάντες ἐν στενῷ. "Having stood aside in a narrow part (of the road)." — μὴ ἀφιέμενον. "Not laid aside." — τῶν εὐπρεπῶν. "Of the handsome ones;" i. e. remarkable for beauty. — τὰ μὲν τι μαχόμενοι. "Partly fighting a little." — χειμῶν πολλὸς. "A great storm."

§ 16, 17.

Ἐπιτίθεντο. "Kept falling upon them." Supply αὐτοῖς. — θαμινὰ παρήγγειλεν ὑπομένειν. "Frequently passed the word to wait a little." Observe that θαμινὰ is another poetic form. — ἔνθα δὲ Χειρίσοφος, ἕλλοτε μὲν, κ. τ. λ. "Here Cheirisophus, at other times, when the order was passed, waited a little, but on this occasion he did not wait." Observe the force of τότε δέ, and compare the explanation of Krüger, "eo de quo dicturus sum tempore." — ὅτι πρᾶγμα τι εἴη. "That there was something to do." Literally, "that there was some affair (on hand)." — σχολὴ δ' οὐκ ἦν ἰδεῖν, κ. τ. λ. "But there was no leisure for a person, having moved along (the line of march) to ascertain the cause of the haste;" i. e. having moved along to the van of the column.

§ 18, 19.

Ξυλάδος. Consult note iii. 3. 20. — ἐπεὶ δὲ ἀφίκοντο ἐπὶ σταθμῶν, κ. τ. λ. "But when they had come to a place for encamping," &c. (See Ainsworth, p. 158.) — ὥσπερ εἶχεν. "Just as he was." — ἤρτιτο αὐτὸν. "Began to blame him." — φεύγοντες ἅμα μάχεσθαι. "To flee and fight at the same time." Literally, "to fight, at the same time fleeing." — καλῶ τε κῆγαθῶ. Consult note on οἱ μὲν καλοὶ τε κῆγαθοί, ii. 6. 19. — τέθνηκον. "Are lying dead." Abbreviated form of the perfect of θνήσκω.

§ 20, 21.

Εἰς τὰ ὄρη. "At those mountains." Observe the demonstrative force of τὰ. — μὴ δὲ αὕτη ὁδὸς, κ. τ. λ. "This only road, too, which you see, is a steep one;" i. e. the only road, too, here is, as you see, a steep one. — φυλάττουσι τὴν ἔκβασιν. "Are guarding the outlet." The outlet from the valley of the Tigris formed, in fact, the commencement of the pass of *Chelek*, so that it was, in one sense, an outlet, and in another an approach to the summit of the mountain. This explanation will serve to reconcile the conflicting opinions of commentators respecting the meaning of ἔκβασις here. — ταῦτα ἐγὼ ἔσπευδον. "I hastened to do these things." ταῦτα is accusative of coincident notion after ἔσπευδον. (See *Jelf*, § 560. 1.) — πρὶν κατελῆφθαι τὴν ὑπερβολὴν. "Before the passage over (the mountains) was occupied." — οὐ φασιν εἶναι. "Deny that there is." Consult note on οὐκ ἔφασαν εἶναι, i. 3. 1.

§ 22, 23.

Ἐπεὶ γὰρ ἡμῖν πρᾶγματα παρεῖχον. "For when they gave us annoyance." — ὅπερ ἡμᾶς καὶ ἀναπνεῦσαι ἐποίησε. "Which afforded us, also, time to breathe." Literally, "which made us, also, to breathe again."

—προϋθυμήθημεν. “We were eager.”—αὐτοῦ τούτου ἔνεκεν. “On this very account.”—ἤλεγχον διαλαβόντες. “They questioned (them) having taken (them) separately;” i. e. they questioned them apart.—ἢ τὴν φανεράν. “Than the one openly before the view.”—οὐκ ἔφη. Supply εἶδέναι.—καὶ μᾶλα πολλῶν φόβων προσαγομένῳ. “And that, too, although very many causes of fear were brought to bear upon him;” i. e. although very many fearful threats were uttered against him.

§ 24, 25.

“Οτι αὐτῷ τυγχάνει θυγάτηρ, κ. τ. λ. “Because he happens to have a daughter there given in marriage to a man.” Literally, “to have a daughter there with a man, having been given unto him.”—δυνατὴν καὶ ὑποζυγίῳ, κ. τ. λ. “By a road possible even for beasts of burden to travel on.” More literally, “possible to travel upon even for beasts of burden;” so that πορεύεσθαι depends, in fact, on δυνατὴν.—τι δυσπάρειτον χωρίον. “Any spot of ground difficult to pass by.”—ὃ ἔσεσθαι. “Which will be.” For construction, see note ii. 2. 1.

§ 26, 27, 28.

Συγκαλέσαντας λοχαγούς, κ. τ. λ. “Having called together some captains, as well targeteers as of the heavy-armed troops.” Many doubts have been raised respecting the present reading, but all difficulty will disappear if, with Krüger, we regard πελταστας merely as an attributive, and connect it with λοχαγούς. Compare γυμνήτων ταξίρχων in § 28.—λέγειν τε τὰ παρόντα. “Both to tell them the present circumstances.”—καὶ ὑποστὰς ἐθελοντὴς πορεύεσθαι. “And, having engaged himself to go (upon this service) as a volunteer.” Literally, “having placed himself under (an engagement).”—Μεθυδριεύς. “A Methydrian.” So called from Methydrium, an Arcadian town.—ἀντεστασίαζεν αὐτοῖς. “Contested the point with them.”—τῶν γυμνήτων ταξίρχων. “Of the light-armed taxiarchs;” i. e. the taxiarchs of the light-armed troops. We have given ταξίρχων here as the gen. pl. of ταξίρχος. The common but inferior reading is ταξίρχων, as a participle.—ὅς πολλαχοῦ πολλοῦ ἔξιος, κ. τ. λ. “Who, in many situations, had proved of great value to the army for such services as these.”

CHAPTER II.

§ 1, 2.

Οἱ δ' ἐκέλευον. The reference is to Cheirisophus and Xenophon, as Krüger remarks.—ἐμφαγόντας. “After having eaten something.” 2 aor. part., the present in use being ἐσθίω.—παραδίδουσι for παραδίδουσι.—καὶ συντίθενται, κ. τ. λ. “And they settle with them, that if they take the summit, they are to guard the place during the night.” Cheirisophus and Xenophon make these arrangements with the commanders of the party.—τοὺς μὲν ἔνω ὄντας. Referring to the

party, after they should have succeeded in gaining the summit.—*αὐτοὶ δὲ συμβοηθήσειν*, κ. τ. λ. Referring to themselves, namely, Cheirisophus and Xenophon, together with the other commanders. Observe the use of nominative before infinitive.—*καὶ ὕδωρ πολλὸν ἦν ἐξ οὐρανοῦ*. “And there was a heavy rain.” So Thucydides (ii. 5.), *ὕδωρ γίνεται*.—*οἱ περιῶντες*. They took a circuitous route to gain the summit.

§ 3.

Πρὸς τὸ ὄρθιον ἐκβαίνειν. “To come out upon the acclivity.” They had to pass the ravine in order to climb the ascent.—*δολιτρόχους ἀμαξιαίους*, κ. τ. λ. “Round stones, large enough to load each a waggon.” By *δολιτρόχος* (i. e. *λιθός*) is meant “a rolling stone,” or “round stone,” such as besieged people rolled down upon their assailants. It is derived probably from *δλος* and *τρέχω*, indicating that which is “quite round.”—*οἱ φερόμενοι πρὸς τὰς πέτρας πταίνοντες*, κ. τ. λ. “Which, as they were borne along, striking against the rocks, flew into pieces, as if hurled by a sling.” Literally, “were slung in different directions.”—*οὐδὲ πελάσαι οἶόν τε*, for *οὐδὲ ἦν τοιοῦτον*, ὥστε *πελάσαι*. “Nor was it possible to draw near.” (See note i. 3. 17.)

§ 4.

Εἰ μὴ ταύτῃ δύναντο. “In case they could not this way;” i. e. as often as, &c. Observe the use of *εἰ* with the optative, as indicating an oft-repeated action. Compare i. 5. 2. (See *Matt.* § 521.)—*ἀλλὰ ἐπειῶντο*. Supply *πελάσαι* and *ὀδῶ*.—*ἀφανείς*. “Unobserved.”—*φοβοῦμενοι δηλονότι*. “Being evidently in fear.”—*κυλινοῦντες*. Participle instead of infinitive after *ἐπαύσαντο*. “Did not cease even, through the whole night, to roll,” &c.—*τεκμαίρεσθαι δ' ἦν τῷ ψόφῳ*. “For it was (easy) to guess (this) from the noise.”

§ 5, 6.

Κύκλῳ περιῶντες. “Going round by a circuitous route.”—*τοὺς φύλακας*. The Carduchian guard.—*ὡς τὸ ἄκρον κατέχοντες*. “As if occupying the summit;” i. e. thinking that they had made themselves masters of the summit.—*μαστὸς*. “A knoll.” This term is applied by the Greek writers to any round, breast-shaped object, especially a round hill, or knoll.—*παρ' ἧν*. “By which.”—*ἐφοδὸς μέντοι αὐτόθεν*, κ. τ. λ. “There was an approach, however, from this quarter (where they at present were), unto the enemy.”

§ 7, 8.

ῥέφαιεν. “Was just beginning to appear.” Literally, “was gradually appearing.” Observe, again, the force of *ὅπῃ*.—*καὶ γὰρ*. (See note iii. 3. 4.) *ὥστε ἔλαθον ἐγγὺς προσελθόντες*. “So that they came close to them before they were perceived.” Literally, “so that they escaped observation, having come near.”—*ἐπεφθέγγατο*. “Sounded the onset.” Compare Krüger, “ad aggrediendum sonuit.”—*ἰέντο ἄνω*. “Rushed up.”—*κατὰ ἀτριβεῖς ὁδοὺς*. “By unboaten paths.”—*ἀνίμων ἀλλήλους τοῖς δόρασι*. “They drew up one another

with their spears." The person below, clinging to the spear, was in this way drawn up by those above. The verb *ἀνιδύω* properly means *to draw up*, as water, by a leather strap (*ιδύς*), and then to draw up generally.

§ 9, 10.

Καὶ οὗτοι. "*And these were the first that.*" Those last referred to. — Τῶν ὀπισθοφυλάκων τοὺς ἡμίσεις. "*The half of the rear guard.*" Observe here the partitive adjective agreeing in gender with the word denoting the whole. — ἥπερ τὸν ἡγεμόνα ἔχοντες. "(By the road) *along which those who had the guide (had proceeded).*" Supply τῇ δδῶ. — εὐδοωτάτη. "*Most practicable.*" — τοὺς ἡμίσεις. "*The (other) half.*" — ἡ διεξέυχθαι. "*Or to be separated.*" Literally, "to be disjoined." — καὶ αὐτοὶ μὲν ἂν ἐπορεύθησαν, κ. τ. λ. "*And they themselves, indeed, would have gone (along the same road) by which the rest (had proceeded), but it was not possible for the beasts of burden to make their egress (from the valley) by any other way than this;*" i. e. it is true, Xenophon and his party might have gone the same way as the main body of the army, but the baggage animals could not, &c.

§ 11, 12.

Προσβάλλουσι πρὸς τὸν λόφον, κ. τ. λ. "*They charge upon the hill in columns of companies,*" i. e. each λόφος was thrown into column, and the charge was made on different sides of the hill, in order to distract the attention of the enemy, room being, at the same time, afforded the enemy for escaping, if they felt inclined. The ὀρθιοὶ λόγοι of the Greek tacticians were the same with the *recti ordines* of the Romans, and referred to troops arranged in column or file. Thus, ὀρθίους τοὺς λόχους ποιῆσθαι, "*to throw the λόχοι into column*" (Xen. Cyrop. iii. 2. 6.); and, again, ὀρθίους τοὺς λόχους ἄγειν, "*to bring the λόχοι up in column.*" (Anab. iv. 3. 17.) — οὐ κύκλῳ. "*Not all round it.*" — τέως μὲν. "*For a while.*" To be taken absolutely, and not in construction with the participle. — ὅπη ἐδύναντο ἕκαστος. "*Where they each could;*" i. e. go up. Supply ἀναβαίνειν. Observe here the employment of ἕκαστος with a plural verb. It is thus used, as always including the idea of several subjects; or as being in apposition with a noun or a pronoun plural expressed or understood. (Matthiæ, § 302.) — ἐγγὺς δ' οὐ προσέειπτο. "*They did not, however, let them come near;*" i. e. did not admit them to close quarters. — κατεχόμενον. "*Held (by the enemy).*"

§ 13, 14.

Ἐνοήσας. "*Having apprehended.*" — ἤρημον. "*Bare of troops.*" καὶ πάλιν λαβόντες, κ. τ. λ. "*The enemy having seized upon it, might even again attack,*" &c. — ἐπὶ πολὺ δ' ἦν τὰ ὑποζύγια. "*For the beasts of burden were upon a long space of ground;*" i. e. went in a long train. — Κηφισοφώντος. "*Son of Cephisophon.*" Supply υἱόν. — ἔτι δ'. "*Still, however.*" — πολὺ ὀρθιώτατος. "*Much the steepest.*" — δ' ὑπὲρ τῆς ἐπὶ τῷ πυρὶ, κ. τ. λ. Compare § 6.

§ 15, 16.

Ἦγον. Supply *ἐαυτοὺς*. “Came.”—καὶ ὑπώπτεον. “And all suspected.” Supply *πάντες*.—οἱ δὲ ἔρα ἀπὸ τοῦ ἕκρου καθορῶντες, κ. τ. λ. “But they, in truth, seeing down from the height the things that were doing behind, went all against the rear-guard.” The Carduchi hastened away from the hill, with the design of falling upon the Grecian rear.—ὑπάγειν. “To lead on gently.” (Compare iii. 4. 48.)—προσμίξειαν. “Might join them.”—καὶ προελθόντας κατὰ τὴν ὁδὸν, κ. τ. λ. “And he directed them to advance along the road, and halt under arms on even ground;” i. e. to advance until they found a level piece of ground, and there to draw themselves up in arms.

§ 17, 18, 19.

Πεφευγὼς. “Having escaped (from the enemy).” Compare the English phrase, “came fleeing.”—ὡς ἀπεκόπησαν ἀπὸ τοῦ πρώτου λόφου. “How they had been cut off from the first hill;” i. e. driven with great slaughter from it.—τεθνῶσι. “Lie dead.” By syncope for τεθνήκασι.—ἄσσοι, κ. τ. λ. “As many as did not (by) leaping down the rock, make their way to the rear-guard.”—ἦκον ἐπ’ ἀντίπορον λόφον τῷ μάστῳ. “Came upon a hill opposite to the knoll.” Weiske thinks that the hill here meant was the second and middle one, but the absence of the article from λόφον seems to militate against this.—ἐφ’ ᾧ μὴ καλεῖν τὰς κώμας. “On condition of (their) not setting fire to the villages.” Observe the employment of ἐπὶ with the dative, to denote the terms or condition of an arrangement, the terms being considered the basis on which that arrangement was to be built.—(See Viger, p. 233.) ἐφ’ ᾧ is put for ἐπὶ τούτῳ ὥστε, and, because of the implied presence of ὥστε, is usually followed by an infinitive. A future ind. is also found with it. (*Matthiæ*, § 479.)—πάντες, οἱ, κ. τ. λ. “All the enemy, who from this part of the country had flocked together, were standing here;” i. e. upon the hill opposite the knoll.

§ 20, 21.

Ἦρξαντο. This, as Schneider remarks, refers to the Greeks, with Xenophon.—πρὸς τοὺς ἄλλους, ἐνθα τὰ ὅπλα ἔκειντο. “Unto the others, where the heavy-armed men were in position”. The reference is to those mentioned in § 16., who were directed to halt under arms as soon as they came to level ground. Observe here, therefore, the peculiar meaning of ἔκειντο; the verb not indicating any actual lying or reclining, as it were, but simply signifying “to be in a position,” “to stand,” &c. Hence Poppo explains τὰ ὅπλα ἔκειντο in this passage by “*armati stabant omnes*.” Persons, not things, are meant by ὅπλα.—κατέαζαν. Aorist of κατάγνυμι.—ὁ ὑπασπιστής. “His shield-bearer.” A species of esquire.—Λουσιεύς. “Of Lusia.” Lusia was a small town of Arcadia.—πρὸς τοὺς συντεταγμένους. “Unto those who were drawn up in close order (to support them).” These were the same with those referred to in πρὸς τοὺς ἄλλους, § 20.

§ 22, 23.

‘Ομοῦ ἐγένετο. “Got together;” i. e. a junction was made between the forces of Cheirisophus and those of Xenophon.—καὶ ἐπιτηδείους δαψιλέσι. “And amid abundant provisions.”—ὃν ἐν λάκκοις κονιατοῖς εἶχον. “Which they kept in plastered cisterns.” The description here given by Xenophon of the mode, in which the Carduchi preserved their wine, assists in clearing up a question, as Ainsworth remarks, which has created much discussion among travellers, as to the use, namely, of the numerous plastered cisterns which are so frequent in Kurdistan, Armenia, and Northern Syria, and which, being in the form of a pear, and the mouth often closed by a single great stone, have been looked upon sometimes as sepulchres, and, at others, as granaries and reservoirs for water; but which were, no doubt, used for the storing of wine, when that luxury was more abundant in those countries. (*Class. Mus.* ii. p. 312.; *Ainsworth*, p. 164.)—διεπράξαντο. “Effected it.”—καὶ πάντα ἐποίησαν τοῖς ἀποθανούσιν, κ. τ. λ. “And they performed all things for the deceased, according to their ability, as is wont (to be done) for brave men;” i. e. and they bestowed upon them, as far as their present means allowed, all those funeral honours that are accustomed to be rendered unto brave men.

§ 24, 25, 26.

“Οπη εἴη στενὸν χωρίον. “Wherever there was a narrow place.” Ainsworth describes the whole of the road as hilly.—ἐκάλουν τὰς παρόδους. “Obstructed the passes.”—κωλύοιεν. “They obstructed.”—ἐπισθεν ἐκβαίνων πρὸς τὰ ὄρη, κ. τ. λ. “Going off to the mountains from behind, broke the obstruction of the pass for the van;” i. e. dislodged the enemy who were obstructing the pass.—ἀνωτέρω γιγνεσθαι. “To get above.” Literally, “higher than,” i. e. to take possession of some high ground which commanded their position.—καὶ ἰσχυρῶς ἀλλήλων ἐπεμέλοντο. “And took care of each other strenuously.”

§ 27, 28.

Ἦν δὲ καὶ ὁπότε. “There were times, also, when.” Compare note on ἐστ’ ὅτε, ii. 6. 9.—πάλιν καταβαίνουσιν. “As they were descending again.”—ὥστε καὶ ἐγγύθεν φεύγοντες ἀποφεύγειν. “So as to escape even beginning their flight from near at hand.”—ἔριστοι. “Very expert.” ἀγαθὸς implies any thing good of its kind: hence of archers, “expert.”—ἐγγὺς τριπλήχη. “Nearly three cubits in length.”—εἰλκον δὲ τὰς νευρὰς, ὁπότε τοξεύουιν, κ. τ. λ. “And they drew the strings, whenever they shot, stepping forward with the left foot against the lower part of the bow.” They held the bow in a vertical position, with one end resting on the ground, and the left hand grasping the centre. The left foot was then advanced and brought in contact with the lower part of the bow between the hand and the ground. This gave the archer the appearance of one stepping forth, as it were (προβαίνων), and its object was to aid in bending the bow by the pressure of the foot. When the bow was fully bent, it was kept in that condition by the muscular strength of the arms, was

then raised, and the arrow discharged. This explanation is based upon the ordinary text, and is, we conceive, a plain and natural one. The commentators, however, make strong objections to the common reading, and, professing not to understand it, give *προβαίνοντες* (the conjecture of *Wesseling*, *ad Diod. Sic.* iii. 8.), in place of *προβαίνοντες*; while some of them regard the words *τοῦ τόξου* as an interpolation, and others, following *Schneider*, make *Xenophon* refer here to a cross-bow, bent by the pressure of the foot upon that part of the bow which was nearest the stock. But, in the first place, all the MSS., without a single exception, have *προβαίνοντες*; and, in the next place, the cross-bow appears to have been unknown in *Xenophon's* time; while, if the *Carduchi* had actually used it, he would certainly have given it a more particular mention. The common text, therefore, ought not to have been altered, in defiance of the MSS. on mere conjecture.

ἐχάρει διὰ. "Went through."—*ἀκοντίοις*. "For javelins." *ἐναγκυλῶντες*. "Fitting rests to them." The verb *ἐναγκυλῶ* means "to fit an *ἀγκύλη* to a javelin;" and by an *ἀγκύλη* is meant a bent poise or rest, fitted to the middle of a javelin, by which it was hurled, and differing from the Latin *amentum*, which was merely a strap. (*Dict. Ant. s. v. Ansa*.)

CHAPTER III.

§ 1.

Ταῖς ὑπὲρ τοῦ πεδίου, κ. τ. λ. "That are above the plain which lies along the River Centrites." The Greeks had thus accomplished a distance of from nine to ten miles on this day's march. (See *Ainsworth*, p. 166.)—*καὶ οἱ Ἕλληνες ἐνταῦθα ἀνεπαύσαντο*, κ. τ. λ. "And the Greeks here rested, beholding with gladness a plain." In a plain they would have little to fear from the *Carduchi*.—*ἀπείχε δὲ τῶν ὀρέων*, κ. τ. λ. In construing, join *τῶν ὀρέων τῶν Καρδούχων*, which, as *Zeune*, *Weiske*, and *Schneider* remark, the writer has separated in order to prevent an unpleasant sound by too great a similarity of termination.

§ 2.

Μόλα ἡδέως. "Very agreeably."—*πολλὰ τῶν παρεληλυθότων*, κ. τ. λ. "Speaking of many of their past toils;" i. e. "talking them over with their comrades." When *μνημονεύω* has a thing as its object, it is generally followed by an accusative. (See *Jelf*, § 512. *obs.*) Hence *πολλὰ* is not used adverbially here, but as the object of *μνημονεύω*, *πόνων* being a partitive genitive.—*ἐκτὰ γὰρ ἡμέρας*, κ. τ. λ. *Rennell* says that he cannot make out more than five marches and two halts (p. 194.); but *Krüger* thinks that what *Xenophon* relates in chapter ii. § 24—27., is meant to embrace, also, the events of the two following days, and that the writer has omitted to mention this.—*καὶ ἔπαθον κακὰ, ὅσα οὐδὲ*, κ. τ. λ. "And suffered evils, as many as (were) not even all (those) taken together (which they had suffered) from the king and *Tissaphernes*;" i. e. and suffered evils

as were not equalled by even the whole of what they had endured from the king and Tissaphernes. The full construction will be τοσαῦτα, ὅσα οὐδὲ τὰ σύμπαντα ἦν, & ὑπὸ βασιλέως καὶ Τισσαφέρους ἔπαθον. (See note iii. 4. 3.) It is curious to reflect that this very march, so full of evils, through the mountainous region of the Carduchi, was actually the means of saving the Greeks from ruin. (See *Rennell*, p. 174.)

§ 3, 4.

ἐξοπλισμένους. “*Completely armed.*” These were, probably, the same with what were called Cataphracti, being both themselves, and their horses, covered with defensive armour.—ἐπὶ ταῖς ὄχθαις. “*On the high banks.*” The ground rose upward from the river, and on this, in the rear of the cavalry, the infantry were stationed.—Ὀρόντου. Orontas was the satrap of Armenia. (Consult iii. 5. 17.) Of Artuchus nothing is known.—Χαλδαῖοι. Villages of Chaldeans still exist in this neighbourhood. (See *Ainsworth*, p. 168.)

§ 5, 6.

Αἱ δὲ ὄχθαι αὗται, κ. τ. λ. (See *Ainsworth*, p. 169.)—ὁδὸς δὲ μία ἡ ὁρωμένη, κ. τ. λ. “*And there was only one road that, namely, in sight, leading up (from it), apparently made by hands.*”—ταύτη. “*At this point.*”—καὶ τραχὺς ἦν ὁ ποταμὸς, κ. τ. λ. “*And the river was rough with large and slippery stones.*”—εἰ δὲ μὴ, ἤρπασεν ὁ ποταμὸς. “*Or else, the river carried them away.*”—γυμνοὶ ἐγγίγνοντο. “*They became exposed.*”

§ 7, 8.

Ἐνθα δὲ αὐτοὶ, κ. τ. λ. “*But where they themselves had been throughout the previous night.*”—πολλοὺς. “*In large numbers.*”—ἐν τοῖς ὅπλοις. “*In arms.*” This is one of the very frequent instances where ἐν approximates to the force of σύν. (Consult *Bornemann*, *ad loc.*)—ἔδοξεν ἐν πέδαις, κ. τ. λ. “*He seemed to have been bound in fetters, and, these (seemed) to fall off from around him of their own accord;*” i. e. to have slipped off from his person, and fallen to the ground. Supply ἔδοξαν after αὗται, and observe the force of the aorist περιβρῦναι in denoting an instantaneous action, as well as the peculiar meaning of the verb itself, indicating, literally, “*a flowing away from around one,*” or a motion as easy and gentle as that of water flowing off.—καὶ διαβαίνειν ὅσος ἐβούλετο. “*And strode about as much as he pleased.*” The verb διαβαίνω, as Weiske and others remark, refers here to the making a stride, or moving with the legs wide apart.—καλῶς ἔσεσθαι. “*That all will be well.*” Literally, “*that it will be well.*”

§ 9, 10.

Καί, ὥς τάχιστα ἔως ὀφθαίνεν. “*And, the very instant the dawn began to appear.*”—ἐπὶ τοῦ πρώτου. “*At the first.*” Supply, for a literal translation, ἱερπεύον.—προσέτρεχον. “*Ran up.*”—ὅτι ἐξείη αὐτῷ καὶ ἀριστῶντι, κ. τ. λ. “*That it was allowed to approach him both when taking his morning meal,*” &c.—εἰ τίς τι ἔχοι τῶν πρὸς τὸν

πόλεμον. "In case any one had any thing (to say to him) of the matters that appertained to the war."

§ 11, 12.

Φέροντα. "Faggots."—καθηκούσαις ἐπ' αὐτὸν τὸν ποταμὸν. "That reached down to the very river."—ὥσπερ μαρσίτους ἱματίων, κ. τ. λ. "Apparently laying down bags of clothes in a cavernous rock." Literally, "as if laying down," &c.—ἰδοῦσι δὲ σφισι δόξαι, κ. τ. λ. "That it appeared to them, on seeing (this), to be safe to cross, for that there was no access in this quarter even for the enemy's horse." Before δόξαι supply ἔλεγον.—ἐκδύντες. "Having stripped."—γυμνοὶ ὡς νευσόμενοι διαβαίνειν. "They began to cross over naked, as about to swim;" i. e. taking it for granted that they would have to swim. Observe the force of ὡς with the future participle, and compare the explanation of Krüger, "*natandum fore rati*."—πάλιν ἦκειν. "They were come back again."

§ 13, 14, 15.

Ἔσπευδε. "Made a libation." Supply, for a literal translation, οἶνον or οἶνον.—ἐγγχεῖν. "To pour in;" i. e. to pour wine into cups, for the purpose of making libations themselves.—καὶ εὐχεσθαι τοῖς φήνασι θεοῖς, κ. τ. λ. "And to pray unto the gods who had shown both the dream and the passage, to consummate the benefits that remained;" i. e. to crown with success what remained to be accomplished.—σπονδὰς ἐποιεῖ. "Made libations."—τοὺς ἔμπροσθεν. Compare § 4.—τῶν ὀπίσθεν. The Carduchi.—ὑπομένειν. "Should remain behind."—ἐν μέσῳ τούτων. "Between these;" i. e. should cross after the division of Cheirisophus had passed over, and be followed by Xenophon's troops.

§ 16, 17, 18.

Καλῶς εἶχεν. "Were in good order."—ἐπὶ τὴν διδβασιν. "To the crossing-place."—ἀντιπαρήσαν αἱ τάξεις τῶν ἱππέων. "The lines of the cavalry advanced parallel with them on the opposite bank;" i. e. moved on parallel with them, upon the opposite side of the Centrites.—κατὰ τὴν διδβασιν. "Over against the crossing-place."—στεφανισάμενος. "Having crowned himself." This was a Lacedæmonian custom. Compare *Xen. de Rep. Lac.* xiii. 8.; *Hell.* iv. 2. 12.—Xenophon, in the first quoted passage, mentions that Lycurgus had enacted that, when a Lacedæmonian army came in sight of the enemy, a goat should be sacrificed, the trumpets should sound, and that every Lacedæmonian, without exception, should put on a chaplet. Cheirisophus was the first to comply, as far as he could, with these directions.—ἀποδὺς. "Having stripped."—καὶ τοῖς ἄλλοις πᾶσι παρήγγελλε. "And gave orders to all the rest (to do the same);" i. e. to strip and take up their arms.—τοὺς λόχους ὀρθίους. Consult note on ὀρθίοις τοῖς λόχοις, iv. 2. 11.—ἐσφαγιάζοντο εἰς τὸν ποταμόν. "Slew victims (letting the blood flow) into the stream;" i. e. so that the blood flowed into the river to propitiate the deity of the stream. Compare note on σφάξαντες εἰς ἀσπίδα, ii. 2. 9.—ἀλλ' οὐτὴν ἐξικνούοντο. "But they did not yet reach them."

§ 19, 20, 21.

Ἀηλάλασον. "*Raised the battle-cry.*" More literally, "raised shouts of alala." (See note i. 8. 18.)—συνωλόλυσον. "*Uttered loud cries along with them.*" The verb ὁλολύω is especially used of the loud cries of women.—ἐνέβαινε. "*Entered (the stream).*" Supply εἰς τὸν ποταμὸν.—πάλιν ἐπὶ τὸν πόρον, κ. τ. λ. "*Back to the ford that was over against the outlet which led into the mountains of the Armenians.*" Mention was made of this πόρος in § 5.—ἀποκλείσειν τοὺς παρὰ τὸν ποταμὸν ἱππεῖς. "*He will cut off the horse that were along the river;*" i. e. the cavalry that had marched up along the river to prevent the Greeks from crossing above. The object of this manoeuvre was to compel the cavalry of the enemy to return, and thus leave the passage of Cheirisophus unobstructed.—θέοντας εἰς τοῦμκαλιν. "*Running back.*" Supply χωρίον.—ὡς πρὸς τὴν ἀπὸ τοῦ ποταμοῦ, κ. τ. λ. "*As if to the outlet from the river upwards;*" i. e. as returning to the road which led from the river up into the country.—ἔτειων ἄνω. "*They hurried on upwards.*" The verb is here intransitive.

§ 22, 23.

Λύκιος δὲ. This was Lycius the Athenian, who was mentioned at iii. 3. 20. There was another of the same name, a Syracusan, spoken of at i. 10. 14.—τὴν τάξιν τῶν ἱππέων. "*The troop of horse.*"—τὴν τάξιν τῶν πελταστῶν. "*The body of targeteers.*"—ἐβόων μὴ ἀπολείπεσθαι, κ. τ. λ. "*Called out (to one another) not to be left behind, but to go along with them upon the mountains;*" i. e. kept encouraging one another with loud cries to keep on, and to go along with the pursuing cavalry, after the enemy, on the mountains. The reference in στρατιῶται is to the targeteers.—εἰθὺς δὲ κατὰ τὰς προσηκούσας ὄχθας, κ. τ. λ. "*But immediately issued out upon the enemy above, along the banks reaching down to the river.*" He marched against the enemy's infantry, mentioned in § 3., as being stationed on the higher ground in the rear of the horse.

§ 24, 25.

Τὰ πέραν καλῶς γιγνόμενα. "*The affairs on the other side going on well.*"—τὴν ταχίστην. "*By the shortest route;*" i. e. very speedily. Supply ὁδὸν.—καὶ γὰρ. "*And (there was good reason for so doing), for.*"—ὡς ἐπιθησόμενοι τοῖς τελευταίοις.—"*As if with the intention of attacking the hindmost.*"—ἐπιχειρήσας ἐπιδιώξαι. "*Having taken in hand to pursue.*"—τῶν σκευοφόρων τὰ ὑπολείπόμενα. "*Those of the baggage animals left behind (by the enemy)."*

§ 26.

Ἀκμὴν διέβαινε. "*Were yet passing.*" Xenophon uses ἀκμὴν here in the sense of ἔτι, which Mæris and Phrynichus condemn as an un-Attic usage. According to Lobeck (*ad Phryn.* p. 123.), this word had two significations: one, the older, implying "*at this very instant,*" "*in a moment,*" &c.; the other equivalent to ἔτι, and used by later writers, such as Strabo, Plutarch, and Theocritus. (*Poppo ad*

loc.)—ἀντία τὰ ὅπλα ἔθετο. “*Halted under arms over against them.*” —κατ’ ἐνωμοτίας ποιήσασθαι ἕκαστον τὸν ἑαυτοῦ λόχον, κ. τ. λ. “*To form each his company into divisions of five-and-twenty men, having led each division, by a flank movement to the left, into line.*” The object of this movement was to form a close and continuous line (φάλαγξ) against the Carduchi. Each λόχος, therefore, was first formed into a column of four ἐνωμοταί, and then, the front ἐνωμοτία remaining stationary in each λόχος, the remaining three faced to the left, filed out, and when they had advanced sufficiently far, faced again to the front, and moved forward into line.—παρ’ ἀσπίδας. The Greek military phrase for “to the left” was παρ’ ἀσπίδα, or ἀσπίδας, because the shield was held with the left hand; and “to the right,” παρὰ δόρυ or ἐπὶ δόρυ, the spear being held in the right hand. We must not, however, confound this with παρ’ ἀσπίδα στήναι, “to stand in battle array.”—καταστήσασθαι πρὸς τοῦ ποταμοῦ. “*To halt upon the river.*” That is, “hard by,” or “near, the river.” Xenophon does not state what the depth of his φάλαγξ was; but, as each ἐνωμοτία composing it had a front of five men by a depth of five, this is easily supplied by the reader. As regards the expression πρὸς τοῦ ποταμοῦ, compare note on ii. 2. 4.

§ 27, 28.

Τοὺς ὀπισθοφύλακας τοῦ ὄχλου ψιλουμένους. “*The rear-guard free from the camp followers.*” Literally, “stripped of.” Verbs signifying “to be without,” “to be deserted,” are followed by a genitive. (See Jelf, § 529.)—φῶδας τινάς. “*Certain songs;*” i. e. a species of rude, barbarian war-songs.—αὐτοί. Referring to Xenophon and his soldiers, as distinguished from the ὄχλος.—ἐναντιῶς ἐνθεν καὶ ἐνθεν σφῶν, κ. τ. λ. “*They should enter the river opposite, on this side of them and on that, as if intending to cross, the javelin-men holding the javelin by its poise (ready to throw), and the archers having placed the arrow on its string.*” Observe that διηγκυλισμένους and ἐπιβεβλημένους are to be taken in a middle sense. (Porpo ad loc.) Consult, also, note on ἐναγκυλῶντες, chap. ii. § 28.—μὴ πρόσω δὲ τοῦ ποταμοῦ προβαλεῖν. “*But not to advance far into the river.*” Compare Sturz., *Lex. Xen. s. v. πρόσω*: “*Non longe in fluminis transitu progredi.*”

§ 29, 30.

Ἐπειδὴν σφενδόνη ἐκινῆται, κ. τ. λ. “*Whenever a sling shall reach (them) and a shield clatter (beneath the blow of a missile);*” i. e. whenever the Carduchi are so near that the missiles cast by them strike the Greeks. We have given here the meaning assigned by the best editors to the expression ἀπὸς ψοφῆ. Hutchinson, Weiske, and Zeune, less correctly, refer it to a clashing of their shields on the part of the Greeks, preparatory to an onset.—τὸ πολεμικόν. “*The signal of attack.*” Compare our English expression, “the charge.” Supply σημεῖον.—ἀναστρέψαντας ἐπὶ δόρυ. “*Having turned to the right about.*”—ἥ ἕκαστος τὴν τάξιν εἶχεν. “*Where each one had his file.*”—ὥς μὴ, κ. τ. λ. “*So as not to impede one another;*” i. e. that each should cross the river in his own division, by doing which no confusion would arise.—ὅτι αὐτὸς ἄριστος ἔσται. “*Because that*

one would be the best man ;” i. e. adding, that he would be, &c. — ὀλίγους ἤδη τοὺς λοιποὺς. This refers back to § 27. — τῶν μένειν τεταγμένων. “Of those who had been ordered to remain ;” i. e. of the ὀπισθοφύλακες. — ἐνταῦθα δὴ. Employed after a parenthesis, as if ἐπεὶ ἑώρων had preceded it, not ὁρῶντες.

§ 31—34.

Ὡς μὲν ἐν τοῖς ὄρεσιν. “As in their mountains (indeed) ;” i. e. for mountain warfare merely. When they came down into the plain they were soon put to flight. — ἱκανῶς. “Well enough.” — ἐν τούτῳ. “At this moment.” Supply τῷ καιρῷ. — τὰ ἐναντία στρέψαντες. “Having turned the contrary way.” — οἱ μὲν τινες. “Some few of them, on the one hand.” — καὶ πέραν ὄντων, κ. τ. λ. “Even when the Greeks were across the river, were still seen running away.” — οἱ δὲ ἐναντήσαντες, κ. τ. λ. “The troops, however, who had come to meet them, piquing themselves on their valour, and advancing further (in the river) than there was occasion,” &c. The reference is to the targeteers, slingers, and archers sent by Cheirisophus. Compare § 27.

CHAPTER IV.

§ 1, 2.

Συνταξάμενοι. “Having drawn up in order.” — διὰ τῆς Ἀρμενίας πεδίων ἅπαν, κ. τ. λ. “Through Armenia, all a plain and hills of easy ascent, for not less than,” &c. Observe here the singular blending of two forms of expression, namely, πορεύεσθαι διὰ γῆς, and πορεύεσθαι ὁδόν. — εἰς δὲ ἣν ἀφίκοντο κόμην, κ. τ. λ. “The village, however, to which they came at length, was both large,” &c. Observe here the attraction of the relative. The full form of expression would be, ἡ δὲ κόμη, εἰς ἣν ἀφίκοντο κόμην, μεγάλη τε ἦν, and the regular one, ἡ δὲ κόμη, εἰς ἣν ἀφίκοντο, μεγάλη τε ἦν. (Consult note, i. 7. 3.) — τῷ σατράπῃ. “For the satrap.” Nouns are sometimes followed by a dative, to which a limited power of the genitive attaches. It is employed to point out what belongs to a person for his use, &c., rather than what belongs to him as his property. (See passage as quoted by *Matthiæ*, § 389. g. 3.) The satrap of Armenia was Orontas (iii. 5. 17.). Teribazus, who is named in § 4., was merely an ὑπαρχος, or lieutenant-governor of a part of the province. (See *Ainsworth*, p. 171.)

§ 3, 4.

Μέχρις ὑπερῆλθον τὰς πηγὰς, κ. τ. λ. (See *Ainsworth*, p. 171.) — τὸν Τηλεβόαν ποταμόν. Now the Kârâ-Sû. (See *Ainsworth*, p. 171.) — Ἀρμενία ἡ πρὸς ἑσπέραν. “Armenia to the west ;” i. e. Western Armenia. (See *Rennell*, p. 205.) — ὑπαρχος. “Lieutenant-governor.” — βασιλεῖα ἐπὶ τὸν ἵππον ἀνέβαλλεν. “Used to mount the king upon his horse.” Compare *Livy*, xxxi. 37. “Regem in equum subjecti.”

§ 5, 6.

Εἰς ἐπήκοον. Compare ii. 5. 38. — θέλοι. One of the MSS. has θέλει, which is probably the true reading. For construction, see note on βούλομαι with accusative, ii. 5. 5. — ἐφ' ᾧ μήτε αἰτῶς, κ. τ. λ. "On the condition that he was neither to injure the Greeks, nor were they to burn the dwellings, and that they were, also, to take provisions, of whatever quantity they might stand in need." Observe the employment of τε after the second μήτε, for the purpose of joining a positive to a negative clause. (Jelf, § 775. 3.) — ἐφ' ᾧ, or ἐφ' ᾧ τε, is an elliptical expression for ἐπὶ τούτῳ, ὥστε. It is sometimes followed by a future of the indicative; but usually, as here, by an infinitive. (See Jelf, § 867. 2.)

§ 7 8.

Παρηκολούθει. "Followed by their side." — ὡς δέκα σταδίων. (See Ainsworth, p. 173.) — διασκηῆσαι τὰς τάξεις, κ. τ. λ. "To quarter the (different) corps and generals throughout the villages." — διασκη-νῶ, or -έω; to take up quarters through a place; but -όω, generally, "to pitch tents at intervals;" sometimes, however, as at § 10., like -ᾶω.

§ 9, 10.

Τὰ ἐπιτήδεια ὅσα ἐστὶν ἀγαθὰ. "Those provisions as many as are good;" i. e. all kinds of good provisions. — λεῖψια. "Cattle." As the Greeks never killed any animal without burning a portion of it in honour of some divinity, the term λεῖψιον came to signify any animal used for food. (Hutch. ad Xen. Cyrop., i. 4. 17.) — δοκρια παντοδαπά. "Pulse of all kinds." — τῶν ἀποσκεδαννυμένων ἀπὸ τοῦ στρατοπέδου. "Of those who strayed to a distance from the camp." Literally, "who scattered themselves." — διασκηνοῦν. "To quarter apart." — συναυθιάζειν. "To bivouac in a body in the open air." There is considerable doubt as regards the meaning of this verb here. Some render it, "to be clearing up at the same time;" but the former signification seems to suit the context better.

§ 11.

Χιῶν, κ. τ. λ. "There is a very heavy further fall of snow." (See § 8. Consult Ainsworth, p. 174.) — καὶ πολλὸς ὄκνος ἦν ἀνίστασθαι, κ. τ. λ. "And there was much backwardness to rise; for as they lay, the snow fallen upon them, served to keep them warm, for whomsoever it had not (melted and) run down his sides." Literally, "the snow having fallen was a warm thing." Observe the employment of a neuter adjective with a feminine substantive. (See Jelf, § 381.) Literally πρᾶγμα is to be supplied.

§ 12, 13.

Ἐτόλμησε γυμνὸς, κ. τ. λ. "Had the courage to rise, though thinly attired, and cut wood." It can hardly be that γυμνὸς is here to be taken in the sense of absolute nakedness. It means, more probably, having merely a tunic, or χιτῶν, thrown around him. — ἐκείνου ἄφθ-

λόμενος ἔσχιζεν. "Having taken (the axe) from him, began to cut." Supply τὴν ἀξίνην after ἀφελόμενος, the idea of it being implied in σχίζειν going before.—ἐχρίοντο. "Began to anoint themselves;" i. e. began to rub their limbs with unguents, to restore a full circulation. Anointing was a common practice among the Greeks, and not confined to the athletes merely.—σέβειον, καὶ σισάμινον, κ. τ. λ. "Made of hog's lard, and of sesame, and of almonds of the bitter kind, and of turpentine." After πικρῶν supply ἀμυγδαλῶν. As regards the sesame, compare Pliny, *N. H.* xviii. 22. : "Sesama ab Indis venit, ex ea et oleum faciunt;" and Quintus Curtius, vii. 4. 23. : "Succo ex sesama expresso, haud secus quam oleo, artus perungebant."—ἐκ δὲ τῶν αὐτῶν τούτων, κ. τ. λ. "Of these same substances, also, a perfume was found." Krüger supplies τερεβινθῶν after τούτων; incorrectly, however, since the reference is a general one.

§ 14, 15, 16.

Πάλιν διασκηνητέον εἶναι, κ. τ. λ. "That they must again quarter up and down in the villages, in places of shelter." More freely, "under roofs."—δικὴν ἔδιδosan, κακῶς σκηνοῦντες. "Suffered punishment by wretchedly bivouacking."—Τεμενίτην. "A Temenite." Temenus was a place in Sicily.—ἄνδρας. "Some troops."—οὗτος γὰρ ἐδόκει καὶ πρότερον, κ. τ. λ. "For this man had the character of even already before this reporting truly many such things, both things existing as existing, and those not existing as not existing."—σάγαριν. "A sagaris." This was a weapon used by the Scythians, Persians, Amazons, Mosynæci, &c. The word is said to be Persian for a sword.

§ 17, 18.

Ποδαπός. "Of what country." Answering to the Latin *cujas*.—ὅπως ἐπιτήδεια λάβοι. "That he might procure provisions." He was, according to his own account, a messenger sent to procure a supply of provisions for the army.—καὶ ἐπὶ τίνι συνειλεγένον. "And with what view collected."—εἶη ἔχων. "Was having with him." To give emphasis to the predicate, the verbal form is sometimes resolved into the participle with εἶμι. This is rather poetical, though it is found also in prose, especially in Herodotus.—παρεσκευάσθαι δὲ αὐτὸν ἔφη, κ. τ. λ. "And he said that he was prepared, on the crossing of the mountain, in the narrow parts, by which way only there was a passage, here to fall upon the Greeks." Observe that ὧς belongs, in construction, to ἐπιτησόμενον.—ἐνταῦθα. The use of this demonstrative adverb gives great energy to the sentence. (Consult note on demonstrative pronoun, ii. 2. 20.)

§ 19, 20.

Σοφάινετον Στυμφάδιον. Sophænetus and Philesius were the two eldest of the generals. (v. 3. 1.) Hence, probably, as Krüger remarks, the selection of the former as commander of the camp on the present occasion. The same editor thinks that the troops left with him were the older ones of the soldiers.—καὶ κατιδόντες τὸ

στρατοπέδον. "And having seen the camp below them;" i. e. of the enemy.

§ 21, 22.

ἔλασαν. "Were taken." Observe that we have here ἔλασαν with the regular augment, and a little further on, ἐλάα. This last is properly the Attic form. In the perfect the case is reversed. There ἔλαα is a strict Atticism, and ἐλάσαν is the common form. (*Buttmann, Irreg. Verbs*, p. 17.)—καὶ οἱ ἀπαικίζοντες, καὶ οἱ αἰνέχοντες φέροντες ἐβαν. "And they who said that they were bread-cutters and wine-pourers." The Persian satraps imitated, even in their encampments, the luxury of kings.—ἐπὶ τῷ ταχίστῳ ἐν τῷ στρατοπέδῳ. Their own camp is meant.—ἐπιθεῖν. "Attack."—ἐναυκαλεσθῆναι. "Having recalled (the troops)."

CHAPTER V.

§ 1, 2.

Ἡ δόξαντο τάχιστα. "In what way they could most speedily."—τὸ στρατόν. The army of the enemy is meant.—ἐμελλεν ἐπιτιθεσθαι. "Intended to attack them."—καπεστρατοπεδεύοντα. This day they appear merely to have got through the pass.—Ἑσπέρην. Its eastern branch; the modern *Murád-Sá*.—διέβανον. For the locality of this spot, see *Ainsworth*, p. 176.

§ 3, 4.

Καὶ πεδίον. "And a level country."—παροσάγγας πεντεκαίδεκα. This seems rapid marching through deep snow, and Rennell, therefore, thinks there must be an error in the text. (p. 214.) Kinneir is of the same opinion. (p. 485.) Krüger conjectures that παροσάγγας πεντεκαίδεκα may have crept in here from § 2. The Greeks, however, appear to have wished to regain a more direct course to the sea, and this may have urged them on to more rapid marches than ordinary, even in the midst of the snow.—ἐναντίος ἐπνεῖ. "Blew full in their faces."—πυρίπασσιν ἀποκαίνω πάντα, κ. τ. λ. "Completely parching up every thing, and freezing the men." The drying effect of the northern wind is here expressed by a term properly applicable only to the agency of fire. A withering effect, however, would be produced in either case. Hence the employment of *uro, torreo*, &c. by the Latins, to denote the parching and withering effect of a cold northern wind. Compare Horace, *Sat.* i. 5. 78. "*Quos torret Atabulus*."—εἶπε σφαγιδέσθαι τῷ ἀνέμῳ. "Directed them to offer a victim unto the wind."—τὸ χαλεπὸν τοῦ πνεύματος. "The violence of the blast." On force of neuter singular adjective with the article, see note i. 9. 16.—διεγένοντο καίοντες. "And they continued to burn a fire throughout the night."—διαγίγνομαι, followed by a participle, signifies "to continue" doing the thing of which the participle speaks.

§ 5, 6.

Ἐν τῷ σταθμῷ. "In the place where they had halted."—οὐ προσέειπεν πρὸς τὸ πῦρ, κ. τ. λ. "Did not admit unto the fire those who came late, unless they shared with them wheat, or any thing else of the eatables, they might have." Observe here the construction of μεταδίδοναι with the accusative. Otherwise the verb takes the genitive case, as we find immediately after.—ὧν εἶχον. The full form would be ἐκείνων ὧν εἶχον, and ὧν is, by attraction, for ἐκ. βρωτῶν strictly belongs to demonstrative clause.—ἔστε ἐπὶ τὸ δάπεδον. "Even unto the ground."—οὐ δὴ παρῇν μετρεῖν, κ. τ. λ. "Where, accordingly, there was an opportunity to measure the depth of the snow."

§ 7, 8.

Ἐβουλίμασαν. "Were seized with the bulimy." By "the bulimy" (βουλιμία) is meant a sudden faintness from great hunger, which was removed, however, by a mere mouthful of food. βούς, ἵππος, in composition with words in general, and τῖς, πᾶν, with adjectives, are used in an augmentative force. (Consult Viger, p. 35.)—καταλαμβάνων τοὺς πίπτοντας, κ. τ. λ. "Finding in his way the falling men, was ignorant what the affection was."—τῶν ἐμπείρων. "Of those acquainted with it." Supply βουλιμίας.—καὶ διέπεμπε δίδοντας, κ. τ. λ. "And he sent about those, who were able to run along the ranks, to give it to those afflicted with the bulimy."

§ 9, 10.

Καὶ ὕδροφορούσας ἐκ τῆς κώμης, κ. τ. λ. "And finds at the spring, in front of the rampart, some women and girls from the village, carrying water."—ἀλλ' ἀπέχει ὅσον παρασάγγην. "But is distant about," &c. (See Ainsworth, p. 176.) Attraction of the relative. (See note, iii. 4. 3.) Fully, the sentence would be, ἀπέχει τοσοῦτο διάστημα, ὅσον ἐστὶ παρασάγγης.—οἱ δ' ἐπεὶ ὕψι ἦν, κ. τ. λ. "The Greeks thereupon, as it was late, enter with the water-carriers into the fort, unto the head-man of the village." A head-man in every village is still found. (See Ainsworth, p. 178.)

§ 11, 12, 13.

Ἐδυνήθησαν. "Were able (to move forward)."—διατελέσαι τὴν ὁδόν. "To complete the route;" i. e. to get over the road.—συνειλεγμένοι. "Who had been drawn together."—καὶ τὰ μὴ δυνάμενα τῶν ὑποζυγίων ἤρπασον. "And seized those of the cattle which were unable to proceed." Supply διατελέσαι τὴν ὁδόν.—ἐλείποντο δὲ καὶ τῶν στρατιωτῶν, κ. τ. λ. "There were left behind, also, of the soldiers both those who had their eyes ruined by the snow, and those who had their toes rotted off by the cold." Literally, "both those ruined as to their eyes," &c.. (See *Matthia*, § 424. 3.)—ἦν δὲ τοῖς μὲν ὀφθαλμοῖς, κ. τ. λ. "But it was a defence to the eyes from the snow."—τῶν δὲ ποδῶν. "And (a defence) in the case of the feet." With ποδῶν supply ἐπικουρήματα.—καὶ εἰ τὴν νύκτα ὑπολόβοιτο. "And if he unshod them for the night;" i. e. loosed or took off his sandals from his feet.

§ 14, 15.

Ἰποδεδεμένοι. "With their sandals on." Observe that δοῖν in this clause is supposed to have τόσων understood before it, and that this τόσων is dependent upon τοὺς πόδας.—εἰσεδύνοντο εἰς. "Entered into;" i. e. worked into.—περιεπήγγυντο. "Froze about them."—καὶ γὰρ ἦσαν, ἐπειδὴ ἐπέλιπε, κ. τ. λ. "And (no wonder), for, when their old sandals failed them, shoes of untanned leather out of the newly-skinned oxen had been made by them." The common text has καρβάτιναι πεποιημένα. Wytttenbach proposes to omit αὐτοῖς, and to write καρβατίνας πεποιημένοι ἦσαν, in which case the passive verb would be employed in a middle sense.—διὰ τὰς τοιαύτας οὖν ἀνάγκας. "Through such necessities, then, as these."—διὰ τὸ ἐκλελοιπέναι, κ. τ. λ. "On account of the snow's having disappeared there."—καὶ ἐτετήκει. "And it had (in fact) melted."—ἡ πλησίον ἦν ἀτμίζουσα ἐν νάκῃ. "Which was smoking near in a woody vale."—ἐκτραπόμενοι. "Having turned aside."—καὶ οὐκ ἔφασαν πορεύεσθαι, (Compare i. 3. 1.)

§ 16, 17.

Ἐδεῖτο αὐτῶν πᾶσιν τέχνῃ, κ. τ. λ. "Begged of them, by every art and device, not to be left behind."—συνειλεγμένοι. "Collected in a mass."—τελευτῶν ἐχαλέπαιεν. "At length he began to grow angry." Literally, "ending, he began to grow angry." This participle, joined to a verb, has an adverbial force.—φοβῆσαι. "To scare off." μὴ ἐπιπέσοιεν τοῖς κάμνονσι. "Lest they should fall upon the weary." Observe the difference between οἱ κάμνοντες and οἱ καμόντες. The present participle signifies such as are labouring under disease, fatigue, &c., "the sick," "the tired." The aorist participle means those who have laboured, and whose labour is ended, "the dead."—οἱ δὲ προσήσαν. Referring to the enemy.—ἀμφὶ ὧν εἶχον διαφερόμενοι. "Disputing with one another about the plunder which they had."—Attraction for ἀμφὶ ἐκείνων, ἃ εἶχον. Observe, moreover, the force of the middle in διαφερόμενοι.

§ 18, 19.

Ἀτε δυνάινοντες. "As being in good condition;" i. e. still strong and healthy.—ἀνακραγόντες ὅσον, κ. τ. λ. "Having shouted out as loud as they could." ὅσον, adverbial accusative of definition of quantity. (Jelf, § 578. obs. 2.) It relates to τοσοῦτο, understood. After ἐδύναντο supply ἀνακραγεῖν.—ἤκαν ἑαυτοὺς κατὰ τῆς χιόνης. "Threw themselves down the snow."—ἐφθέγγατο. "Raised a sound."—τοῖς ἀσθενοῦσιν. "Unto the sick;" i. e. unto those who were ailing in any way from the cold and fatigue. These are the same with the οἱ κάμνοντες mentioned previously.—ἐπ' αὐτοὺς. "Unto them;" i. e. with aid.—ἐγκεκαλυμμένοις. "Covered up;" i. e. with the snow. They had heaped it about them for the purpose of warmth.—καθειστήκει. "Was set."—καὶ ἀνίστασαν αὐτούς. "And they tried to rouse them up." Observe the force of the imperfect. (See note i. 3. 1.)

§ 20—23.

Οὐχ ὑποχωροῖεν. “*Did not make way.*”—παριὼν. “*Going past.*” —οὕτως ἀναπαύοιτο. “*Rested so.*”—ἡύλισθησαν αὐτοῦ. “*Took up their quarters there;*” i. e. on the snow.—φυλακὰς οἷας ἠδύναντο. “*Such guards as they were able;*” i. e. τοιαύτας φυλακὰς οἷας—πρὸς ἡμέραν. “*Toward day.*”—ἔχοιεν. Literally, “*might be having themselves.*”—οἱ δὲ, ἔσμενοι ἰδόντες. “*The young men glad to see them;*” i. e. the νεώτατοι sent by Xenophon, glad to see those who came from Cheirisophus.—αὐτοὶ δὲ ἐπορεύοντο. “*And themselves set forward.*”—πρὸς τῇ κώμῃ. “*At the village.*”—κατὰ τὰς κώμας τὰς τάξεις σκηνοῦν. “*To quarter the troops up and down the villages.*”—διαλαχόντες. “*Having divided by lot.*” The reference is to the other Grecian commanders.

§ 24.

Ἐκέλευσεν ἀφιέναι αὐτὸν. “*Desired them to let him go his own way.*” More literally, “*to let himself loose,*” i. e. to leave him free to go where he pleases.—καταλαμβάνει. “*He surprises.*”—πάλους εἰς δασμὸν, κ. τ. λ. Strabo says that the satrap of Armenia sent every year 20,000 horses to the Persian king. (xi. p. 365.)—ἑπτακαίδεκα. Weiske thinks this number too small, for we find Xenophon, not long afterward (§ 35.), taking some of these horses for himself, and also giving one to each of the other generals and captains. He thinks that the true number was over 100, and that there is some corruption in the text. Krüger, who likewise considers the number too small, suggests that Xenophon may have, in stating the number of horses, written Ζ in place of ΙΖ (*De Authent.* p. 47. seq.), that is 200 instead of 17.—ἐννάτην ἡμέραν, κ. τ. λ. In definitions of time, the accusative of ordinal numbers is used in the meaning of “*since,*” “*before.*” This passage therefore, rendered literally, is “*married, the ninth day before;*” i. e. nine days ago. (See *Matthiæ*, § 425. 2. c.)

§ 25.

Κατάγαι. “*Under ground.*”—τὸ μὲν στόμα ὡς περ φρέατος. “*The mouth, indeed, as of a well,*” i. e. having an entrance like the mouth of a well. Supply ἔχουσαι. (See *Matthiæ*, 427. b., where the passage is quoted.)—αἱ δὲ εἰσοδοὶ τοῖς μὲν, κ. τ. λ. “*And the entrances for the animals were dug.*”—ἐπὶ κλίμακος. “*Upon a ladder;*” i. e. by means of a ladder.—ὄρνιθες. “*Fowls.*”—χιλῶ. “*Upon hay.*” (See *Ainsworth*, p. 178.)

§ 26, 27.

Οἶνος κρήβινος. “*Barley-wine.*” (See *Ainsworth*, p. 178.)—ἐν κρατήρσιν. “*In large bowls.*” Xenophon employs here a term which in his own country meant a large vessel for mixing, and in which the wine for a meal was mixed with water. From this the cups were filled. On the present occasion, however, he means merely a large bowl containing the undiluted liquid, and from which each one helped himself.—ἰσοχειλεῖς. “*On a level with the brim.*”—καὶ κάλαμοι ἐνέκειντο. “*And there lay in them reeds.*”—γόνατα. “*Joints.*”—λαμβάντα εἰς τὸ στόμα μύζειν. “*To take into his mouth*

and such." The reeds were used, as Krüger remarks, in order that none of the floating barley might be sucked up, since they were inserted into the liquor below. According to Niebuhr, the same mode of drinking existed in his day in Armenia. — *καρπυος*. "*Strong.*" — καὶ πᾶν ἡδὺ συμβαθόντι τὸ πόμα ἦν. "*And the drink was a very palatable one to a person accustomed to it.*"

§ 28, 29.

Σύμβεινον. "*His guest at supper.*" — τῇν τε οἰκίαν αὐτοῦ, κ. τ. λ. "*And that they will go away, having, in requital, filled his dwelling with necessaries.*" Observe the force of ἀντὶ in composition. — ἐξηγησάμενος φαίνεται. "*Shall have clearly pointed out.*" (Consult note i. 9. 15.) — ἔσθ' ἂν γένωνται. "*Until they shall be;*" i. e. shall have come. — φιλοφρονούμενος. "*Being kindly disposed.*" — οἶνον ἔφρασεν ἐνθα ἦν κατωρυγμένος. "*Told them of wine, where it was buried;*" i. e. told them where wine was buried. Allusion has frequently been made to this idiom. — διασκηρῆσαντες οὕτως. "*Having quartered thus here and there.*" — ἐν φυλάκῃ. "*In safe keeping.*" — ὁμοῦ ἐν ὀφθαλμοῖς. "*(Collected) together within eye-sight.*"

§ 30—32.

Πρὸς τὸν Χειρίσοφον ἐπορεύετο. "*Set out for Cheirisophus.*" — ὅπου βέ παριοὶ κώμην, κ. τ. λ. "*But wherever he passed a village, he turned aside unto those in the villages.*" More freely, "he turned aside to visit those in it." — εὐθυμουμένους. "*Enjoying themselves.*" — ἀφίεσαν. "*They let them go;*" i. e. allowed them to depart. — οὐκ ἦν δ' ὅπου οὐ παρέρθεσαν. "*And there was no place where they did not serve up;*" i. e. "and in every individual place they did serve up," &c. Observe here that the two negatives belong to different verbs, and are, therefore, each, to be separately rendered. — ὅποτε δέ τις φιλοφρονούμενος, κ. τ. λ. "*And whenever any person, disposed to friendship, was desirous of drinking with any one;*" i. e. of drinking health with another. The verb *προπίνω* properly means, "to drink before one," and hence, "to drink to a person's health," because the Greek custom was to drink first one's self, and then pass the cup to the person whom one pledged. The strict meaning, therefore, of *προπιεῖν τῷ*, in the present passage, will be "to drink before for any one." — εἶλεν. "*He drew him.*" — βοφούντα πίνειν ὥσπερ βοῦν. "*To drink, sucking up like an ox.*" — ἐδέχετο. "*Accepted.*"

§ 33, 34.

Καὶ ἐκείνους σκηνοῦντας. "*These, also, in quarters.*" — τοῦ ξηροῦ χιλοῦ. "*Of the dry grass;*" i. e. of hay. Being unable to procure any of the more ordinary materials, such as flowers, &c., they substituted hay. The use of chaplets at festive entertainments owed its origin to the practice of tying a woollen fillet tight around the head, for the purpose of mitigating the effects of intoxication. But, as luxury increased, crowns were made of various flowers or shrubs, such as were supposed to prevent intoxication. — διακονοῦντας. "*Waiting upon them.*" — ὥσπερ ἐνεοῖς. "*As if deaf and dumb.*" —

ἀλλήλους ἐφιλοφρονήσωτο. "*Had greeted one another;*" i. e. paid the dues of friendship to each other.—περσίζοντος. "*Speaking the Persian language.*"—καὶ τὴν ὁδὸν ἔφραξεν, κ. τ. λ. "*And he told them the road, which way it was;*" i. e. in what direction the road lay.

§ 35, 36.

Παλαιότερον. "*Rather old.*" We must not, as some do, regard this as the only form of the comparative of παλαιός, since παλαιότερος also occurs in Attic. (Poppo, *ad loc.*; Jelf, § 132. 5. obs. 6.)—ἀναβρέψαντι καταθύσαι. "*To fatten, and offer in sacrifice.*"—αὐτὸν ἱερὸν εἶναι τοῦ Ἥλιου. "*That it was a victim of the Sun;*" i. e. that the horse was an animal accustomed to be offered up in sacrifice to the sun. Xenophon, of course, does not mean that the particular animal which was given to the comarch was a sacred one, but merely that it belonged to a class of animals accustomed to be sacrificed to the God of Day. The Persian custom of immolating horses to the sun is alluded to by Xenophon in the Cyropædia. (viii. 3. 12.) μετὰ δὲ τοὺς βοὺς ἵπποι ἤγοντο, θῦμα τῷ Ἥλιῳ.—μὴ ἀποθάνῃ. "*That it will die.*" (See note i. 7. 7.) αὐτὸς δὲ τῶν πώλων λαμβάνει. "*And he himself takes some of the colts.*" Observe the force of the partitive genitive. Some, incorrectly, render τῶν πώλων, "*one of the colts.*"—οἱ ταύτη ἵπποι. "*The horses in this country.*" Supply χώρα, as referring to the region of Armenia.—θυμοειδέστεροι. "*More spirited.*"—σακκία περιελεῖν. "*To wrap little bags.*"—κατεδύνοντο μέχρη. "*They sunk up to.*"

CHAPTER VI.

§ 1, 2.

Ἀρτί ἡβήσκοντος. "*Who was just entering on the years of puberty.*" By ἡβη is here meant the period from about 14 to 20 years of age.—εἰ καλῶς ἡγήσαιοτο. "*If he (the father) should lead fairly.*"—ἔχων καὶ τοῦτον. "*Having this one, also,*" i. e. in addition to his domestics, who had been left behind for him.—ὥς ἐδύναντο πλεῖστα. "*As many things as they could.*"—λελυμένος. "*Unbound.*"—καὶ ἦδη τ' ἦν ἐν τῇ τρίτῃ σταθμῷ. "*And it was now in the course of the third day's march.*" Observe here the impersonal employment of ἦν to indicate time, and see note i. 8. 1.—ἐν τῇ τόπῳ τούτῃ. "*In this region.*"

§ 3, 4.

Ἀποδρὰς ἔχετο. "*Ran off.*"—μόνον διάφορον. "*The only subject of dispute.*" More literally, "*the only cause of difference.*"—ἡ τοῦ ἡγεμόνος κακωσις, κ. τ. λ. "(Namely), *the ill treatment and neglect of the guide.*"—ἠράσθη τε. "*Both became fond of.*"—ἐχρήτο. "*Found him.*" Literally, "*made use of him as.*"—μετὰ τοῦτο σταθμοὺς ἑπτὰ ἐπορεύθησαν, κ. τ. λ. "*After this, they proceeded seven days' march,*

at the rate of five parasangs a day." Observe the distributive force of ἀνὰ. (See Ainsworth, p. 179.)

§ 5, 6.

Ἐπὶ δὲ τῇ εἰς τὸ πεδῖον ὑπερβολῇ. (See Ainsworth, p. 180.)—κατὰ κέρας. "In column." The term κέρας has here literally its meaning of the "wing of an army," and ἀγειν κατὰ κέρας is, properly, "to lead by a wing," whether right or left, and hence to lead or advance "in column." This must not be confounded, however, with προσβάλλειν κατὰ κέρας, "to attack in flank." Compare the Latin expression, "agmine longo ducere."—παράγειν τοὺς λόχους, κ. τ. λ. "To file off their companies, in order that the army might be formed on a full line to the front;" i. e. in a full front line. The manœuvre here indicated was as follows: when the column halted, the λόχος forming its head remained firm, and the other λόχοι marched by a flank movement into line with this, and stationed themselves side by side, thus forming an extended front, technically called here a φάλαγξ.

§ 7—9.

Ἐπεὶ δὲ ἦλθον οἱ ὀπισθοφύλακες. "And when the rear-guard had come up;" i. e. when the rear companies had come up, and all were now formed into line.—ὅπως ἀγωνιούμεθα. "In what way we shall contend." (See note i. 1. 4.)—ἡμῶς δὲ βουλευέσθαι. "And that we, meanwhile, deliberate."—ὥς τάχιστα. "With all possible haste."—ἔοπλισαμένους. "Having fully armed ourselves."—εἰ γὰρ διατρίψομεν τὴν τήμερον ἡμέραν. "For, if we shall waste the present day." Observe the adjectival force given to τήμερον by its position between the article and noun.—πλείους προσγενέσθαι. "Will join them in greater numbers." The aorist here takes the place of an instantaneous future. (Jelf, § 403. 2.)

§ 10, 11.

Ὅτῳ γινώσκω. "Am of the following opinion."—"Ὅπως ἐλάχιστα μὲν τραύματα, κ. τ. λ." "How we may receive fewest wounds, and lose as few bodies of men as possible." Observe that σώματα ἀνδρῶν is not a mere circumlocution for ἄνδρας, but the expression is purposely employed to call attention to the idea of physical aid implied in σώματα.—τὸ μὲν οὖν ὅρος ἐστὶ τὸ δρώμενον, κ. τ. λ. "The mountain, then, as far as we may judge by the eye, is more than for sixty stadia;" i. e. reaches above sixty stadia in length. Observe that τὸ δρώμενον is what grammarians term the accusative absolute, where writers on ellipsis used to supply κατὰ. The literal meaning will be, "as far as regards what is seen (of it)." Some, less correctly, make it the nominative, agreeing with ὅρος, and make it signify "which lies before our view," "which is seen (by us)."—φυλάττοντες ἡμῶς. "Watching us."—τοῦ ἐρήμου ὁρους καὶ κλέψαι, κ. τ. λ. "Both to try to seize, unobserved, some part of the desert mountain, and to take possession of it by anticipation;" i. e. and to take possession of it before the foe.—μᾶλλον ἢ. "Rather than." Where μᾶλλον thus follows a comparative, it may be explained on the principle of a blending of two

constructions, namely, κρείττον κλέψαι τι ἢ μάχεσθαι, and ἀγαθὸν κλέψαι τι μᾶλλον ἢ μάχεσθαι. (Kriug. ad loc.)

§ 12, 13.

“Ὀρθιον ἀμαχεῖ ἵεναι. “To go over steep ground without fighting.” Supply χωρίον with ὄρθιον, and observe in this the accusative of motion along, or over, a road.—καὶ νύκτωρ ἀμαχεῖ μᾶλλον, κ. τ. λ. “And one may more see the things before his feet by night without fighting, than by day fighting.”—καὶ ἡ τραχεῖα, κ. τ. λ. “And the rough road is more pleasing for the feet, unto those marching without a battle.” Literally, “is easier.”—βαλλομένοις. “Unto them getting struck.” The reference is to missiles hurled at them. (See i. 3. 1.)—κλέψαι. “To steal (a post).”—ἐξὸν μὲν νυκτὸς ἵεναι, κ. τ. λ. “It being in our power to go by night, so as not to be seen; and it being also in our power to go so far away, as not to afford a track of us. Literally, “perception.” Consult *Liddell’s Lex.*” (See ii. 5. 22.)—ταύτην προσποιούμενοι προσβάλλειν. “By pretending to attack in this place.”—αὐτοῦ. “Here;” i. e. where they at present are.—τῷ ἄλλῳ ὄρει. “The rest of the mountain.”—ἂν χρῆσθαι. “That we should probably find.” On use of ἂν twice in sentence, see note iii. 1. 6.

§ 14, 15.

Τί ἐγὼ περὶ κλοπῆς συμβάλλομαι. “Why do I talk about secret acquisition?”—ὅσοι ἔστε τῶν ὁμοίων. “As many as are of the class of equals.” In the Greek aristocratic states, the ὅμοιοι were all those citizens who had equal right to hold state offices, as the whole people, on the other hand, had in a democracy. This was especially the case at Sparta. (*Xen. Lac.* 13. 1. and 7. Compare *Aristotle, Polit.* v. 7. 3.)—κλέπτειν μελετᾶν. This singular Spartan usage was adopted with the design of forming the military character of the people. It was intended to make them vigilant and skilful, to sharpen their invention, to quicken their industry, and to make them depend upon the resources of their own minds under all contingencies. The almost utter extinction at Sparta of the rights of private property, as such, must prevent the act of stealing, in that state, from being viewed in the same light, in which it must necessarily appear in other communities. (See *Potter’s Ant. Greece.*)—ὅπως δὲ ὡς κράτιστα κλέπτητε, κ. τ. λ. “But, in order that you may steal as cleverly as possible, and may (at the same time) try to escape notice,” &c.—νῦν οὖν μᾶλα σοι καιρὸς ἐστίν, κ. τ. λ. “Now, then, it is the very time for you to show your education.”—κλέπτοντες τοῦ ὄρους. “While stealing a part of the mountain.” See i. 5. 7.—ὥς μὴ. “That we may not receive many stripes.” If a Spartan was detected stealing, he received a severe flogging; not for the theft, but for his want of tact in being discovered. Xenophon, therefore, here means to say, we must take care the enemy does not find us out, or we shall suffer severely for it.

§ 16, 17.

Δεινοὺς εἶναι κλέπτειν τὰ δημόσια. “Are clever at stealing the public property.” More freely, “the public monies.”—καὶ μᾶλα ὄντος

δεινοῦ τοῦ κινδύνου, κ. τ. λ. “*And that, too, although the risk is very formidable unto him that steals.*” Any citizen of Athens who was guilty of peculation in any shape was compelled to restore two-fold the amount taken, and was held in a state of total ἀτιμία until this was done.—καὶ τοὺς κρατίστους μέντοι μάλιστα, κ. τ. λ. “*And, indeed, the worthiest the most, if, at least, the worthiest are deemed worthy by you of ruling;*” i. e. “of filling public offices, and thus having the charge of the public property.” Here is an allusion, such as a Spartan would make, to the Athenians being more ready to commit state offices to democrats, who flattered the passions of the mob, than to men of family, wealth, probity, and talent. We have given ὑμῶν, here, what appears to be its most natural meaning. Jacobs (in *Att.* xxii. 24.) thinks that the meaning is rather “among you;” but this seems less satisfactory. (*Krüg. ad loc.*)—τῶν κλασπῶν. “*Of the marauders.*” The reference is to the plunderers from the enemy who hung upon the skirts of the Greek army.—νέμεται. “*Is grazed.*”—βαρὰ καὶ τοῖς ὑποζυγίοις ἔσται. “*There will be places passable, also, to the beasts of burden.*” With βαρὰ supply χωρία.

§ 18—21.

Ἐν τῇ ὁμοίᾳ. “*On the level (with them).*”—εἰς τὸ ἴσον ἡμῶν. “*To equal terms with us.*”—ἀλλὰ ἄλλους πέμψον, κ. τ. λ. “*But send others, unless some volunteers present themselves.*”—Χῖος. “*A Chian;*” i. e. a native of the island of Chios, in the Ægean, between Lesbos and Samos, on the coast of Asia Minor.—Οἰταῖος. “*An Ætean;*” i. e. an inhabitant of the chain of Æta, in Thessaly.—σύνθημα. “*An agreement.*”—ὅπως ὡς μάλιστα δοκοῖη, κ. τ. λ. “*That he might seem as much as possible to be about to lead against them in this direction.*” After προσάξειν supply τὸ σπράτευμα; and with ταύτῃ supply ὁδῷ.

§ 22—24.

Οἱ μὲν ταχθέντες. “*Those appointed (to the service) on the one hand.*”—καταλαμβάνουσι. “*Take possession of.*”—αὐτοῦ ἀνεπαύοντο. “*Reposed where they were.*” Literally, “there;” i. e. on the very spot.—ἐχόμενον. “*Occupied.*” Observe the use of the participle, instead of infinitive, after ἦσθοντο.—ἐγρηγόρεσαν. “*Kept watch.*” From ἐγείρω.—οἱ δὲ τὸ ὄρος καταλαβόντες, κ. τ. λ. “*And they who had gained possession of the mountain marched upon (the enemy) along the heights.*”—ἀπήντα τοῖς κατὰ τὰ ἄκρα. “*Went to meet the troops along the heights.*”—πρὶν δὲ ἑαυτοῦ εἶναι τοὺς πολλοὺς, κ. τ. λ. “*Before, however, the main body on each side met, those upon the heights close with one another,*” &c. Observe the force of τοὺς πολλοὺς as indicating the majority on either side, or, in other words, the main bodies.

§ 25, 26.

Βάδην ταχὺ ἐφέλκετο. “*Followed with a quick step.*” Literally, “step by step, quickly.” The others ran, but they themselves went along “step by step” (βάδην), though still, however, at a “quick” rate (ταχὺ).—οἱ ἐπὶ τῇ ὁδῷ. These were the main body of the enemy, described in § 24. as remaining ἐπὶ τῇ ὑπερβολῇ τοῦ ὄρους.—

τὸ ἄνω. "*The party above.*" Supply μέρος. These are also mentioned in § 24., as the part of the enemy that went to meet the Grecian troops along the heights, μέρος δ' αὐτῶν ἀπήντα τοῖς κατὰ τὰ ἄκρα. — καὶ ἀπέθανον μὲν οὐ πολλοὶ αὐτῶν. Some MSS. have οἱ πολλοί, which remained the common reading until the good sense of the editors changed οἱ to οὐ. The opposition between οὐ πολλοὶ and γέβρα δὲ πᾶμπολλα is a sufficient argument of itself in favour of the alteration. (*Krug. ad loc.*)—θύσαντες. The active voice is now employed, and not the middle, as in § 23., because it is now an offering after a result has been achieved, not one connected with an inspection of the entrails for the purpose of ascertaining whether a particular thing is to be performed or not.

CHAPTER VII.

§ 1.

Ταόχους. Taochians. The country of this nation, a district of Georgia, is still called Taochir. It is supposed, that they derived their name from the localities, where they fixed their abodes; for in Turkish, their original language, Táók signifies a "bird;" and these people dwelt in their lofty mountain fastnesses, as the fowls of the air delight to make their nests in places inaccessible to those, who would molest them. (See *Ainsworth*, p. 181.)—ἐν οἷς καὶ τὰ ἐπιτήδεια πάντα, κ. τ. λ. "*In which they had, also, all their provisions, having carried them up;*" i. e. into which they had carried up all their provisions. Observe the middle meaning of ἀνακεκομμένοι. (See note i. 3. 10.)—ἀπέλιπε. "*Failed them.*" The verb is here used intransitively. For ἔχω with participle, see note i. 3. 14.

§ 2.

Συνεληλυθότες ἦσαν αὐτόσε. "*Had flocked thither.*"—πρὸς τοῦτο προσέβαλλεν εὐθὺς ἦκων. "*Immediately on his arrival, made an attack upon it.*" Literally, "directly, having come up."—ἡ πρώτη τάξις. "*The first band;*" i. e. the band first led against it.—ἀπέκαμινεν. "*Began to grow weary.*"—οὐ γὰρ ἦν ἀθρόοις περιστῆναι. "*For it was not possible for them to stand around it in a body.*" After ἦν supply αὐτοῖς, with which ἀθρόοις agrees.—ἀλλὰ ποταμὸς ἦν κύκλῳ. "*But there was a river around it.*" The river, however, did not completely encircle it, but where it intermitted was the πάροδος, or passage, which the Taochians defended with stones.

§ 3—5.

Εἰς καλὸν ἤκετε. "*You have come in good season.*" Supply χρόνον.—αἰρετέον. "*Must be taken.*" Supply ἐστὶ. (See note i. 3. 11.)—τί τὸ κωλύον εἴη εἰσελθεῖν. "*What the thing was that hindered from entering.*"—ἀλλὰ μὴ αὕτη πάροδος, κ. τ. λ. "*Why, this is the only passage, which you see (before you).*"—ὅπερ ταύτης τῆς ὑπερεχούσης

πέτρας. "Over this impending rock."—οὕτω διατίθεται. "Is thus disposed of." Observe that οὕτω is explained immediately after.—ἄμα δ' ἔδειξε συντρυμμένους, κ. τ. λ. "And, at the same time, he showed him men crushed both in legs and ribs;" i. e. and while thus speaking, he showed him, &c.—ἦν δὲ ἀναλώσωσιν. "But, if they shall expend;" i. e. throw away, at last, all.—ἄλλο τι ἢ οὐδέν, κ. τ. λ. "Is there nothing that hinders our advancing?" As before remarked, ἄλλο τι ἢ forms an elliptic compound question for ἄλλο τι γένοιτ' ἂν ἤ, and is used in the simple sense of *nonne*. From its frequent use, this expression became a mere adverb. (Compare note on ii. 5. 10.)—οὐ γὰρ δὴ ἐκ τοῦ ἐναντίου ὁρῶμεν. "For we do not, indeed, see any on the opposite side." Supply τόπου.

§ 6, 7.

Τὸ χωρίον. "The space."—τρία ἡμίπλεθρα. "A plethrum and a half." Literally, "three half-plethra."—δ' δεῖ βαλλομένους διελθεῖν. "Through which it is necessary to pass, being thrown at."—τούτου δὲ ὅσον πλέθρον, κ. τ. λ. "And of this, as much as a plethrum is thick with large pine-trees at intervals." Literally, "pine-trees, leaving (room) between them." See the construction explained in note iii. 4. 3.—ἀνθ' ὧν ἑστηκότες ἄνδρες, κ. τ. λ. "Standing against which what would men suffer, either from the flying stones or from the rolling ones?" Observe here the peculiar meaning to be assigned to the expression ἀνθ' ὧν. Thus, Weiske explains it by "*quibus oppositi*," and makes it equivalent, in fact, to ὑφ' ὧν, "*post quas pinus*;" i. e. "behind which." So, again, Toῦρ: "*Quibus ex adverso si consistent milites*." (Emend. in Suid. p. ii. p. 80. ed Oxon.)—ὅταν λωφῆσωσιν οἱ λίθοι, κ. τ. λ. "To run past whenever the stones shall have ceased."—εἰς τὸ δασὺ. "Into the part thick (with trees)."—φέρονται πολλοί. "Fly in great numbers." Literally, "are borne along," &c.—αὐτὸ ἂν τὸ δέον εἴη. "It would be the very thing we want."—πορευόμεθα. "Suppose we proceed." (See note iii. 1. 24.) μικρόν τι. "Some little way." Supply διδότημα. Verbs of motion are followed by an accusative of that along which the movement takes place.—ἀπελθεῖν. "To go back."

§ 8, 9.

Ἡ ἡγεμονία τῶν ὀπισθοφυλάκων λοχαγῶν. "The lead of the captains of the rear-guard." His λόχος was the leading one among the rear-guard for that day. As this post was always accompanied with more or less of danger, the captains took it by turns each day.—ἐν τῷ ἀσφαλεῖ. "In safety." (See note i. 9. 16.)—ἀπῆλθον ὑπὸ τὰ δένδρα. "Went away under the trees."—καθ' ἑνα. "One by one."—φυλαττόμενος. "Guarding himself."—ἐφίστασαν. "Halted." Literally, with ἑαυτοὺς supplied, "checked themselves." (See note i. 1. 3.)—ἑστάναι for ἑστηκέναι. See as before.

§ 10, 11.

Βήματα. "Steps." Accusative after προέτρεχεν. (See note above at § 7.)—ἐπεὶ δὲ οἱ λίθοι φέροντο, κ. τ. λ. "And when the stones flew, he retired expeditiously."—ἐφ' ἐκάστης δὲ προδρομῆς. "And at

each run forward.”—*μή οὐ πρῶτος παραδράμοι.* “That he should not be the first to run by.” The reference is to Agasias. (See note i. 7. 7. and ii. 3. 19.)—*ἑταίρους ὄντας.* “Who were comrades of his.”—*αὐτὸς.* “By himself.”

§ 12—14.

Ἐπιλαμβάνεται αὐτοῦ τῆς ἵνυς. “Seizes the border of his shield.” The term ἵνυς means, properly, the edge or rim of any round body, and hence, the outer edge of a shield, the felly of a wheel, &c. The ἵνυς, called also ἄντυξ, *περιφέρεια, κύκλος*, was, as explained above, the outer edge, or rim, of the shield. The other parts were the *ὀμφαλός*, the boss or projecting knob in the centre; the *πόρπαξ*, or ring, by which it was held, for which in later times the *ἔχανον* or handle was substituted; while a thong, called *τελαμών*, reached across the inside of it, by which, when required, it might be suspended from the shoulders. There was also a *σάγμα*, or *θήκη τοῦ ὅπλου*, a case or cover for the purpose of protecting it from the weather, and thus keeping it bright. This, however, was taken off before an engagement. See i. 6. 10.—*ἀντεποιούντο, κ. τ. λ.* “Laid claim to valour, and used to contend with one another (respecting it);” i. e. they were rivals in valour.—*αἰροῦσι.* “They take.”—*ὥς γὰρ ἄπαξ, κ. τ. λ.* “For, when once they had run in;” i. e. to close quarters.—*ρίπτονται.* “Flinging (down the rocks).”—*τὰ παιδία.* “Their little children.”—*καὶ ἑαυτὰς ἐπικατεβρίπτουν.* “Threw themselves, also, down upon them.”—*ρίψοντα ἑαυτὸν.* “To fling himself off.”—*κωλύσων.* “To prevent him.”—*αὐτὸν ἐπισπᾶται.* “Drags him after him.” Observe the force of the middle.—*ῥέχοντο κατὰ τῶν πετρῶν φερόμενοι.* “Went tumbling down the rocks.” Literally, “carried down.”

§ 15.

Διὰ Χαλύβων. See Ainsworth, p. 184. and Hamilton's *Researches*, vol. i. p. 276.

ὧν διήλθον. “Of those whom they passed through.” Attraction for *ἐκείνων, οὓς διήλθον.*—*καὶ εἰς χεῖρας ἤεσαν.* “And they came to close quarters.” Consult note i. 2. 26.—*θώρακας λινοῦς.* See note i. 8. 9.—*ἀντὶ δὲ τῶν πτερόγων σπάρτα πυκνὰ ἐστραμμένα.* “And, instead of the skirts, thick cords twisted.” By *πτέρυγες*, literally “wings,” are meant the flaps, or skirts, at the bottom of a coat of armour.

§ 16.

Κνημῖδας, Compare i. 2. 16.—*καὶ παρὰ τὴν ζώνην μαχαίριον, κ. τ. λ.* “And a knife at the girdle, as large as a Laconian sickle-shaped dagger.” The term *ζυήλη* seems to have been one of Laconian origin. Observe the attraction of the relative. The expression at full is *τοσοῦτο μαχαίριον, ὅσον ἐστὶ ζυήλη Λακωνική.* (See note iii. 4. 3.)—*ὃ ἑσφαττον ὧν κρατεῖν δύναιντο, κ. τ. λ.* “With which they cut the throats of whomsoever they could master; and, cutting off their heads, they would march away carrying them.” Observe that *ὧν* here, though immediately following the participle, is to be construed with *ἐπορεύοντο*, and, moreover, that this particle is here employed with the imperfect indicative to express the repetition of an action. (*Matthia*,

§ 599. 2. a)—μίαν λόγχην ἔχον. “*Having a single spike.*” The Grecian spear, besides its iron head, had also the bottom enclosed in a pointed cap of metal, by forcing which into the ground, the spear was fixed erect. It had, therefore, in fact, two spikes, namely, the head, and the pointed cap at the bottom. The Chalybian spear, on the contrary, had merely a head of metal, or one spike.

§ 17, 18.

Ἐνέμενον ἐν τοῖς πόλίσμασιν. “*Stayed in their towns.*”—ἐν τοῖς ὀχυροῖς. “*In strong-holds.*”—ἀνακεκομίσμενοι ἦσαν. “*Had conveyed up.*” (See note § 1.)—διετράφησαν. Passive in a middle sense.—ἐπὶ τὸν Ἀρπασον ποταμὸν. The Harpasus is now the *Arpa-chat*, being the northern branch of the *Aras*, or ancient *Araxes*. (See *Rennell*, p. 225., *Ainsworth*, p. 183—185.)

§ 19, 20.

Γυμνίας. *Rennell* calls this place “*Comasour*,” *Ainsworth* (p. 186.) ‘*Erz-Rum.*’—πέμπει. Historic present.—ὅπως ἐπάγοι. We should here expect a subjunctive mood. But the optative follows the historic present, inasmuch as this is equivalent to a past tense. (See *Jelf*, § 806.)—διὰ τῆς ἑαυτῶν πολεμίας χώρας. “*Through their own enemy’s country.*”—πέντε ἡμερῶν. “*In five days.*” Compare note on βασιλεὺς οὐ μαχεῖται δέκα ἡμερῶν, i. 7. 18.—τεθνῶναι ἐπηγγέλλετο. “*He professed himself willing to die.*”—ἐπὶ τὴν ἑαυτοῖς πολεμίαν. Supply χώραν.—τῆς τῶν, κ. τ. λ. “*Not on account of good-will towards the Greeks.*” (Compare note, ii. 5. 7.)

§ 21.

Θήχης. Mount Theches evidently belongs to the chain of *Kop Tagh*, which separates the *Kara-su* from the *Tchoruk-su*. (*Ainsworth*, p. 188.)

§ 22, 23.

ᾠθήθησαν ἄλλους, κ. τ. λ. “*Thought that other enemies in front also were assailing them.*” Supply αὐτοῖς.—αὐτῶν. Depending on τινὰς.—καὶ γέβρα ἔλαβον, κ. τ. λ. “*And they took targets, about twenty in all, covered with raw hides of oxen, which had the hair on.*” The construction of this passage must be observed. In order to trace it out, we must remark, that when apposition is used in the case of a possessive pronoun, the apposed word is put in the genitive, to agree with the genitive which is implied in the primitive understood. Thus ἐμὸς τοῦ ἀθλοῦ βίος; where ἀθλοῦ is in apposition with ἐμοῦ, to be supplied from ἐμὸς. The same is the case with adjectives derived from the names of persons. Thus, Νεστορέη παρὰ νηὶ Πυλῆγι-νεος βασιλῆος; where βασιλῆος is in apposition with Νέστορος implied in Νεστορέη. The present passage (*Jelf*, § 467. 4.) is to be explained on the foregoing principle, βοῶν being in apposition with the same word implied in ὠμοβόδια.—καὶ οἱ ἀεὶ ἐπιόντες, κ. τ. λ. “*And those who came up from time to time, kept running at full speed to join those who were continually shouting;*” i. e. those who successively came up kept running, &c. Observe the force of αἰ in this

construction, and compare iv. 1. 7.—*ὅσῳ δὴ πλείους ἐγίνοντο.* “*By how much now they were becoming more numerous.*” More freely “the more numerous they became.” (See note, i. 5. 9.)—*μείζον τι εἶναι.* “*To be something of greater moment (than usual).*”

§ 24, 25.

Παρεβόηθει. “*He rode up to lend aid.*”—*Θάλαττα!* (See *Thirlwall*, iv. p. 345.)—*καὶ παρεγγυάντων.* “*And cheering on (those who were in the rear).*”—*ἤλαύνετο.* “*Were put to the gallop.*”—*περιέβαλλον ἀλλήλους.* “*They threw their arms around one another.*”—*ὅτου δὴ παρεγγυήσαντος.* “*Whoever it was that induced them.*”—*κολωνὸν μέγαν.* “*A large mount.*” (See *Ainsworth*, p. 188.)

§ 26, 27.

Ἀνέριθεσαν. “*They put up;*” i. e. on the pile of stones.—*βακτηρίας.* “*Staves.*”—*κατέτεμνε τὰ γέρρα.* “*Cut to pieces the bucklers.*” This was done, as Krüger remarks, to make them useless, and to prevent their being carried off by the adjacent inhabitants.—*ἀπὸ κοινού.* “*From the common stock.*”—*δαρικοὺς δέκα.* (Compare i. 1. 9.)—*τοὺς δακτυλίους.* “*Their finger-rings.*”—*ἦν πορεύονται.* (See note ii. 2. 6.)

CHAPTER VIII.

§ 1, 2.

Διὰ Μακρόνων. “*Through the Macrones.*” According to Herodotus (ii. 104.), the Macrones were of the same origin as the Colchians. Mr. Hamilton thinks that he discovered in Trebizond, and the neighbouring mountains, some of the descendants of this race. (*Researches*, vol. i. p. 240.)—*εἶχον δὲ ὑπερδέξιον χωρίον, κ. τ. λ.* “*And they had over their right a spot (of such a nature) as (to be) most difficult of access;*” i. e. the Greeks had on their right an eminence very difficult of approach. Observe here the employment of *οἶον* to strengthen the superlative. The sentence, however, is, in fact, an elliptical one, the full form of expression being as follows : *χωρίον τοιοῦτον οἶον χαλεπώτατον ἦν.* (See note, iii. 4. 3.)—*ἄλλον ποταμόν.* Reichard (p. xxxii.) makes both this and the other river first mentioned to be branches of the Acampsis. (Compare *Mannert*, vi. p. 405., and *Ainsworth*, p. 189.)—*ἐνέβαλλεν.* “*Used to empty itself.*” Supply *ἐαυτὸν*. The imperfect tense is here used, because a continued action is spoken of.—*δασὺς δένδροις παχέσι μὲν οὐ, κ. τ. λ.* “*Closely covered with trees, not, indeed, large, but thick set.*”—*ταῦτα, ἐπεὶ προσήλθον, κ. τ. λ.* The Greeks cut down the trees which grew on the river banks, to prepare a way for their passage, by casting them into the stream, and thus forming a kind of bridge. See ii. 3. 10.

§ 3, 4.

Τριχίνους χιτώνας. "*Tunics made of hair.*" Goats' hair, in all probability. — τὴν φωνὴν τῶν ἀνθρώπων. "*The language of the men.*"

§ 5—7.

Τί ἀντιτετάχεται. "*Why they are drawn up against us.*" The form ἀντιτετάχεται is Ionic for ἀντιτεταγμένοι εἶσιν. It is here employed by Xenophon, an Attic writer, and elsewhere, also by other Attic prose writers. (Buttmann, § 103. iv. 3.)—ὅτι καὶ ὑμεῖς ἐπὶ τὴν ἡμετέραν, κ. τ. λ. "*Because you, also, are coming against our country.*" The force of καὶ is well explained here by Krüger, who gives the full form of expression as follows: ὅτι καὶ ὑμεῖς ἡμῖν χρήσετε πολέμοιο εἶναι, ἐπὶ τὴν ἡμετέραν ἐρχόμενοι. — οὐ κακῶς ποιήσοντες. "*Not with the intention of injuring you.*"—εἰ δοῖεν ἂν τούτων τὰ πιστὰ. "*If they (the Greeks) would give pledges of these things;*" i. e. of their intention not to injure, &c. — θεοὺς δὲ ἐπεμαρτύραντο ἀμφοτέροι. "*And both parties called the gods to witness.*"

§ 8, 9.

Τὰ δένδρα συνεξέκοπτον. "*Aided them in cutting away the trees.*" The Macrones now aided the Greeks, after the latter had crossed, in cutting away the trees on their side of the river, in order to open a passage for the Greeks. — τὴν τε ὁδὸν ὠδοποιοῦν, ὡς διαβιβάσοντες. "*And they made the road, as about to pass them through;*" i. e. and they opened a path for them through the woody and rugged country, with a view of affording them the means of a more rapid passage through their territory.—διήγαγον. "*Led them through (their country) in three days.*" Supply τὴν χώραν.—ἕως ἐπὶ τὰ Κόλχων ὄρια, κ. τ. λ. "*Until they set the Greeks down upon the borders of the Colchians.*" More freely, "placed the Greeks upon," &c. The Colchians, according to Strabo and Ptolemy, occupied that part of the coast of the Euxine which extended from Trapezus to the Phasis. — ἀντιπαρετάξαντο κατὰ φάλαγγα. "*Drew themselves up against them in full line.*" Literally, "in phalanx," i. e. with a greater front than depth. — ἄγοντες. "*About to lead;*" i. e. to advance.

§ 10, 11.

Παύσαντας τὴν φάλαγγα. "*Having discontinued the full-line (arrangement);*" i. e. having left off their present phalanx-form. Literally, "having made to cease."—λόχους ὁρθοῦς. Compare chap. ii. § 11.—διασπασθήσεται εὐθὺς. "*Will immediately be drawn asunder;*" i. e. be separated and broken.—τῇ μὲν ἁνοδῶν, τῇ δὲ εὐδοῶν. "*In one part impassable, in another having a good road.*"—ἐπὶ πολλοὺς τεταγμένοι. "*Drawn up many deep;*" i. e. many in file.—περιττεύουσιν ἡμῶν. "*The enemy will outflank us;*" i. e. will have a more extended front. Observe that the genitive is here employed on account of the idea of comparison implied in the verb.—τοῖς περιττοῖς. "*Those that outflank us;*" i. e. those portions of their line which they will have extend-

ing beyond our own right and left. There will be a danger, then, of the Greeks being attacked on both flanks also. — ἐπ' ὀλίγω·. "*Few deep*," i. e. few in file. The preposition was used in the same force with an accusative at the beginning of this section. (See *Matthiæ*, § 586. c.) — ὑπὸ ἀνθρώπων καὶ βελῶν, κ. τ. λ. "*By both collected missiles, and men, falling upon it.*"

§ 12, 13.

Ὅρθλους τοὺς λόχους ποισαμένους, κ. τ. λ. "*That, having formed the companies in column, we keep the companies so far apart from each other, as that the last companies (in the line) be outside the enemy's wings.*" Each λόχος is to be thrown into column, and a line is to be formed of these columns, reaching beyond the enemy's right and left; and, in order to effect this lengthening of the Grecian line, the several columns, or λόχοι, are to leave intervals between one another. Observe that δσον is here used for ὥστε, and is therefore followed by an infinitive. (See *Matthiæ*, § 479. a & b.) — καὶ οὕτως ἐσόμεθα, κ. τ. λ. "*And thus we, the extreme companies, shall both be beyond the line of the enemy, and, leading in column, the best of us will advance first, and, wherever it may be easy to pass, this way will each company guide its march.*" By οἱ κράτιστοι are meant the λοχαγοί. προσίσαι for πρόσ-ισι. Present indicative used as future. — εἰς τὸ διαλείπον. "*Into the vacant space*;" i. e. between each λόχος, or column. Supply χωρίον. — ἔνθεν καὶ ἔνθεν λόχων ὄντων. If the enemy attempt to enter the vacant spaces, both their flanks will be exposed to attack from the λόχοι ἔνθεν καὶ ἔνθεν ὄντες. — οὐ ῥάδιον. On account of the depth of the advancing column. — πιέζῃται. "*Be hard pressed.*" — ὁ πλησιον. "*The nearest.*" Supply λόχος. Observe the adjectival force imparted to the adverb by the article.

§ 14, 15.

Εἰσὶ μόνοι ἔτι ἡμῶν ἐμποδῶν, κ. τ. λ. "*Are the only men yet in our way (to hinder us) from presently being where we, this long time, are hastening to be.*" Literally, "are alone still a hinderance unto us, as regards the not presently being," &c. τοῦ εἶναι. Genitive after ἐμποδῶν. — καὶ ὥμους δεῖ καταφαγεῖν. "*We must even devour alive.*" Literally, "eat them up raw." — ἐν ταῖς χώραις. "*In their places.*" — σχεδὸν εἰς τοὺς ἑκατὸν. "*Amounting nearly to a hundred men.*" — τριχῇ. "*In three divisions.*" Literally, "in a three-fold manner." The Greek forces, we learn, now amounted to 8000 Hoplites, 1800 Peltast and light troops: in all, 9800. Probably from this passage the present work is sometimes called "*The Retreat of the 10,000.*" The numbers at v. 3. 3. apply only to Hoplites.

§ 16—18.

Παραγγέλλεσθαι εὐχεσθαι. "*Exhorted them to offer up vows*;" i. e. for a successful termination of the present affair. These vows they pay in § 25. — ἔξω γενόμενοι τῆς τῶν πολέμιων φάλαγγος, ἐπορεύοντο. "*Since they were outside the enemy's line, pushed on.*" The two extremities of the Grecian line, the right commanded by Cheirisophus and the left by Xenophon, having no one to oppose them, push on

toward the summit of the mountain, and, of course, the rear of the enemy.—*διεσπάρσθησαν*. “*Were drawn asunder*.”—*διαχέζοντας*. “*Making an opening* (in their line).” This is a rare instance of *διαχέζω* occurring as an active; it is usually a deponent.—*οἱ κατὰ τὸ Ἀρκαδικὸν πελτασταί*. “*The targeteers in the Arcadian division*.” Supply *στράτευμαι* or *μέρος*. They belonged to the division stationed *κατὰ μέσον*. Compare § 15.—*ὁ Ἀκαρναν*. “*The Acarnanian*.” Acarnania was a country of Greece, between Epirus and Ætolia.—*ἀνὰ κράτος*. “*With all their might*.” (See note i. 8. 1.)—*ὧν*. Observe the gender and number of the relative which refers to *στράτευμα* understood with *ὁπλιτικὸν*. (See note ii. 1. 6.)

§ 19—21.

Ἐπεὶ ἤρξαντο θεῖν. “*The moment they (the targeteers) began to advance on a run*.”—*τὰ δὲ σμήνη πολλὰ ἦν αὐτόθι*, κ. τ. λ. “*But the bee-hives were numerous there, and as many of the soldiers as eat of the combs, all, both lost their senses, and vomited, and it passed through them downward*,” &c. They lost their senses, and were seized with vomiting and purging, and none of them were able to stand upon their legs.—*κηρίων*. Partitive genitive after *ἐφαγον*. (See *Jelf*, § 537.)—*ἀλλ’ οἱ μὲν ὀλίγον ἐθηδοκότες*, κ. τ. λ. “*Now those who had eaten only a little strongly resembled drunken persons; but those (who had eaten) much, madmen, and some even dying persons*.” *ὀλίγον*. Accusative after *ἐθηδοκότες*. (See *Jelf*, § 537. obs. *Ainsworth*, p. 191.)—*ὥσπερ τροπῆς γεγενημένης*. “*As though a rout had taken place*.”—*ἀμφὶ δὲ τὴν αὐτὴν πού ὦραν ἀνεφρόνουν*. “*But somewhere about the same hour (with that of their seizure on the previous day) they recovered their senses*.”

§ 22—24.

Τραπεζοῦντα. “*Trapezus*,” the modern *Trebizond* (*Tarabuzún*). Trapezus was a Greek city, on the north-eastern coast of Pontus, founded by a colony from Sinope. Its ancient name was derived from the form in which the city was laid out, resembling a table (*τράπεζα*). It lay in the territory of the Colchians.—*ζυωπέων ἀποικίαν*. Compare vi. 1. 15.—*καὶ ἐδέξαντό τε τοὺς Ἕλληνας*. Supply *εἰς τὴν πόλιν*.—*ξένια*. “*Gifts of hospitality and friendship*.” These are specified immediately after, and consisted of articles of food and drink; cattle, corn, wine.—*συνδιεπράττοντο δὲ καὶ ὑπὲρ*, κ. τ. λ. “*They negotiated with them, also, in behalf of the neighbouring Colchians, those especially who dwelt in the plain*,” i. e. that the Greeks should refrain from plundering the Colchian territory.

§ 25, 26.

**Ἦν εὐξαντο*. Compare § 16.—*ἱκανοὶ βόες*. “*Sufficient oxen*.”—*ἡγεμόσων*. “*Sacrifices due for safe conduct (vouchsafed them)*.” Supply *ἱερὰ* or *θύματα*.—*ἀγῶνα γυμνικόν*. “*A gymnastic contest*,” i. e. gymnastic games.—*ὃς ἔφυγε παῖς ἔτι ὦν οἴκοθεν*. “*Who was banished from home while yet a boy*.”—*ξυήλη*. Compare chap. vii. § 16.—*τόπος* is properly a place; but here the place where it was run.—

τὰ δέρματα. The skins of the victims were to be prizes for the victors.—ἡγεῖσθαι. "To lead to the place." Supply ἐνταῦθα.—τὸν δρόμον. "The course."—πεποιηκὼς εἴη. See note i. 2. 21.—δείξας. "Having pointed to the spot." Supply τὸν τόπον.—ἐν σκληρῷ καὶ θασεῖ οὖτω. "On so hard and rough a spot."—μᾶλλον τι ἀνίσταται. "Will feel his hurt somewhat the more."

§ 27.

Ἡγωνίζοντο δὲ παῖδες, κ. τ. λ. "Boys, the most of them from among the prisoners, contended in a stadium race." Observe that verbs of contending in the games take an accusative of that, which betokens the contest; and which, in fact, stands in the place of the cognate substantive. Here σταδῖον=ἀγῶνα σταδίου. (See Jelf, § 563.) The foot race (δρόμος, running,) was performed in a space of ground called the stadium (σταδῖον), of which the length was 125 paces, or about the eighth of a mile. It was also called αὐλὸς (a pipe). They who ran in the stadium were called σταδιοδρόμοι. Sometimes the runners ran the length of the stadium, turned round the goal (τέλος, τέρμα, σκοπὸς, καμπτήρ), and proceeded back to the starting point (ἄφεσις, βαλβίς, γραμμὴ). This course was termed διαυλος (dis, twice; αὐλὸς, a pipe;) i. e. the double course. The competitors were termed διαυλοδρόμοι. Some ran in their full armour, and were called ὀπλιτοδρόμοι. There is much doubt in this passage as to the reading αἰχμαλώτων. It is well known that the Greeks would never allow slaves to contend in the games with free-born citizens. Weiske, therefore, proposes reading Λακεδαιμονίων, in allusion to the well-known Spartan custom of their Ephæbi attaching themselves to some particular individual, whom they accompanied to the wars, &c. Anthon suggests that these παῖδες were captives, whom the Greeks allowed to run rather than lose their sport.—δόλιχον. "A long course." Supply ἡγωνίζοντο δρόμον. There is a difference of opinion as to its length. Some say it consisted of twenty-four stadia, others of twelve. The scholiast on Aristophanes names the latter number. It is likely, however, that the distance of this race was varied according to circumstances.—πάλην, κ. τ. λ. "Wrestling." Supply, again, ἡγωνίζοντο. Previous to this contest the combatants had their limbs rubbed, and made supple, with oil, and then were sprinkled over with dust. From their endeavouring to throw one another down, this was at times called καταβλητικὴ; and he who succeeded in so doing was said to ρῆξαι his antagonist. In cities, the contest was usually under a Xystus, or porch. He who thrice threw his opponent was declared victor; and the defeated acknowledged himself vanquished by holding up his finger.—πυγμῆν. "Boxing." Sometimes this was with the fists, sometimes with the cestus; i. e. a piece of raw ox-hide, in which lead was enclosed to make the blow more severe. Defeat was acknowledged by hanging down the hands, or sinking to the ground.—παγκράτιον. The pancratium consisted of boxing and wrestling, and indicated an athletic game in which all the powers of the fighter were called into action. Hence the derivation of the name from πᾶν and κράτος. It was reckoned one of the heavy or hard exercises, on account of the violent exertions it required, and for this reason was not much practised in the

gymnasia. — κατέβησαν. “Entered the lists.” Literally, “went down (into the contest).” Supply εἰς τὸν ἀγῶνα.

§ 28.

Κατὰ τοῦ πρῶτου ἑλδσαντας, κ. τ. λ. “Having galloped down the steep, to turn in the sea, and come back up to the altar.” — ἔνω δὲ πρὸς τὸ ἰσχυρὸς, κ. τ. λ. “But upward, against the exceedingly steep ground, the horses went at scarcely a walking pace.” — παρακέλευσις. “Cheering.”

BOOK V.

CHAPTER I.

§ 1—3.

Καὶ ὡς ἀπέθυσαν, κ. τ. λ. “And how they performed the sacrifices for their safety, which they had vowed they would offer up.” (See note iii. 2. 12.) Observe also the attraction of the substantive into the relative clause. — Θούριος. “A Thurian;” i. e. a native of Thurii, a city of Lucania, in Italy, on the Sinus Tarentinus, and founded by a colony of Athenians, near the site of the earlier Sybaris. — ἀπείρηκα ἦδη συσκευαζόμενος. “Am, by this time, tired with packing up.” — ἐκταβέλς. “Stretched at full length.” Participle of first aorist passive of ἐκτείνω. — ὥσπερ Ὀδυσσεὺς, κ. τ. λ. Compare Odyssey, xiii. 75. seqq. — ἀνεθορύβησαν, ὡς εὖ λέγοι. “Shouted out that he spoke well.” — καὶ πάντες οἱ παρόντες. “And, in fact, all who were present.” Observe the force of καὶ in this collocation.

§ 4—6.

Ἀναξίβιος. Anaxibius was the Spartan admiral in this quarter, and was stationed at this time in Byzantium. Compare vii. 1. 3. — οἶμαι ἂν εἰλθεῖν. “I think that I shall, in all likelihood, come;” i. e. back to you here. — τὰ ὑμᾶς ἄξοντα. “To carry you away.” — ἐν τῇ μονῇ. “During our stay.” — ἐκ τῆς πολεμίας. “Out of the enemy’s country.” Supply γῆς. — οὔτε θρου ἀνησόμεθα, κ. τ. λ. “Nor have we, except some few, a supply of the means with which we shall purchase.” Literally, “a supply (of that) with which,” &c. Observe that θρου is the genitive of price. — ἐν τὰ ἐπιτήδεια. “In quest of provisions.”

§ 7, 8.

τὸν προνομαῖς. “With foraging parties;” i. e. by means of foraging parties regularly marshalled. — ἡμᾶς δὲ τούτων ἐπιμελεῖσθαι. The reference is to himself and the other generals. — ἔτι τοίνυν. “Still further, then.” — ἡμῖν εἰπεῖν τὸν μέλλοντα ἐξίέναι, κ. τ. λ. “That the person intending to go out should tell us, and also inform us to what place;” i. e. he may intend to go. — συμπαράσκευάζωμεν. “May pre-

pare in concert." — καὶ ἐάν τις τῶν ἀπειροτέρων, κ. τ. λ. "And that, in case any one of the more inexperienced take in hand to do any thing.

§ 9—11.

Ληΐζεσθαι. "To rob us." Supply ἡμᾶς. — τὰ ἐκείνων. "Their property. — ἐάν οὖν κατὰ μέρος μερισθέντες, κ. τ. λ. "If, therefore, having been divided into portions, we guard and keep a look-out in turn, our enemies may be less able to make us their prey." More literally, "to hunt us down." — οὐδὲν ἂν ἔδει, ὧν μέλλω λέγειν. "There would be no need of the things which I am going to say." Observe that ὧν is by attraction for ἐκείνων &c. — δοκεῖ μοι πειρᾶσθαι, κ. τ. λ. "It seems to me proper that we try to get together ships from this quarter also." — ἦν μὲν γὰρ ἔλθῃ. Supply πλοῖα ἔχων. — ὑπαρχόντων ἐνθάδε. "There being ships (also) here;" i. e. of our own collecting. Supply πλοίων. — ἐν ἀφθονωτέροις. "In greater plenty of them." — μακρὰ πλοῖα. "Some long ships;" i. e. vessels of war. Ships of war, among the ancients, were long and sharp, and well adapted for rapid progress. (See note i. 4. 6.) — κατέγοιμεν καὶ φυλάττοιμεν αὐτὰ. "We should bring them into port and guard them." — παραλύμενοι. "Loosening;" i. e. unshipping — κομῆς οἷας δεόμεθα. "Conveyance, such as we need."

§ 12, 13.

Εἰ εἰκός. "Whether it be (not) right." — καὶ ναῦλον συνθέσθαι. "And to come to an agreement with them about the passage-money." — ὥστε ἀρκεῖν πλοῖα. "(Namely), so that ships be sufficient;" i. e. sufficiently numerous. — ἐντρέλασθαι. "That we enjoin upon." — ὀδοποιεῖν. "To repair." — πείσονται γὰρ. "For they will obey." — ἡμῶν ἀπαλλαγῆναι. "To be rid of us." (See note, i. 2. 1.)

§ 14, 15.

Ὡς οὐ δέοι ὀδοπορεῖν. "That they must not travel by land;" i. e. that there must be no travelling by land. — ἐπεψήφισε μὲν οὐδὲν. "Put nothing to the vote." — ἐκούσας. "Their own free will." — θάπτον ἀπαλλάσσονται. "They will the sooner rid themselves (them)." — πεντηκόντορον. "A fifty-oared galley." The πεντηκόντοροι belonged to the class of long war-ships (νῆες μακρὰ), and had fifty rowers, twenty-five on each side of the ship, who sat in one row. — Λάκωνα περιλοικόν. "A Lacedæmonian provincial." The περιλοικοί were the provincials who enjoyed civil, but not political, liberty, being opposed, on the one hand, to the Spartans, and, on the other, to the Helots and Neodamods. (See *Dict. Ant. s. v.*) — ἔξω τοῦ Πόντου. "Out of the Euxine." — δίκαια. "A just retribution." Literally, "just things." — παρὰ Σεύθῃ. "At the court of Seuthes." Literally, beside, in the presence of, Seuthes. (Consult *Jelf*, § 637. 2. Compare vii. i. 5.) — πολυπραγμονῶν τι. "Meddling with something."

§ 16, 17.

Τριακόντορον. "A thirty-oared galley." (See note on πεντηκόντορον, § 15.) — καὶ τὰ μὲν ἀγώγισμα, κ. τ. λ. "And taking out the cargoes which

they were carrying." — ἐς παραγωγήν. "For their own conveyance." This does not refer to their conveyance homeward, but along the shores in their present neighbourhood, for purposes of plunder. Hence the employment here of παρά in composition. (Krüger, *ad loc.*) — ἐπὶ λείαν. "In quest of plunder."

CHAPTER II.

§ 1, 2.

Οὐκέτι ἦν. "It was no longer possible." — ἀπαυθημερίζω. "To return the same day." — Δρίλας. The Drilæ are unknown to history except in Xenophon. (Consult Ainsworth, p. 198.) Mannert, however, is opposed to Ainsworth's view. D'Anville, as quoted by Larcher, makes the Drilæ to have occupied the tract of country now called Keldir (Tschaldir?) — ὅτε ἐκπεπτακότες. "Seeing that they had been driven out." ὅτε, when prefixed to a participle, is equivalent to the Latin "quippe qui," &c.; and may be rendered, "seeing that;" "just as would be the case with persons who," &c.; or, "inasmuch as they were persons who," &c. — πολλοὶ ἦσαν ἄνθρωποι. "Were collected together in great numbers." — ὁπόθεν. "To those quarters whence." Supply ἐνταῦθα. — ἐφ' ᾧ κακῶς ἐπασχον. "From whom they were accustomed to receive injuries;" i. e. by whom their territory was infested.

§ 3, 4.

Ὅποια τῶν χωρίων τοῖς Δρίλαις, κ. τ. λ. "The Drilæ retired, after setting fire to whatsoever ones of the places appeared to them liable to be taken." In adapting this to our idiom, supply of Δρίλαις with ἀπῆσαν, and render τοῖς Δρίλαις as if equivalent to αὐτοῖς. — ὅς. Accusative plural. So, also, βοῦς. — κτήνος. "Animal." — πάντες συνεβήκησαν. "They had all flocked together." Literally, "flowed together." — προτραχόντες τῶν ὀπλιτῶν. "Running ahead of the heavy-armed." — δορυφόροι. "Spear-men." There is no reference here to any particular kind of troops, but merely to the foragers, who were accustomed to go forth with long spears, both for the purpose of defending themselves, and also of carrying off, by means of them, the booty which they might obtain. (Compare vi. 4. 23., and Halbkart, p. 192.)

§ 5—7.

Μαχόμενοι. "By fighting." — καὶ γὰρ τάφρος ἦν περὶ αὐτὸ, κ. τ. λ. "And (no wonder), for there was a wide trench around it (the earth out of which had been) thrown up." Literally, "a wide trench around it thrown up." The earth thus thrown out formed the ἀναβολή, or mound. Observe the peculiar employment here of the verb ἀναβάλλω, and compare the remarks of Duker, *ad Thucyd.* iv. 90. — ἐπὶ τῆς ἀναβολῆς. "Upon the earth thus thrown up;" i. e. upon the mound thus formed. — οἱ δὲ ἐπέκειντο αὐτοῖς. "And they (the Drilæ) set upon them." — ἦν ἐφ' ἑνός. "Was by only one at a

"time." (*Matthiæ*, § 584. α θ.)—δ δ' ἐλθὼν. "And he (i. e. the messenger) having come." Observe that δ refers to ἄγγελος, which is implied in πέμπουσι that precedes.—ἐπεξεληλυθότες. "Having sallied out upon us;" i. e. upon our rear.—ἡ ὁδοῦ. "The way from it."

§ 8, 9.

Θέσθαι τὰ ὄπλα. "To halt under arms (on its edge)."—τὸ ἀπάγειν. "To lead back."—ὡς ἄλόντος ἂν τοῦ χωρίου. "In the hope that the place might be taken." Observe this peculiar construction, which is equivalent to νομίζων ὅτι τὸ χωρίον ἂν ἀλοίη. (See *Jelf*, § 429. 3.)—οὐκ εἶναι. "Not to be possible."—ἐλεῖν δ' ἂν φοντο, κ. τ. λ. "Whereas, even the captains thought that they should take the place."—συνεχώρησε. "Yielded."—ἀποδεδεγμένοι ἦσαν. "Had shown." The perfect passage is sometimes used as perfect middle. (See this passage quoted in support of this view by *Matthiæ*, § 493.)—τὸ δὲ τέλος καλὸν τῆς ἐξόδου. "But that the issue of the excursion would be favourable."

§ 10—12.

Διαβιβάσσοντας. "To bring over."—ἀναχωρίσας. "Having drawn back."—τὸν λόχον ἕκαστον ποιῆσαι τῶν λοχαγῶν. "Each of the captains to form his company."—οἱ λοχαγοί. "Those captains." Observe here the demonstrative force of οἱ.—ἀντεποιοῦντο. "Used to be rivals."—διηγκυλισμένους. Compare iv. 3. 28.—ὡς δεῖσιν. "Since it will be incumbent on them." Observe the construction of ὡς with an absolute case, which is here the accusative.—διαβεβλήσθαι ἐπὶ ταῖς νευραῖς. Compare iv. 3. 28.—τὰς διφθέρας. "Their pouches." These, as the term imports, were made of hide or leather.—τοὺς ἐπιτηδέους. "Suitable persons." More literally, "those who were fit." This adjective, signifying "fitness," is followed by infinitive. (See *Matthiæ*, § 533. 3.)

§ 13, 14.

Ὑπολοχαγοί. "Lieutenants."—καὶ οἱ ἀξιοῦντες τούτων, κ. τ. λ. "And they who claimed to be not inferior to these." Halbkart considers these to be the πεντηκοντῆρες and ἐνωμοτάρχαι. Compare iii. 4. 21.—καὶ ἀλλήλους μὲν δὴ συνέωρων. "And, of course, beheld one another."—μηνροειδῆς. "In the form of a half moon." The common reading is εὐειδῆς. If εὐειδῆς means any thing here, it must be "fair to the view," which does not at all suit the context.—Ἐνναλίφ ἠλάλαξαν. Compare i. 8. 18.—τὰ βέλη. "The missiles."—ἦσαν δὲ οἱ καὶ πῦρ προσέφερον. "There were, also, some who even threw fire at (the place)." Literally, "brought up to."

§ 15—17.

Τὰ τε σταυρώματα. "Both the palisades."—Πελλήνης. "A Pellénian;" i. e. a native of Pellene, in Achaia, near Sicyon.—καταθέμενοι τὰ ὄπλα. "Having put down their arms;" i. e. having laid them aside.—καὶ ἄλλος ἄλλον εἴλκε, κ. τ. λ. "And one drew up another, and another (again) climbed up (of himself)."—ἠλώκει. "Was taken." Pluperfect of ἀλίσκομαι, whose tenses are used in passive signification. (Compare i. 4. 7.)—ὡς ἐδόκει. "As it appeared." But it

was not so, in reality.—κατὰ τὰς πύλας. “At the gates;” i. e. in the gateway.—κατεκώλυε ἔσω. “Kept out.” Observe that δριπίων is the partitive genitive after κατεκώλυε; and that δριπίους is governed by κατακάλειν, to be supplied after ἐδύνάτο.—ἐπ’ ἄκροις τισὶν ἰσχυροῖς. “Upon certain strong heights.”—οἱ μὲν καὶ ἔχοντες & ἔλαβον, κ. τ. λ. “Some even having what they had taken; presently, however, some also wounded.” Literally, “one also wounded,” but the reference is, in fact, to more than one. We have given τάχα here its primary meaning, which appears to suit the context much better than the ordinary one of “perhaps,” though this latter is sanctioned by Sturz. (*Lex Xen.* s. v. 4.)—οἱ ἐκπίπτοντες. “Those who were rushing out.”—ἔκρα. “A citadel.”

§ 18, 19.

Ἀνεσπεῖν. “To proclaim aloud.”—ἔντο. “Began to rush.”—καὶ νικῶσι τοὺς ἐκπίπτοντας, κ. τ. λ. “And those who pushed in get the better of those who were rushing out, and shut up the enemy again,” &c. The Greeks, who now pushed their way into the gates, met there with the crowd of their own countrymen rushing out, pursued by the Drilæ. A struggle, which is nothing more than a mere contest of strength, takes place between the two parties of Greeks, until, at length, those who are crowding in succeed in pushing back (νικῶσι) those, who are endeavouring to escape from the place; and then, when once within, they proceed together, and drive the foe into the citadel. Compare the explanation of Stephens: “Qui extra erumpere conabantur, coacti fuerunt retrogredi vi eorum, qui ingredi volebant.” Krüger, however, places a comma after εἰσω, and another after ὠδοῦμενοι, and explains as follows: “qui intus erant (οἱ ἐνδον ἄνθρωποι), propulsi ab iis qui, εἰσω ἔντο,” and makes ἐκπίπτοντας refer to the Drilæ. Krüger’s explanation makes ὠδοῦμενοι passive: the one first given, middle. Dindorf reads εἰσωθούμενοι.—ἐξεκομίσαντο. “Carried them out.”

§ 20—22.

Ἐσκόπου. “Began to consider.”—ἦν γὰρ οὕτω σωτηρία ἀσφαλής, “For thus safety was sure;” i. e. for if this were done, their retreat would be a safe and sure one. The reference is to the taking of the citadel.—παντάπασιν ἀνάλωτον εἶναι. “To be altogether impregnable.”—καὶ τοὺς μὲν σταυροὺς ἕκαστοι, κ. τ. λ. “And they each pulled up the stakes that were near themselves.”—καὶ τῶν δριπίων τὸ πλῆθος. “And the crowd of the heavy-armed.”—οἷς ἕκαστος ἐπίστευεν. “(Those) in whom each trusted.” A trusty band was alone retained, to cover the rear of the retreating Greeks. After κατέλιπον supply ἐκείνους.—ἐνδοθεν. “From within (the citadel).”—κράνη Παφλαγονικά. These are said, in chap. iv. § 13. to have been made of leather. Herodotus (vii. 72.) calls them κράνηα πελεγμένα. So that, probably, they were formed of platted thongs of leather or hide.—τὰς ἐνθεν καὶ ἐνθεν τῆς, κ. τ. λ. “That were on this side and on that of the road which led to the citadel;” i. e. on each side of it.

§ 23—25.

Κατὰ τὰς πύλας. “By the gates.”—ξύλα μέγала “Large logs of

wood."—καὶ ἡ νύξ φοβερά, κ. τ. λ. "And the night coming on was frightful;" i. e. fraught with every thing calculated to alarm.—μηχανὴν σωτηρίας δίδωσιν. "Imparts unto them the means of safety."—δου δὲ ἐνάφαντος. "Some one or other having set fire to it;" i. e. some one or other having done it, it was not known who. δὲ added to indefinite pronouns increases their indefiniteness.—συνέπιπτεν. "Fell in."—ἐμαθεν τοῦτο παρὰ τῆς τύχης. "Learned this from fortune." Fortune had given him a hint, and of this he proceeds to avail himself.

§ 26, 27.

Οἱ δὲ κατὰ τὸ στόμα, κ. τ. λ. "They who were (pressing on) directly against them, alone, of course, gave any longer annoyance." The reference is to those of the enemy who were pressing on directly in their rear; that is, not on the right hand nor on the left (for the enemy there had been put to flight), but full against them (κατὰ τὸ στόμα) from behind. (Consult *Liddell and Scott's Lexicon*.)—δῆλοι ἦσαν ὅτι, κ. τ. λ. The ordinary idiom for δῆλον ἦν ὅτι, κ. τ. λ.—ἴσοι. For πάντας ἴσοι.—εἰς τὸ μέσον. "Into the space between."—παρ' αὐτὸ τὸ χαράκωμα. "Close to the very palisading."—ἀμφὶ ταῦτα ἔχοιεν. "Might be busy about these things;" i. e. might have their attention diverted by these things.—ἀπὸ τοῦ χωρίου. A stratagem somewhat similar to this was practised against Cæsar by the Bellovaci. (*B. G.* ii. 7.)

§ 28, 29.

Πρωτὴς γὰρ ἦν καὶ στενὴ. Xenophon is supposed by some to mean here what is termed *Boz Tepe*, or the gray hill, a steep and almost insulated hill a little to the south east of Trebizond. (*Hamilton*, vol. i. p. 161.) This opinion, however, appears scarcely tenable. Μυσὸς τὸ γένος, καὶ τοῦνομα τοῦτο ἔχων. "A Mysian by birth, and having this same name (Mysus)." Compare *Lucian* (*Tox.* 28.): οἰκίτης αὐτοῦ Σύρος καὶ τοῦνομα καὶ τὴν πατρίδα.—ἐν λασίῳ χωρίῳ. "In a bushy place."—καὶ προσεποιεῖτο τοὺς πολεμίους, κ. τ. λ. "And affected to be endeavouring to escape the enemy's notice."—διεφαίνοντο. "Shone through (the bushes)." Literally, "appeared through."

§ 30.

Ἐφοβούντο ὡς ἐνέδραν οὖσαν. "Feared it as if it were an actual ambuscade."—ἱκανὸν ὑπεληλυθέναι. "To have advanced sufficiently (far)." The reference in ὑπεληλυθέναι is, properly, to a slow and gradual progress, as was that of the Greeks on the present occasion.—ἐσήμηνε. "He gave the signal (to those with him);" i. e. he, the Mysian, gave.—ἄλσκεσθαι γὰρ ἔφασαν τῷ δρόμῳ. "For they said that they were getting caught in the race;" i. e. they told their fellow-soldiers, on their return, that they were on the point of being taken in the race, and would actually have been caught had they continued to run.—ἐπὶ πόδα ἀνεχώρουν βαλλόμενοι. "Retreated slowly backward, exposed to the missiles of the enemy." The expression ἐπὶ πόδα ἀναχωρεῖν means, properly, "to retreat step by step," facing at the same time the foe, and hence always carries with it the idea of a slow and leisurely retreat.

CHAPTER III.

§ 1—3.

Καὶ ἐς μὲν τὰ πλοῖα, κ. τ. λ. “*And they put on board the vessels, on the one hand, both the sick,*” &c. —οἱ δὲ ἄλλοι. These stand opposed to those mentioned in the clause, καὶ ἐς μὲν τὰ πλοῖα, κ. τ. λ.—ἐπορεύοντο. “*Proceeded (by land).*” Supply κατὰ γῆν, or else περὶ.—καὶ ἀφικνούνται πορευόμενοι, κ. τ. λ. “*And, marching along, they come on the third day to Cerasus.*” (See Ainsworth, p. 199, seqq.) —Χινοπέων ἔπουκον. “*A colony of the Sinopians.*” Observe that ἔπουκον is here strictly an adjective, and has πόλιν understood. —καὶ ἐξέτασις ἐν τοῖς ὅπλοις, κ. τ. λ. “*And there was a review (of them) in arms, and an enumeration.*” (See i. 2. 9. and iv. 8. 15.)—ἐκ τῶν ἀμφὶ τοὺς μυρίους. “*Out of about ten thousand.*” Literally, “*out of those about ten thousand.*” (See i. 7. 10.)

§ 4, 5.

Διαλαμβάνουσι τὸ ἀπὸ τῶν αἰχμαλώτων, κ. τ. λ. “*They take each his share of the money that accrued from the captives;*” i. e. from their sale. Observe the force of διὰ in composition.—τὴν δεκάτην. Supply μερίδα.—ἣν ἐξείλον. “*Which they took out;*” i. e. set apart.—διέλαβον οἱ στρατηγοί, κ. τ. λ. “*The generals divided among them, each his portion, to keep it for these deities.*”—τὸ μὲν τοῦ Ἀπόλλωνος ἀνάθημα ποιησάμενος. “*Having caused the offering of Apollo to be made, deposits it in the treasury of the Athenians at Delphi;*” i. e. having caused an offering to be made out of a portion of the sum, which he, as one of the generals, held for that purpose. Diogenes Laertius says that he appropriated one half of the sum in question to this object, the other half having been left with Megabyzus for the Ephesian Diana. Observe the force of the middle in ποιησάμενος.—θησαυρὸν. Each nation and prince had a separate chapel or treasury at Delphi for the reception of their offerings. (Strab. ix. p. 420.)

§ 6.

Τὸ δὲ τῆς Ἀρτέμιδος τῆς Ἐφεσίας. “*But the share of the Ephesian Diana.*” With τὸ supply μέρος, and not ἀνάθημα. It was to be converted into an ἀνάθημα, in case Xenophon perished.—ὁδὸν, accusative of that along which the motion took place, after ἀπέρει. (See Jelf, § 557.)—τῷ τῆς Ἀρτέμιδος νεωκόρῳ. “*The warden of the Temple of Diana.*” By νεωκόρος is meant one having charge of a temple generally, answering to the Latin *œdituus*, or *œditumnus*.—κινδυνεύσων ἐδόκει λέναι. “*Appeared to be going (with Agesilaus), about to encounter danger;*” i. e. to be about to encounter danger by going with him. ἐπέστειλεν. “*He enjoined upon him.*”—ἐαυτῷ ἀποδοῦναι. “*To restore it to himself.*”—ἀναθεῖναι, ποιησάμενον, κ. τ. λ. “*To dedicate it, having caused to be made (with it) for Diana, whatever he might think would gratify the goddess.*”

§ 7.

Ἐπεὶ δ' ἔφυγεν ὁ Ξενοφῶν. “*But when Xenophon was banished.*”

Xenophon was banished from Athens, not only for having engaged in an expedition against Artaxerxes, then a friendly power, in favour of Cyrus, who was supposed to have given the Lacedæmonians aid in their recent wars against Athens, but also for having, at the close of the expedition, put troops into the hands of the Lacedæmonians, to act against the Persian king. — κατοικούντος ἤδη αὐτοῦ ἐν Σκιλλοῦντι, κ. τ. λ. “He now, dwelling in Scillus, having been settled near Olympia by the Lacedæmonians.” All the MSS. give οἰκισθέντος. The reading οἰκισθέντι, though adopted by Schneider, Dindorf, and others, is decidedly inferior, since, as Krüger remarks (*De Vit. Xen. Quæst. Crit.* p. 24.), it cannot be proved that any colony was ever led to Scillus by the Lacedæmonians. Scillus was in Elis, near Olympia, and Xenophon settled there, on an estate which the Lacedæmonians gave him. — θεωρήσων. “To be a spectator at the games.” The Olympic games are meant. — τῇ θεῇ. “For the goddess.” — οὗ ἀνέειλεν ὁ θεός. “Where the god directed him, by a response (so to do).” Literally, “gave him a response,” &c.

§ 8—10.

Καὶ θῆραι πάντων, ὅποσα, κ. τ. λ. “There are hunts, also, of all, as many as are wild beasts accustomed to be taken by hunting;” i. e. as many as are beasts of chase. — καὶ τολοῖπὸν δὲ ἀεὶ δεκατέων, κ. τ. λ. “And, for the time to come, always reserving a tenth part of the seasons’ products from the land.” — τῆς ἑορτῆς. The feast that followed the sacrifice. — τοῖς σκηνοῦσιν. “To those encamped;” i. e. the Greeks who were invited to this sacrifice and festival lived under tents for the time. — καὶ τῶν θυομένων, κ. τ. λ. “And, a share of the victims from the sacred pasture, and of the hunted beasts as well.” — εἰς τὴν ἑορτήν. “For the feast.” — οἱ δὲ βουλόμενοι καὶ ἄνδρες ξυνεθῆρων. “And those men, also, who wished it hunted along with them.” — ἐκ τῆς Φολῆς. “From Pholoë.” Pholoë was a woody mountain range between Arcadia and Elis. Cramer makes it the same with the modern *Mauro Bouni*. (*Anc. Greece*, iii. p. 92.)

·§ 11—13.

Ἡ πορεύονται. “On the road by which they go.” Supply τῇ ὁδῷ before ᾧ. — ἐνι. For ἐνεστι. When the accent is thrown back from the last syllable to the penultima of a preposition, it indicates that such word is to be regarded as an abbreviated form for the verb, compounded of that preposition and εἰμι. So also ἀνα for ἀνίστασθαι. (See *Matthiæ*, § 30.) — ἱκανὰ τρέφειν. “Sufficient to feed.” More freely, “affording sufficient pasture for.” — εὐχεῖσθαι. “Are well supplied with food.” — ἡμέρων δένδρων. “Of cultivated trees;” i. e. of orchard trees, &c. This word, meaning literally, “tame,” “mild,” is opposed to ἄγριος, “wild.” — ὅσα ἐστὶ τρωκτὰ ὥραϊα. “As many as are (productive of fruits) eatable in their season.” Observe that ὅσα refers to the products of the cultivated trees, and not to the trees themselves. The reference is to fruits, &c., that are eaten raw, especially at desserts, such as apples, pears, plums, figs, almonds, &c. Compare Perizonius, *ad Æl. V. H.* i. 31: “τρωκτὰ ὥραϊα, h. e., poma seu fructus, qui crudi in secundam mensam apponi

solebant. — *ὡς μικρὸς μεγάλῃ.* “As far as a small (may be) to a large one.” — *ἐκασταί.* “Is built similar to.” Literally, “is assimilated to.” — *ὡς κυπαρίσσωον χρυσῷ ὄντι.* “As far as a cypress one (can) to one that is of gold.” — *γράμματα.* “Written characters;” i. e. the following inscription. This inscription is written in capitals, in conformity with ancient usage. The ancient Greeks used the capital and uncial letters in writings and inscriptions. The cursive character does not occur in MSS. before the eighth or ninth century, if we except the document found in Egypt, which is said to carry the employment of the cursive character as far back as B. C. 104.

Ο ΧΩΡΟΣ, supply ΕΣΤΙ. — ΑΡΤΕΜΙΔΟΣ. Genitive after ΙΕΡΟΣ. When adjectives denote being “sacred to,” they are followed by a genitive. (See *Jelf*, § 521. 3.) — ΤΟΝ ΔΕ ΕΧΟΝΤΑ, K. T. Δ. “And (it is hereby directed) that the person who occupies it, and gathers in its fruits, offer each year the tenth part (of these) in sacrifice.” The inscription is couched in the form of an injunction from the original consecrator of the spot, and contains conditions that must always be observed by the future owner. The infinitive, therefore, though apparently an independent and absolute one, depends, in fact, on some such phrase as “I direct,” in the mind of the speaker. Here supply *θέλω*, or *ἐδχομαι*. (Compare *Jelf*, § 671. b.) — ΤΟΤ ΠΕΡΙΤΤΟΤ. “The residue.” — ΕΠΙΣΚΕΤΑΖΕΙΝ. “Refit.” — ΠΟΙΗΙ. In the cursive character, *ποιῇ*. So ΘΗΙ ΘΕΩΙ for *τῇ θεῇ*. In uncial writing the *i* is adscribed. — ΘΗΙ ΘΕΩΙ ΜΕΛΗΖΕΙ. “Will be a care to the goddess;” i. e. will be noticed and punished by her.

CHAPTER IV.

§ 1, 2.

Ὅτι καὶ πρόσθεν. Compare chapter iii. § 1. — *Μοσυνόικων.* “Of the *Mosynœci*.” The *Mosynœci* are said to have derived their name of *Μοσύνοικοι* from *μόσυν*, “a wooden house or tower,” and *οἰκέω*, “I dwell,” from their living in wooden houses or towers. (See *Ainsworth*, p. 202.) — *πρόξενον.* “The public friend and entertainer.” When two states established public hospitality, a proxenus was generally appointed in each, whose duty it was to entertain and assist the ambassadors and citizens of the other state when they came to that in which he resided. (For full information, see *Dict. Ant. s. v. Hospitium*.) — *πότερον πορεύσονται.* “Whether they shall go.” The reference is to the Greeks. — *οὐ δέχοσιν.* “Would not allow them to pass through.” Literally, “would not send them through.” The common text has *οὐ διολέειν* (“it would make no difference”), the reading of the MSS. This, however, is justly pronounced by Poppo a barbarous form, and we have, therefore, substituted for it, with Dindorf, Lion, and others, the conjectural emendation of Jacobs (*ad Athen.* p. 265.), namely, *δέχοσιν*, the future optative of *δίημι*. — *τοῖς χωροῖς.* “Their strong-holds.”

§ 3, 4.

Ἐντεῦθεν. "Upon this." — ὅτι πολέμοι εἰσιν αὐτοῖς, κ. τ. λ. "That those of the territory beyond them are enemies unto them;" i. e. that those Mosynœcians, who live further beyond, were enemies unto this branch of the tribe that had just refused the Greeks a passage through. With ἐκ τοῦ supply χωρίου. — ἐκείνους. Referring to the more distant Mosynœci. — τοὺς ἄρχοντας. "Their chiefs."

§ 5—7.

Διασωθῆναι πρὸς τὴν Ἑλλάδα περὶ. "To pass safely on foot to Greece." Literally, "to be saved through (the intervening regions) unto Greece." — ὅπως εἶναι τοῦτους. In place of εἶναι we would expect ἔχειν here; but with εἶναι we may supply διαπράξεσθε, or something similar, from ἔξεστιν, which precedes. (Krüg. ad loc.) — εἰ δὲ ἡμᾶς ἀφήσετε. "But if you shall send us away;" i. e. shall allow us to depart, without availing yourselves of our services against your enemies. — πόθεν, κ. τ. λ. "From what quarter you will again hereafter be likely to obtain so great an allied force."

§ 8—10.

Ὁ ἄρχων. "The head chief." — ταῦτα. Elliptic accusative after βούλονται. (See Jelf, § 551. c.) It equals ταῦτα βουλήματα, which latter, if expressed, would be the accusative of the cognate substantive. — τί ἡμῶν δεήσεσθε χρῆσασθαι. "In what will you want to employ us?" We have here a blending of constructions, namely, τί ἡμῶν δεήσεσθε, and τί δεήσεσθε ἡμῶν χρῆσασθαι. — συμπράξει. "To co-operate." — οἱ δὲ εἶπον ὅτι. Observe that ὅτι here answers merely to our inverted commas, or marks of quotation. Compare note on δὲ δὲ ἀπεκρίνατο, ὅτι οὐ, i. 6. 7. — ἐκ τοῦ ἐπὶ θάτερα. "From the farther side."

§ 11—13.

Ἐπὶ τοῦτοις. "Upon these things;" i. e. hereupon. — πλοῖα μονόξυλα. "Boats made from a solid trunk;" i. e. made of trunks of trees hollowed out. — εἰς τὰξιν ἔθεντο τὰ ὅπλα. "Halted under arms in line." — οἱ μὲν. Referring to those who remained in the boats, one, namely, in each. — ἔστησαν ἀνὰ ἑκατὸν μάλιστα, κ. τ. λ. "They stood very nearly one hundred (in each line), like troops of dancers, fronting one another." — λευκῶν βοῶν δασέα. "Shields covered with hides of white oxen, which had the hair on." Literally, "hairy shields of white oxen." (Compare iv. 7. 22.; see Liddell's Lex. on both passages.) — ἔμπροσθεν. "At the top." — ὀπίσθεν, κ. τ. λ. "But at the bottom of the shaft itself ball-like;" i. e. the bottom of the spear-handle was spherical, and had not the pointed end (σαυρωτήρ, οὐρίαχος, στύραξ), which the Greeks used for fixing those, in use among them, into the ground. σφαιροειδὲς agrees with παλτόν. Observe, also, that the literal meaning of the adverbs is "in front," "behind." — χιτωνίσκου. "Short tunics." — πάχος ὡς λινοῦ στρωματοδέσμου. "Of the thickness of about a linen bed-sack." By στρωματοδέσμον is meant a leathern or linen sack, in which slaves had to put the bed-clothes (στρώματα),

and tie them up therein.—*κρόβυλον ἔχοντα κατὰ μέσσην*, κ. τ. λ. "*Having a bunch of hair in the middle, shaped very nearly like a tiara.*" This bunch of hair, very probably goats' or horses' hair, formed a sort of crest. We must be careful not to understand *κρόβυλον* as meaning the hair on the heads of the Mosynæci themselves, but merely a decoration for the helmet.—*σεγάρις*. Compare iv. 4. 16.

§ 14, 15.

Ἀδοντες ἐν ῥυθμῷ. "*Singing in regular cadence.*"—*διὰ τῶν τάξεων*, κ. τ. λ. "*Through the lines and heavy armed men of the Greeks.*" *ὑπὸν* for *ὕπλινον*.—*ἐπιμαχέτατον*. "*Most assailable.*"—*τῆς μητροπόλεως*, κ. τ. λ. "*That which was called by them their metropolis,*" or capital.—*τὸ ἀκρότατον τῶν Μοσυνάκιων*. "*The highest point of the country of the Mosynæci.*" Supply *χωρίων*.—*οἱ αἱ τοῦτ' ἔχοντες*. "*For they who from time to time held this.*"—*ἔφασαν τοῦτους*. Observe that *ἔφασαν* refers to the Mosynæci with the Greeks, and *τοῦτους* to their opponents.—*ἀλλὰ κοινὸν ἐν καταλαβόντες πλεονεκτῶν*. "*But that, having seized it, being common property, they enjoyed an advantage over themselves.*"

§ 16—19.

Προσιόντων. Genitive absolute. Supply *αὐτῶν*.—*τρέπονται αὐτοὺς*. "*Put them to the rout.*"—*ἔπονόμεντες*. The Attics used *ε*, instead of *α* in the penultima of the second aor. of this word.—*τοῖς ἐαυτῶν πολεμίοις*. Those of their own countrymen are meant who were with the Greeks.—*νόμῳ τινι ᾄδοντες*. "*Singing to a kind of tune;*" i. e. in a kind of regular cadence.—*θρασύτέρους*. "*Bolder.*"—*ἐν τῇ στρατείᾳ*. "*During the (whole) expedition.*"—*σὺν αὐτοῖς*; i. e. with the Mosynæci in alliance with the Greeks.—*μηδὲν ἀθρησάσθαι*. "*Be not at all discouraged.*" (See note iii. 1. 24.)—*ὅτι καὶ ἀγαθὸν οὐ μείωσ*, κ. τ. λ. "*That a good has even resulted of no less magnitude than the evil.*"

§ 20, 21.

Τῷ ὅντι πολέμοι εἰσιν, κ. τ. λ. "*Are, in reality, enemies (to those) to whom there is a necessity that we also (should be).*"—*τῶν Ἑλλήνων οἱ ἀμελήσαντες*, κ. τ. λ. "*Those of the Greeks who were heedless of the order (that prevails) with us;*" i. e. of our rules of discipline.—*ἅπερ σὺν ἡμῖν*. "*As with us;*" i. e. as they are wont to do when acting along with us, and following our rules.—*τοῖς φίλοις*, κ. τ. λ. "*To those of the barbarians who are your friends.*"—*κρείντους αὐτῶν*. "*More valiant than them;*" i. e. than those Greeks who were just now defeated along with them.—*καὶ ὅτε τοῖς ἀτάκτοις ἐμάχοντο*. "*And when they fought with the undisciplined.*"

§ 22, 23.

Ἐπεὶ ἐκαλλιέρησαντο. "*When they had obtained favourable omens;*" i. e. when they found the entrails favourable. The common text has *ἐκαλλιέρησαν*, but the middle is more emphatic here, and is sanctioned by good MSS.—*κατὰ ταῦτα*. "*In the same way.*"—*μεταξὺ τῶν λόγων*. They were stationed in the intervals between the columns

of companies. — ὁπολιτευόμενους δὲ μικρὸν, κ. τ. λ. “*Though receding a little from the front of the heavy-armed;*” i. e. though not fully in line with them. — ἦσαν γὰρ τῶν πολεμίων, κ. τ. λ. “*For there were some of the enemy who, (being) active in their movements, ran down and flung at them with stones.*” — ἀνέστελλον. “*Kept in check.*” — οἱ βάρβαροι. “*The Mosynœci on the side of the Greeks.*”

§ 24—26.

Ἐδέξαντο. Observe the employment of the aorist here, and throughout the whole passage, to denote an instantaneous action, and of the imperfect, on the other hand, to denote a continuance of action. (See *Matthiæ*, § 497. ; and *Buttmann*, § 137. 4.) — ἐτρέποντο. “*They turned about.*” — πρὸς τὴν μητρόπολιν. According to Ainsworth, it is difficult to venture an opinion as to the site of this place, since Xenophon makes no mention of its name. — πρὸς ταῖς οἰκίας. “*By the buildings.*” — ἐξηκόντιζον. “*Darted.*” — ἀμύνεσθαι ἐκ χειρός. “*To defend themselves hand to hand.*” — οὐχ ὀφίεντο. “*Did not remit.*” — ὃν τρέφουσι πάντες κοινῇ, κ. τ. λ. “*Whom, abiding there, they all in common maintain and guard.*” The common text has φυλάττοντα, for which we have, with the best editors, substituted φυλάττουσι, the conjectural emendation of Brunck (*ad Apoll. Rhod.* ii. 1030.), and which is approved of by Porson. This emendation rests on the account given by Pomponius Mela (i. 19. 70.) of the mode in which the Mosynœcians treated their king: “*reges suffragio deligunt, vinculisque et arctissima custodia tenent; atque ubi culpam prave quid imperando meruere, inedia diei totius afficiunt.*”

§ 27—29.

Ἐδρισκον θησαυροὺς ἐν ταῖς οἰκίαις, κ. τ. λ. “*Found in the dwellings store-rooms of loaves from the last year heaped together, in accordance with hereditary usage, &c.*” — περσιῶν is not found in nine of the MSS. Luzerne, however, retaining the reading, thinks that a kind of biscuit is meant. With regard to the peculiar meaning of θησαυροὺς here, compare the explanation of Krüger and Zeune, “*apothecas, receptacula, cellas.*” For πατρίφ, compare iii. 2. 16. — σὺν τῇ καλᾷ ἀποκείμενον. “*Laid up with the straw;*” i. e. in the straw. — δελφίνων τεμάχη. “*Slices of dolphins.*” — ἐν τεύχεσι. “*In vessels.*” — κάρνα δὲ ἐπὶ τῶν ἀνωγαίων, κ. τ. λ. “*There were also, in the upper rooms, many nuts that are broad and flat, not having any cleft.*” The chestnut is here meant, as Salmasius has clearly shown (*Exercit. Plin.* p. 603. c); and, according to the same scholar, since κάρνον means, in general, any kind of nut, Xenophon adds a particular description, in order that the chestnut may not be confounded here with the almond. It would appear also, from Xenophon’s language, that he was unacquainted with any definite appellation for the chestnut. It was afterwards called κάρνον Ἐυβοϊκόν, and κάστανα. — τοῖσφ καὶ πλείσφ σίτφ. “*This they used even most as food.*” Leunclavius conjectured τοῖτοισ and πλείστον ὡς σίτφ; but τοῖσφ stands, as Krüger remarks, by a kind of attraction with σίτφ, instead of referring back to κάρνα, and the absence of ὡς is well defended by Porson, on the ground of Attic usage. — ἔψοντες καὶ ἄρτους ὀπτῶντες. “*Boiling*

(them), and baking loaves (of them).” Ainsworth says that chestnuts still abound along this coast.

§ 30—32.

Ἐν τοῖς πολεμίοις. “On the side of the enemy.”—οἱ μὲν. “Some (of the enemy therein).”—προσεχώρουν. “Surrendered.”—τὰ δὲ πλείστα, κ. τ. λ. The order is τὰ δὲ πλείστα τῶν χωρίων ἦν τοιαῦτα.—ἀναβοόντων δὲ ἀλλήλων, κ. τ. λ. “And they heard one another crying aloud from the one city to the other.” This statement, at first, seems rather incredible. But probably the echoes among the mountains and in the valleys would tend materially to propagate the sound. Hence the remark of Xenophon, οὕτως ὑψηλὴ τε καὶ κοίλῃ ἡ χώρα ἦν. So says Anthon. But surely we must look for the reason by giving another interpretation to Xenophon’s words. It is apparently implied, from the country being thus described as full of mountains and valleys, that the distance from town to town was calculated by the actual length of the road, over hill and through dale, and not, as the English expression is, *as the crow flies*. Otherwise, we must indeed allow that these people had most stentorian lungs, whose voices could be heard at the distance of ten miles! And even if such be the correct interpretation of Xenophon’s language, they must far, indeed, have surpassed all of whom we have heard in modern days!—παῖδας τῶν εὐδαιμόνων σιτευτοὺς, κ. τ. λ. “Boys belonging to the wealthy classes, fattened (by) being fed on boiled chestnuts, soft, and exceedingly white, and not wanting much of being equal in length and breadth; of various colours on their backs, too, and pricked with the shapes of flowers on all their fore parts.” These were the children of the wealthy, as Halbkart renders, and not, as Ainsworth (who entirely mistakes the meaning of Xenophon) terms them, “certain reprobates in the nation.” The abundant feeding, and the tattooing, which distinguished them, was a mark of rank. Schneider’s opinion is, that these flowers were made of silver or gold, and fastened in some way to them, and not tattooed on their bodies.

§ 33, 34.

Λευκοὶ δὲ πάντες, κ. τ. λ. Their colour would seem to indicate some affinity to the Leuco-Syri, or White Syrians, but the practice of tattooing militates, as Mannert remarks, against such an opinion.—τούτους ἔλεγον οἱ στρατευόμενοι, κ. τ. λ. “They who served on this expedition used (afterward) to say that these were the most barbarous people they had passed through.” Literally, “said that they had passed through these men the most barbarous.”—ἐν ὄχλῳ. “Amid a large concourse.”—ἐν ἑρημίᾳ. “In private.”—ἄλλως δὲ οὐκ ἔν τολμῶεν. “And (which) they would not dare to do in any other situation.”—ἐφ’ ἑαυτοῖς. “At themselves.”—καὶ ὅρχοιτο ἐφίσταμενοι, κ. τ. λ. “And they danced, stopping (for that purpose) wherever they might happen to be, as if showing off to others.”

CHAPTER V.

§ 1—3.

Χάλυβας. These were a branch of the nation already described. Compare iv. 7. 15. *seqq.* — καὶ ὁ βλος ἦν τοῖς πλείστοις, κ. τ. λ. “*And their living was, for the most of them, from working in iron;*” i. e. from mining and forging. — **Τιβαρηνοὺς.** Apollonius and Dionysius Periegetes designate the Tibareni as “rich in flocks,” or πολυβόρηνες (*Apoll. Rh.*, ii. 377. — *Dionys. Per.* 767.); and their country, according to Eustathius (*ad Dionys. l.c.*), extended as far as Armenia Minor. Cotyora was situated in their territory. They appear to have been a very cheerful race, and to have made the chief good of life to consist in laughing and sportive amusements. — πολὺ πεδινωτέρα. “*Much more level;*” i. e. than that of the Mosynœci. — ἐχρησον προσβάλλειν. “*Wanted to make an attack.*” They were disposed, in other words, to repeat the uncalled for attack made upon the Drilæ. — τὰ ξένια. “*The gifts of hospitality.*” Supply δῶρα. — ἀπεδείξαντο γνῶμην. The priests happily prevented this plundering of a peaceful people. — οὐδαμῇ προσίουντο. “*In nowise permitted.*” — Κοτῶρα. Cotyora; its site corresponds with the modern Pershenbat. (*Ainsworth*, p. 204.) — Σινοπέων ἀποίκους. Observe that ἀποίκους is in apposition with πολίτας, as contained in πόλις.

§ 4—6.

Ἐπέβησαν. “*Proceeded by land.*” First aor. of πεζεύω. — πλήθος τῆς καταβάσεως τῆς ὁδοῦ. “*The full amount of the descent, along the route.*” The march from Upper Asia down to the coast of the Ægean is termed κατάβασις, just as the march upward was styled ἀνάβασις. — ἐν Βαβυλωνί. “*In the Babylonian territory.*” Literally, “in Babylon.” The name of the city embraces that of the adjacent territory. — πομπὰς. “*Processions.*” — κατὰ ἔθνος. “*According to his nation.*” — τὰ μὲν ἐκ τῆς Παφλαγονίας. Xenophon considered the country of the Tibareni to end at Cotyora, and to be succeeded by Paphlagonia. But compare note on Τιβαρηνοὺς, § 1. — εἰς τὸ τεῖχος. “*Within the city wall.*”

§ 7—9.

Περὶ τῶν Κοτυωριτῶν, κ. τ. λ. “*For both the city of the Cotyorites.*” — καὶ φόρους ἐκείνοις ἔφερον. *And they (the Cotyorites) paid tribute unto them.*” Observe here the change from the city to its inhabitants. By φόρος is strictly meant “that which is brought,” or “brought in,” and so usually “tribute.” — προηγόρει. “*Spoke for them;*” i. e. as their foreman or head. — δεινός. “*Able;*” i. e. clever, powerful. The infinitive is here used after δεινός to define its power, in the sense of the Latin gerund. (See *Jelf*, § 667.) — συνηθισμένους. “*To congratulate you.*” Supply ὑμῖν. — πολλῶν τε καὶ δεινῶν. In forms of this kind it is most usual to employ καὶ alone, so that τε is added here for emphasis sake. — ἀξιούμεν δέ. “*We think, moreover, that we are entitled.*” More literally, “we think it worthy,” “we

claim."—*ἐπ' ἡμέτερον κακίως ποιῶντες*. "Were the first to injure." With a participle of doing good or evil, *ἑαρχω* signifies to begin doing so. (See Viger, p. 103.)

§ 10—12.

Βαρβάρους ἀφελόμενα. "Having taken it from barbarians."—*καὶ καὶ ἑαυτὸν ἡμῶν φέρονται*, κ. τ. λ. "Wherefore, also, these men pay unto us an appointed tribute, and the Cerasuntians and Trapezuntians in like manner."—*ἐβίους σκεπτοῦν*. "Are, some (of you) lodging." Observe that *ἡμῶν*, the whole, is here put in the same case as its part (*ἐβίους*). In construing, however, it is neater to take them separately, in accordance with our own idiom; "that you . . . are some of you," &c. (*Matthie*, § 319.)—*ὅτι πείθονται*. "Without the consent of the owners." Literally, "not persuading."—*οἱ αἰχιστοί*. "We request you not to do." Supply *ἡμῶν τοῦτο*.—*Κορύλλων*. Coryllas was the present ruler of Paphlagonia. He is also called Cotys. (*Smith, Dict. Gr. and Rom. Biogr. s. v. Cotys*.)—*φίλων τοιοῦτον*. Observe the force of the middle, implying to make friendly unto one's self.

§ 13—16.

Ἀγαπῶντες. "Content." More literally, "well pleased."—*ἀνατε χρέματα ἔγω καὶ φέρον*. "At one and the same time, both to drive and carry off things;" i. e. "to bring away valuable booty." Compare note on *ἔφερε καὶ ἤγε*, ii. 6. 5.—*ἐν Τραπεζοῦντι μὲν*. Opposed to *Κοτυρίτῃς δέ*, § 19.—*ἀπολαμβάνου*. "By purchasing them."—*καὶ ἐν ᾧ ὃν ἐτίμασαν*, κ. τ. λ. "And in return for the things in which they honoured us," &c. Attraction for *ἐντὶ ἐκείνων* &.—*ἀπεχόμεθα*. "We abstained." Literally, "we held ourselves from." Observe the middle force of the word.—*ὅποιον τινῶν ἡμῶν ἐντυχῶν*. "What sort of persons they found us." (See *Matthie*, § 328.)—*πᾶσαι γὰρ ἐσθλῆ*. "For those are here present."—*ἡ πόλις*. "That city."—*ἢ τε εἰς βάρβαρον γῆν*, κ. τ. λ. "Whether (we may have come) to either a barbarian territory or a Grecian one." Supply *ἔλαβον*. In antithetical sentences, *τε τε* approaches in sense to *ἢ ἢ*. *vel vel*.

§ 17—19.

Χαλδαίους. The Chaldaei, here mentioned, are generally supposed to have been the same with the Chalybes; and a strong argument in favour of this opinion is drawn from the language of Strabo (xii. p. 549.): *οἱ δὲ τῶν Χαλδαίων Χάλυβες τὸ παλαιὸν ὠνομάζοντο*. Xenophon has before this spoken only once of the Χαλδαῖοι, namely in iv. 3. 4. where he speaks of Χαλδαῖοι μισθοφόροι in the army of Orontas and Artachius. They are mentioned again in vii. 8. 25., and there, indeed, separately from the Chalybes, but strong doubts have been entertained respecting the authenticity of that whole section as well as the one which follows it.—*μᾶλα φοβεροὶς*. "Very formidable."—*πολεμίους ἐκτρομέμεθα*. "We made our enemies."—*τῶν ἐκείνων*. "Of the things belonging to that people." Observe that *ἐκείνων* does not agree with, but is governed by, *τῶν*. Supply between these words *χρημάτων ὅτων*.—*Κοτυρίτῃς δέ*, "As regards, however,

the *Cotyorites*." A species of accusative absolute, intended to subserve the purposes of emphasis. — *ὑμετέρους εἶναι*. "Are yours;" i. e. your tributaries and dependents. — *οὐ γὰρ ὡς φίλοι προσεφέροντο ἡμῖν*. "For they did not carry themselves as friends toward us." — *ῥητιῶντο δὲ τὸν παρ' ὑμῶν ἄρμωσθην*, κ. τ. λ. "And they alleged that the governor from you was the author of these things." More literally, "they assigned as the cause (*αἰτία*) of their so doing." The term *ἄρμωστής* properly denotes a governor of the Greek islands and towns in Asia Minor, sent out by the Lacedæmonians during their supremacy. Here, however, it is used in a more general sense, as the governor of a dependent colony.

§ 20, 21.

"Ὁ δὲ λέγεις. "As to what you say, however." — *ἡμεῖς ἤξιοῦμεν*. "We (merely) required (them);" i. e. thought that we had a good right to ask. — *ἢ ἡμῶς ἐδέχετο αὐτὸ τὸ χωρίον*, κ. τ. λ. "After what fashion the place itself received us, after this fashion having entered." Literally, "after what way." Supply *ὁδῶ*. The common text spoils the meaning by inserting a negative before *ἐδέχετο*. The passage is an ironical one, and the idea intended to be conveyed is simply this: "as the *Cotyorites* did not give us leave to enter, we entered without any longer asking their leave." — *οὐκ* is omitted on the authority of the Eton MS. — *τὰ ἑαυτῶν δαπανῶντες*. "Spending their own money;" i. e. supporting themselves. — *μὴ ἐπὶ τῷ ὑμετέρῳ ἄρμωστῇ ὄσιν*, κ. τ. λ. "May not be in the power of your governor, but that it may rest with us to carry them away," &c. — *ἢ* verb impersonal. "It may be." — *ἐν τῇ τάξει*. "In the usual order."

§ 22, 23.

"*Ἡμεῖς δὲ*. "We, on our part." — *πολλαπλασίοις ὑμῶν*. "Many times more numerous than you." Adjectives involving a comparative idea are followed by a genitive. — *ποιοῦμεθα*, the Attic contracted future middle. — *τὸν Παφλάγονα*. *Corylas*. — *πειρασόμεθα οὖν*, κ. τ. λ. This remark alone would prove an effectual one with the *Sinopians*.

§ 24, 25.

"Ὅτι φίλοι εἰσὶ. Observe the change of mood from *ἤκοιεν* to *εἰσὶ*, and the animated air which the indicative imparts. — *τοὺς ἐνθάδε*. The *Cotyorites*. — *πολλὰ τε καὶ*. "They conversed about both many and friendly things;" i. e. they had a long and friendly conversation. Halbkart assigns to *ἐπιτήδεια*, in this passage, the meaning given it above. — *τὰ τε ἄλλα καὶ περὶ τῆς λοιπῆς*, κ. τ. λ. "They asked also, particularly about the rest of their route, and (about those things) which either party wanted (to enquire)." Observe that *ὅν* relates to *ἐκείνων* understood. The *Sinopians* were anxious to ascertain the future movements of the Greeks, and the Greeks equally anxious to ascertain the best and most expeditious route homeward. The literal meaning of *τὰ τε ἄλλα καὶ*, κ. τ. λ., is, "among other things, they also asked," &c.; but, as we render prominent by this mode of ex-

pression only that which is distinguished, it ought always to be translated "*particularly*," "*especially*," &c. (*Buttmann*, § 150.)

CHAPTER VI.

§ 1, 2.

Παρακάλεσάτους. "*Having called in.*" Observe here that the participle is made to agree with *αὐτοῖς*, to be supplied before *βουλεύσασθαι*.—*χρήσιμοι ἔν εἰδένον εἶναι, κ. τ. λ.* "*The Sinopians appeared likely to prove useful.*"—*προσεῖν εἶδαι Σινωπίων.* "*There seemed, also, to be still need of the Sinopians.*"—*καὶ ἡξίου, Ἕλληνας ὄντας Ἕλλησι, κ. τ. λ.* "*And requested that they, being (like) Greeks toward Greeks, would in this first receive them in a proper manner, both in being friendly of feeling unto them, and in advising them for the best;*" i. e. that they would act toward them with all the frankness that ought to characterise the intercourse of Greek with Greek, and, as the first proof of their sincerity, both show good feeling and give good advice. We have given to the words *Ἕλληνας ὄντας Ἕλλησι* the explanation of Stephens, "*ut Græcos se Græcis exhibentes*," by which *Ἕλλησι* depends on *ὄντας*. Hutchinson, on the contrary, makes *Ἕλλησι* depend on *εἶνους*, in which he is followed by Schneider, Bornemann, Buttmann, and others.

§ 3, 4.

Ἀπελογήσατο περὶ οὗ εἶπεν, κ. τ. λ. "*Alleged in his own defence respecting what he had said (namely), that they would make the Paphlagonian their friend, that he did not say it as if they were about to make war upon the Greeks, but (meaning), that though it was in their power to be friends with the barbarians, they shall prefer the Greeks.*"—*περὶ οὗ, for περὶ τούτου, δ.*—*ἐπευξάμενος.* "*Having invoked the gods.*" Participle, 1 aor. mid.—*πολλὰ μοι κάγαθὰ γένοιτο.* "*May many and good things befall me.*" Observe the employment of the optative without *ἄν*, to denote a wish.—*αὕτη γὰρ, ἣ ἱερὰ ξυμβουλὴ κ. τ. λ.* "*For that very consultation, which is said to be sacred, appears to me to be present here.*" An allusion to a common proverb of the Greeks, *ἱερὸν ἢ συμβουλὴ χρήμα*, "*Consultation is a sacred thing.*" (Compare *Plato, Theag.*, p. 122. B.: *ἀγεται γε συμβουλὴ ἱερὸν χρήμα εἶναι.*) Hence the meaning of Hecatonymus is as follows: this is now, as appears to me, the very time and place for applying in its full force the well-known proverb, that consultation is a sacred thing, and should not be profaned by falsehood or insincerity. Observe the transfer of *συμβουλὴ* from *αὕτη* to *ἱερὰ*.

§ 5—7.

Πρόγματα. "*Trouble.*"—*ἂν κομίζησθε.* "*If you are conveyed.*"—*ἵστελλησθε.* "*But if you are sent.*" We have preferred here

the ordinary meaning of the verb, the more especially as it implies the idea of being guided on their way. — ὑμᾶς δεήσει τοὺς μαχομένους εἶναι. “It will behove you to be the fighters;” i. e. all the trouble will fall upon you. — λεκτέα δὲ γιγνώσκω. “The things which I know must be spoken.” — πεδία κάλλιστα. Especially the plains of Themiscyra and Gadilonitis. (*Strab.* xii. p. 546. 548.) — ὄρη ὑψηλότατα. In particular, Mount Olgasys and Mount Cytorus. (*Strab.* xii. p. 562. — *Plin. H. N.* vi. 2.) — οὐ γὰρ ἔστιν ἄλλῃ, ἢ ἥ τὰ κέρατα, κ. τ. λ. “For it is not possible by any other, than where the peaks of the mountains on each side of the road are high.” The allusion is to a narrow pass, with lofty mountains towering on either side of it. By κέρατα here is meant any projection or elevation of a mountain, e. g. a mountain peak, like the Swiss Schreckhorn, Finsteraarhorn, &c. With οὐ γὰρ ἔστιν supply τὴν εἰσβολὴν ποιῆσθαι. — ἀ κρατεῖν κατέχοντες, κ. τ. λ. “By holding possession of which, even a very few would be able to prove superior (to you).” (See Ainsworth, p. 205.)

§ 8.

Ἱππεῖαν. “Cavalry.” Paphlagonia was a country well adapted for cavalry, and was consequently famed for this species of force. Observe the use of the participle, instead of the infinitive, after ὁρῶ. — καὶ νῦν οὗτοι οὐ παρεγένοντο, κ. τ. λ. “And but lately these men did not present themselves unto the king calling them; on the contrary, their ruler entertains loftier notions (of himself than to obey such an order).” The allusion is to Corylas, who, at a subsequent period, sided openly with Agesilaus. (See *Cramer’s Asia Minor*, i. 218.) — τὰ τε ὄρη κλέψαι, ἢ φθάσαι λαβόντες. “To gain the mountains secretly, or to anticipate (the enemy) in taking possession of them.” — Θερμῶδοντα. The Thermodon is now the *Thermeh Su*. This river rises in Pontus, in the mountains, on the confines of Armenia Minor, and pursuing a course nearly due west, until it reaches the plain of Themiscyra in Paphlagonia, then turns to the north, and falls into the Sinus Amisenus. — Ἴριον. The Iris also rises in Pontus, and falls into the Euxine, near Amisus. It is called by the Turks *Tokatlu*, but near its mouth it is more usually styled *Yeshil Irmak*, or the Green River. — Ἁλυν. The Halys rises on the confines of Pontus and Armenia Minor, and enters the Euxine some distance to the north-west of Amisus. It is now the *Kizil Irmak*, or Red River. — ὡς δ’ αὖτως καὶ ὁ Παρθένιος, κ. τ. λ. “In like manner, also, the Parthenius is impassable;” i. e. without boats. The Parthenius formed the boundary between Paphlagonia and Bithynia, and fell into the Euxine to the south-west of Amastris. It is now the *Bartan*, as the modern Greeks term it. The Turkish name, according to Ainsworth, is *Su-chati*. (p. 205.)

§ 10, 11.

Χαλεπὴν. “Difficult (only).” — ἔστιν ἐνθένδε μὲν, κ. τ. λ. “It is in your power to coast along from this quarter indeed,” &c. — οὔτε περὶ, οὔτε κατὰ θάλατταν ἀπορία. “There is no want of a passage either by land or by sea.” — φιλίας ἔνεκα τῆς Κορύλλα λέγειν. “That he said

them through friendship which he had for Corylas."—*πρόξενος*. (Compare v. 4. 2.)

§ 12, 13.

"*Ἡρηνται πορείαν, κ. τ. λ.* "Have chosen a route, which you advise." — *οὕτω δὲ ἔχει*, "And now the affair stands thus;" i. e. and now the terms on which we will sail away are the following.—*ὥς ἵνα μὴ καταλείπεσθαι ἐνθάδε*. "So that not a single one (of us) be left behind here." — *ὅτι, ὅπου μὲν ἂν κρατῶμεν*. "That, wherever we may be strongest." — *ληφθῆσόμεθα*. "We shall be caught;" i. e. we shall be found to be.—*ἐν ἀνδραποδῶν χώρῳ*. "In the situation of slaves." The term *χώρα* is frequently employed to indicate the place assigned to any one in life, one's post, station, office, &c. Compare the Latin *locus*.

§ 15—17.

"*Ἐνθα οὐκ ἂν ἀπ' ὀλίγων χρημάτων, κ. τ. λ.* "Where so large a force could not have been provided from small means;" i. e. at a small expenditure. — *κατοικίσαντας*. "By their having founded." Xenophon alludes here to himself, in conjunction with the other Greeks composing the army. Haken thinks, from § 30, that Xenophon had in view the seizing and enlarging of Cotyora. (*Hak. ii. p. 475.*) — *γενέσθαι ἂν αὐτῷ ἐδόκει*. "It seemed to him likely to become." — *τοὺς περιουκύντας*. These being neither brave nor skilled in war. — *καὶ ἐπὶ τοῦτοις ἐθύετο*. "And with this view he inspected the entrails;" i. e. of a victim which he caused to be sacrificed for this purpose. — *Ξιλανὸν καλέσας*. (Compare i. 7. 18.) — *καταμεινείει πον*. "Might settle somewhere (away from home)." On use of optative after historic present, see note iv. 7. 19. — *καταμείναι*. "To remain (where it now is)."

§ 18—20.

Ὅς ἔλαβε δαρεικοὺς. For *τοὺς δαρεικοὺς ὅς ἔλαβε*. — *ὅτε τὰς δέκα ἡμέρας, κ. τ. λ.* "When, on inspecting the entrails for Cyrus, he told the truth about the ten days." (Compare i. 7. 18.) — *Δαρδανεύς*. (Compare iii. 1. 47.) — *εἰ μὴ ἐκποριῶσι, κ. τ. λ.* "Unless they shall supply pay to the army, so that they have provisions when sailing out." — *ἐκποριῶσι*. Attic future for *ἐκπορίσουσι*. — *ὅτι κινδυνεύσει μείναι, κ. τ. λ.* "That so large a force will be in danger of remaining in Pontus;" i. e. there will be a danger of so large a force remaining. Observe here the repetition of *ὅτι*. When *ὅτι*, or *ὥς*, is separated from the clause, to which it belongs, by a parenthesis, it is often repeated for the sake of distinctness. — *καὶ ἐν τῷ ἀπόπλῳ ἔχειν τὰ ἐπιτήδεια*. "Both how to have provisions in our sail homeward." — *τοὺς οἴκοι*. Referring to those who composed their families. — *τῆς κύκλῳ χώρας περὶ τὸν Πόντον, κ. τ. λ.* "After having selected (a spot) out of the country inhabited in a circle around the Euxine, wherever you may wish to take possession of it." Observe that *τὸν Πόντον* is here employed to designate the Pontus Euxinus. (See note i. 5. 7.) — *καὶ τὸν μὲν θέλοντα, κ. τ. λ.* This passage is universally considered corrupt, and various alterations have been proposed in the text. The best, perhaps, is that suggested by Weiske, which is here followed. He supplies *ἔξισται* before *τὸν μὲν*, and places a colon at *αὐτοῦ*; and then makes *πλοῖα δὲ* to begin a new sentence. "(It will be possible) both for

him, who desires it, to depart home; and for him, who desires it, to remain here; and ships, &c. are present to you;" i. e. here are ships ready for you.

§ 21—24.

Τὰ αὐτὰ ταῦτα ἐρῶντας. "To tell these same things;" i. e. to confirm the account of the merchants.—προστατεῦσαι. "To bring it about by his influence." This verb properly means, "to stand at the head of," "to be a ruler over," &c., and hence to take the lead in an affair, to bring about certain results by the influence which such a situation gives.—οὐ δεῖ προσέχειν τῇ μὲν. "We must not turn our mind to staying here." Supply τὸν νοῦν after προσέχειν.—τῆς Ἑλλάδος περὶ πλείονος. "Of more value than Greece."—ἀπὸ νομηνίας μισθοφορᾶν, κ. τ. λ. "That I will furnish, as pay, a Cyzicene to you, each one, per month (computed) from the beginning of the month;" i. e. from the beginning of the present month.—Κυζικηνὸν. Supply στατήρα. The Cyzicene, or Cyzicene stater, was a gold coin, so called from the city of Cyzicus. Its value was twenty-eight Attic drachmæ.—ὑπάρξει ὑμῖν. "Will be at your service."—ἐμπειρος. "Familiar with."—τῆς Φαρναβάζου ἀρχῆς. The satrapy of Dascylis, comprehending the provinces just named, together with Bithynia.—Δερκυλλίδῃ. When Dercyllidas was the Spartan harmost at Abydos.

§ 25—27.

Χερρόνησον. The Thracian Chersonese is meant, the peninsula of Thrace between the Sinus Melas and the Hellespont; a tract of country remarkable for its fertility.—ὥστε τῷ βουλομένῳ ἐνοικεῖν. "So that it will be in the power of him wishing it to dwell therein." Supply ἔσεσθαι from the previous clause. (Weiske, ad loc.)—μαστεύειν. "To seek for it;" i. e. for this land.—ἔστε δ' ἂν, ἔφη, κ. τ. λ. "But until whatever time it may be that, added he."—ὥστε ἐκπλεῖν. "So that they sailed;" i. e. provided they sailed.—ἐν ταύτῃ. "Meanwhile."—ὥς δεῖνδν εἴη, ἰδὲ, κ. τ. λ. "That it was a thing not to be endured, that Xenophon should both in private try to persuade (persons) to stay," &c. For this meaning of δεῖνδν, consult Sturz. *Lex. Xen.* s. v. 7.

§ 28—30.

"Ὅπως ταῦτα τυγχάνω, κ. τ. λ. "In order that I may say and think, and do," &c. Observe the construction of τυγχάνω with the participle.—ἀρχεσθαι λέγειν. "To begin to speak."—τὸ μὲν μέγιστον. "The thing of the greatest importance." Observe here the force of the parenthetical accusative, which is in apposition, in fact, with the clause coming after. (Matthiæ, § 432. 5.)—ἄπειρον. Supply τῶν ἱερῶν.—ἐπιβουλῇ. "Plotting."—ὥς ἔρα γινώσκων. "As knowing, forsooth."—ἐξήνεγκε γὰρ τὸν λόγον. "For he circulated the report." Literally, "he brought out (i. e. published) the report."—τοῦτ' ἂν ἐσκόπου, κ. τ. λ. "Should have looked out for that, from which it might come to pass that you, having taken a city, might, the one of you that pleased, sail away now," &c. Haken thinks that Xenophon, alludes here to the city of Cotyora. Compare note on § 15.—τὸν δὲ μὴ βουλόμενον. Supply ἀποπλεῖν τότε.

§ 31—33.

σωζομένους, ἔθθα βουλόμεθα. "That we, being safely conveyed (to that quarter) where we wish (to be)." Supply ἐνταῦθα after σωζομένους.—ἐκείνης τῆς διανοίας. "From that idea (of mine);" i. e. of remaining and settling here.—ταῦτα πράττειν. Referring to his plan of settling.—ἀναπαύσασθαι χρῆναι. Several editors object to ἀναπαύσασθαι here, on the ground that ἀναπαύομαι is never employed for the simple παύομαι, and they therefore read παύεσθαι. As regards the tense, however, the aorist is certainly preferable, since the reference is to an instantaneous action. With regard to ἀναπαύομαι itself, it may be remarked that Xenophon probably means it to be more emphatic here than the simple verb would have been.—ὁμοῦ μὲν ὄντες πολλοί. "Being many together on the one hand."—ἂν εἴναι. "Likely to be."—ἐν γὰρ τῷ κρατεῖν, κ. τ. λ. "For in the exertion of superior force is also the taking of the property of the weaker;" i. e. it forms a part of it.—καὶ κατὰ μικρὰ γενομένης τῆς δυνάμεως. "And your force having been made into small portions;" i. e. broken up into small parties.—οὔτε χαίροντες ἂν ἀπαλλάξαιτε. "Nor would you be likely to depart with impunity;" i. e. uninjured. Literally, "rejoicing." Compare Krüger. *ad loc.*—δοκεῖ οὖν μοι, ὥστε ἑμῶν. "(The same things), then, seem good to me which (do) to you." Before δοκεῖ supply ταῦτα.—ἢ ἀπολιπὼν τινα ληφθῆ. "Or be caught leaving any one behind."—κρίνεσθαι αὐτὸν, κ. τ. λ. Xenophon evidently seeks to retaliate here on Silanus and his other adversaries.

§ 34, 35.

Ἐπεχείρει λέγειν. "Attempted to show."—οὐκ ἠνείχορτο. "Did not endure it."—καὶ Ξενοφῶν αὐτὸς, κ. τ. λ. "And that Xenophon himself had put it to vote."—τὰ δὲ χρήματα, κ. τ. λ. "But the money of the pay, which they had promised to Timasion and Thorax, they had proved false about." The position of μισθοφορᾶς is extremely awkward here, and probably, as Krüger thinks, arose from a gloss.

§ 36, 37.

ἐκπεπληγμένοι ἦσαν. "Were astounded."—ὁ Χειρισόφης ὑπεστρατήγει. "Who commanded under Cheirisophus."—εἰς Φάειν. Compare iv. 6. 4.—Αἰήτου υἱός. "A son of Æetes." Strabo says, that the name Æetes was a common one for the monarchs of Colchis (πατρίδιον τοῦνομα).—ἕκαστον. "Each;" i. e. each general. ἕκαστον is in opposition with λοχαγούς.

CHAPTER VII.

§ 1—4.

Ἀνέκιδοντο ταῦτα πραττόμενα. "Heard that these things were doing."—λέγει, "Tells them."—καὶ σύλλογοι ἐγένοντο, κ. τ. λ. "And

gatherings began to take place, and rings to be formed." Literally, "and rings to stand together."—καὶ μᾶλα φοβεροὶ ἦσαν μὴ, κ. τ. λ. "*And they were much to be feared, lest they should do what they had done to the heralds of the Colchians, and to the clerks of the market;*" i. e. it was greatly to be feared that they would do, &c. No mention has been made before this of any such occurrence as is here referred to. The account is only given afterward in § 23. Krüger seeks to defend the writer for this arrangement, on the ground that, if he had mentioned the matter before, he would have been compelled to employ here an awkward repetition. (*De Authent.* p. 30.)—ἀγορανόμους. These ἀγορανόμοι belonged to what we should call, in modern times, the commissariat. They regulated the buying and selling in the market, that was furnished to the soldiery.—συναγαγεῖν αὐτῶν ἀγορὰν. "*To convene an assembly of them.*" This is the only instance in Xenophon where ἀγορὰ occurs in the sense of ἐκκλησία. This signification is much more frequent in Epic than in Attic Greek.—τῶν μὲν στρατηγῶν οὐ κατηγόρει, κ. τ. λ. Xenophon does not divulge unto the troops that the generals had come unto him, and recommended the very step, which had occasioned the commotion on the part of the soldiers, although such a statement would at once have fully exculpated himself.

§ 5—7.

Οὕτως αὐτοῖς χρῆσθε, ὥσπερ ἔξιον. Supply χρῆσθαι. "*So treat them even as is fitting.*"—μέλλη λέναι. "*Will go.*"—τοῦμπαλιν πρὸς ἔω. "(He must go) *the contrary direction, toward the east.*" Supply δεῖ πορεύεσθαι.—ὥς ἥλιος, ἔνθα μὲν ἀνίσχει, κ. τ. λ. "*That the sun rises there, indeed, and sets, moreover, here; and from the quarter in which it sets, it rises also from that quarter?*"—The speaker most probably called in gesture to make his meaning clearer.—ὅτι ὁ βορέας μὲν ἔξω, κ. τ. λ. Compare Polybius (ii. 44. 10.); εἰσάγει μὲν εἰς τὸν Πόντον Νότος, ἐξάγει δὲ Βορέας.—ὥς καλοὶ πλοῖ εἰσιν, κ. τ. λ. "*There is fair sailing for Greece.*" Literally, "that there are fair sailings," &c.—ἔστιν ὅπως τις. "*Is it possible that any one.*" (Compare Jelf, § 817. obs. 4.)—ἵσπερ ἐμβαίνειν. Supply εἰς τὰ πλοῖα.

§ 8—10.

Ἀλλὰ γὰρ, κ. τ. λ. "*But (I will not, some one may say, thus openly impose upon you), for I will put you on board when there is a calm!*" Xenophon here starts another objection on the part of the soldiery, which he then proceeds to dispose of very summarily. Observe that ἐμβιβῶ is the Attic contracted future for ἐμβιβάσω.—ποιῶ δ' ὑμᾶς ἐξαπατηθέντας, κ. τ. λ. *I suppose, however, that, deceived and tricked by me, you have come to the Phasis.*" Observe here the peculiar employment of the indicative to indicate a supposition. Literally, "I make (i. e. suppose) that you, deceived, &c., have come." (*Matthiæ*, § 510. 7.)—καὶ δὴ καὶ ἀποβαίνομεν. "*And, as a matter of course, too, we land.*" Observe the force of δὴ.—ἔσομαι εἰς. "*Will be only a single individual.*"—πῶς οὖν. "*On what grounds, then.*"—ἢ οὕτω περὶ αὐτοῦ, κ. τ. λ. "*Than for planning thus concerning both himself and you.*"—εἰ τίς τι ἀγαθὸν δύναιται. Supply λέγειν.

—ἢ ἐμπόδιον περὶ τῆς ἐρετίαι, κ. τ. λ. "Or from watching for your safety, if caring (for it)." —ὄχι τοῦ ἀποκλῆναι εἶναι. "Am I a hindrance to any one?" i. e. do I stand in any one's way? Observe that ὄχι is used emphatically. —παύειν, ἀρχέειν. "I yield to him; let him command."

§ 11—13.

Ἄλλὰ γὰρ. "But (I say no more) for." —αὐτὸς ἐξαπατήσθαι ἐν ταῖς. "That he, of himself, could have been deceived in these things, or that another could have deceived him;" i. e. could, either through his own error, or through the influence of another, have been so far misled, as to believe these charges against Xenophon, and that he actually intended to convey the Greeks to the Phasis. Compare Bornemann and Halbkart, *ad loc.*, and observe that ἐν is to be repeated with ἐξαπατήσθαι. —ὅταν δὲ τούτων ἔλπις ἔχηται. "And when you shall have enough of these things;" i. e. shall have been satisfied on this head. —μὴ ἀπέλθῃτε. "Do not depart." (See note iii. 1. 24.) —ὡς ὅπως ἐν τῇ στρατιᾷ, κ. τ. λ. "What state of things I see beginning in the army; for if this shall go on, and shall be such as it is gradually showing itself (to be)," &c. Observe here the force of ἐνδὲ in ἐνδοδεύουσιν, as referring to something that shows itself by little and little; that is, in the present instance, by various indications throughout the army. (Krüg. *ad loc.*) —λέγειν. "To say on." —ὅτι χωρία ἦν ἐν τοῖς ὄρεσι, κ. τ. λ. "That there were places in the mountains belonging to the barbarians." —ἄλλα ἐν εἶχον. Attraction for ἄλλα ἐκεῖθεν ἔειχον. —πάλιν ἐλθεῖν. "To have returned." Literally, "to have come again;" i. e. to the camp.

§ 14—16.

Τοῦτο καταμαθὼν ὅτι εἴη. For καταμαθὼν ὅτι τοῦτο εἴη. —See note i. 6. 5. —διὰ τὸ, κ. τ. λ. "Through its thinking that it was on friendly terms (with us)." —ἐν ᾧ ἐτόγγανον οἱ σύσκηνοι, κ. τ. λ. "In which his comrades happened to be sailing past." —συνομιλόγησαν. "Had conversed." —πορευόμενον δ' αὐτὸν φθάνει, κ. τ. λ. "But the day having come on gets before him on his march;" i. e. daylight overtakes him before he reaches the place. —συστάντες. "Having formed in a body." Literally, "having stood together." —ἀπὸ ἰσχυρῶν τόπων. "From their strong-holds."

§ 17, 18.

Ἐν τῇ ἡμέρᾳ, ᾗ. "On the day, on which." Supply ἐν with ᾗ, from the previous clause. When a relative refers to a noun or pronoun joined with a preposition, it is itself used without one. (Matthiæ, § 595, 4. Compare Schaaf, *ad Cæd. Col. 749.*) —τῶν παραπλεόντων. Referring to those who, in chap. iv. 1., are said ἐκ Κερασσύντρος κατὰ θάλατταν κομίσσασθαι. —ὅσῳ ἀνηγμένοι. "Not having yet weighed anchor." Supply τὰς ἀγκύρας. —πρὸς τὸ κοινὸν τὸ ἡμέτερον. "To our public council;" i. e. to the council of the Grecian commanders. Compare Sturz, *Lex. Xen.*, "ad nostrum consilium publicum." —τί ἡμῶν δόξεσιν. "Why it had appeared good unto us." —ἐπεὶ μέντοι ἵς λέγειν], ἔφασαν, κ. τ. λ. "When, however, they said that they themselves told them." Observe that σφᾶς and ἔφασαν both refer to the

inhabitants of Cerasus. As the subject of λέγειν is the same as that of ἔφασαν, we might extract σφεῖς. But though this is the general rule, yet when emphasis is to be given to the subject of an infinitive, the accusative is used. (See *Matthiæ*, § 536. *obs.*; and compare note iii. 1. 17.)—ἤδεσθαι τε, κ. τ. λ. Supply from § 17. οἱ Κερασούντιοι λέγουσι.—ὡς λέξει. “For the purpose of telling.”—καὶ αὐτοὺς κελεύειν. “And of their own accord inviting,” &c. Literally, “of themselves bidding.”

§ 19—22.

Τῶν δ' ἀποφυγόντων τινὲς, κ. τ. λ. Referring to the party that had gone out with Clearetus.—αἰσθόμενοι δὲ τοὺς βαρβάρους. For αἰσθόμενοι δὲ ὅσοι οἱ βάρβαροι ἴοιεν.—παρεκελεύοντο. Supply βάλλειν τοῖς λίθοις.—οἱ τῶν Ἑλλήνων νεκροί. Those who had fallen in the affray between Clearetus and the barbarians.—ἔωθεν τῶν ὅπλων. Compare note on πρὸ τῶν ὅπλων, ii. 2. 20.—παῖς, παῖς, βάλλε, βάλλε. “Hit, hit, fling, fling.” Compare Aristophanes, *Acharn.* 269. *seq.*—ὡς ἂν καὶ ἐωρακότες, κ. τ. λ. “As having, also, seen the affair at home.” Literally, “among themselves.” From the frequent use of the formula ὡς ἂν in Greek, it lost its proper force, and assumed, as here, an adverbial meaning, *quasi*. In strictness, however, ἀποχώρειν is understood.

§ 23—26.

Δεινότατα ποιοῦσι τὸ στράτευμα. “Treat the army most dreadfully.” Compare, as regards the term ἀγορανόμος, the note on § 2.—καὶ τοὺς τί δοκεῖτε; “And what think you of these persons?” i. e. what think you of their flight? Compare the explanation of Krüger: “*Quid de eorum fuga censetis?*”—ἔδεισαν δὲ μὴ λύττα, κ. τ. λ. “They feared, however, that some madness had fallen upon us, as (it is wont to do) upon dogs.”—εἰ οὖν ταῦτα τοιαῦτα ἔσται, κ. τ. λ. “If then, these things are to be so, see of what sort the constitution of our army will be;” i. e. if, then, such things as these are going to take place, &c. Literally, “what sort of constitution will belong to our army.”

§ 27—29.

Ἦμεῖς μὲν οἱ πάντες “You, on the one hand, the whole army;” i. e. you acting as a body.—ἀνελέσθαι. “To undertake”—ἰδίᾳ. “In private;” i. e. by private intrigue.—κατακείνοντες τοὺς οὖτοις βουλόμενοι. “Those who wish it, by killing these.”—τῶν λόγων. “The proposals.”—ἐν οὐδεμίᾳ χάρι. “In no estimation.” Compare note on ἐν ἀνδραπόδων χάρι, chap. vi. § 13.—ἄκριτον. “Untried.”—ἂν ᾤσιν οἱ πεισόμενοι αὐτῷ. κ. τ. λ. “If there shall be those who will obey him, as it happened even now;” i. e. in case he shall find a disorderly crowd ready and willing to obey such a mandate, &c.—ὅλα δὲ ὑμῶν καὶ διακεκράχασιν, κ. τ. λ. “And, moreover, what sort of things these self-chosen generals have effected for you.”—φεύγει ἐκ τοῦ στρατεύματος “He is banished from the army.”

§ 30, 31.

Διεπράξαντο ὑμῖν μόνοις, κ. τ. λ. “Have brought it about that, for you alone of the Greeks, it is not safe to go into Cerasus, unless with a

strong force.”—ἐκέλευον θάπτεω. “Bade you bury;” i.e. gave you permission to bury.—σὺν κηρυκίῳ. “With a herald’s wand;” i.e. through the agency of a herald; or, though a herald be sent. The κηρύκιον was the staff or mace carried by heralds and ambassadors in time of war.—ἀλλ’ ἡμεῖς Κεραισωντίων, κ. τ. λ. “(No one, indeed, appeared to us likely to do this), but we ourselves entreated the Cerauntians to bury them.” Compare the explanation of Krüger: “Ante hæc tale quid subaudiendum: nos quidem hanc legationem neminem obitutum putabamus, sed,” &c.—δοξάτω ὑμῖν. “Let them be sanctioned by you.” Literally, “let them appear good to you.”—καὶ φυλακῇ ἰδίᾳ ποίησθαι τις, κ. τ. λ. “One may both set a guard in private (for himself), and may endeavour to lodge, having the strong places over his right.” Bornemann takes the meaning to be, “occupying strong and lofty places,” but it is more probable that Krüger’s opinion is correct, namely, that either ἐρυμὰ or else ὑπερδέξια must be removed from the text (*de Authent.*, p. 38.) Observe that περὶ αὐτῶν is the subjunctive mood.

§ 32, 33.

Σκοπεῖτε παύλᾳν τινα αὐτῶν. “Meditate some cessation of them.” Literally, “look out for,” &c.—ἡδέως. “With cheerfulness;” i.e. with the cheerful certainty of propitiating them by the act.—ὁρᾷ. Subjunctive mood.—ἀνομίαν. “Lawlessness.”—ἢν περὶ τὰ μέγιστα τοιαῦτα, κ. τ. λ. “If we manifestly trespass in regard to such matters (that are) of the greatest importance.” Krüger explains τὰ μέγιστα by “*fasque*,” or, in other words, human and divine rights. The reference is principally to the murder of the heralds. Yet the ill treatment of the ἀγορανόμοι is also alluded to. On φαίνομαι with participle, See note i. 9. 15.—οὐ δὲ δὴ πάντων οἰόμεθα, κ. τ. λ. “And who would praise us, being such (in that very quarter) where we think now that we shall meet the praise of all.” Supply ἐνταῦθα before οὐ, and refer this last to the land of Greece. Krüger and others, by a harsher construction, refer οὐ to ἐπαίνου, and construct as follows: τίς ἂν ἡμᾶς . . . ἐπαινέσειε (τὸν ἐπαινον) οὐ ἐπαινου πάντων οἰόμεθα τεύξεσθαι; but Dindorf, Bornemann, and Poppe are in favour of the first explanation.

§ 34, 35.

Τοὺς μὲν τούτων ἄρξαντας, κ. τ. λ. “That the persons who began these things should suffer punishment.”—ἀνομίας ἔρξαι. “To begin any lawlessness (of the kind.)”—ἐπὶ θανάτῳ. Compare i. 6. 10.—ἐς δίκας πάντας καταστήσῃ. “Should bring all to trial.—εἶναι δὲ δίκας. “And that there should be a trial.”—καθῆραι τὸ σπράτευμα. “To purify the army;” i.e. to cleanse it from the pollution and guilt which it had contracted by the murder of the three ambassadors.

CHAPTER VIII.

§ 1, 2.

Δίκην ὑποσχεῖν. "Should undergo a trial;" i. e. should undertake to give a satisfactory account. — *διδόντων.* Supply *δίκην*. — *ᾧφλε τῆς φυλακῆς*, κ. τ. λ. "Were fined each, for their (careless) supervision of the cargoes of the merchant ships, the deficiency (which had accrued, namely,) twenty minæ." Verbs of accusing, condemning, prosecuting, sentencing, &c., take a genitive of the offence, and hence we have *φυλακῆς* here after *ᾧφλε*. (*Matthiæ*, § 369. and *Jelf*, § 501.) The term *γαυλικὸς* means "of or belonging to a *γαυλὸς*," and *γαυλὸς*, in this sense, denotes, properly, "a round-built Phœnician vessel," and then "a merchant vessel" generally. The cargoes here referred to are those of the ships, which the Greeks had taken, as mentioned in chapter i. § 16., and which are there called *ἀγώγυμα*. The Greeks, having taken these cargoes out of the ships in question, had appointed guards to take care of them, under the command, as would appear, of Philesius and Xanthicles, and these officers were now fined for having allowed an embezzlement of part of these effects to take place. (*Spelman*, *ad loc.*) — *εἰκοσι μνᾶς*. A mina was equal to 100 drachmæ, 3*l.* 4*s.* 7*d.* So that the sum here named amounted to 64*l.* 11*s.* 8*d.* of our money. Observe also that *ᾧφλε* is the second aorist of *ὀφλισκάνω*. — *κατημέλει*. "He neglected his duty." — *καὶ ὡς ὑβρίζοντος τὴν κατηγορίαν ἐποιούντο.* "And they brought their impeachment against him as acting insolently." There is an allusion here to the *γραφὴ ὕβρεως*, which was brought at Athens against him, who severely beat or maltreated a freeman; and in which the defendant, if found guilty, was subject to death. Xenophon, therefore, may be regarded as now brought to trial on a capital charge. — *ὅπου καὶ τῷ ῥίγῃ ἀπώλλυμεθα*. "Where we were even perishing with the cold." — *εἰπὲν τὸν*, κ. τ. λ. "The first man to speak, after having in the first place mentioned, where also he was struck." The first *πρῶτον* is an adjective; the second an adverb. (See note ii. 3. 19.)

§ 3, 4.

Οἶνον λέγεις. Attraction for *οἶον λέγεις*. — *οἶνου δε*, κ. τ. λ. "And wine being at hand not even to smell at." — *ἀπαγορευόντων.* Supply *ἡμῶν*. — *ὅς φασι ὑπὸ τῆς ὕβρεως*, κ. τ. λ. "In which they say that, through their viciousness, fatigue is not engendered." Every one knows, remarks Spelman, that asses, and mules their offspring, have such an inbred viciousness, that no fatigue can subdue it. Xenophon, therefore, means, that he must have been more vicious even than the ass, if he could at such a time as this have been insolent toward any one. — *ἐκ τίνος*. "In consequence of what." — *ἀλλ' ἀπῆτουν*, κ. τ. λ. "Well, then, did I reclaim something, or (did I strike you) while quarrelling," &c. Supply *ἐπαιον* before *μαχόμενος*. Observe here the employment of *ἀλλὰ* in rapid interrogations, where all, after the first *ἀλλὰ*, may be rendered by "or," and compare *Hartung*, ii. 38. 43. — *ἀλλὰ μεθύων ἐπαφύνησα*. "Or did I, being in wine, maltreat you in my intoxication."

§ 5—7.

Εἰ ὀπλιτεύοι. "Whether he served as a heavy-armed man."—ταχθεὶς ὑπὸ τῶν συσκήνων. "Having been appointed (so to do) by my comrades."—ὃ τὸν κάμνοντα ἀπέγων. "That carried away the sick man."—διέβριψας. "You threw away."—τοιαύτη τις ἔγένετο. "Was somewhat as follows."—διέδωκα ἄλλοις ἄγειν. "I distributed it among others to carry."—ἐπεὶ. "When."—καὶ γὰρ ἕξιον. "For it is even worth your while."

§ 8—11.

Κατελείπετο. "Was getting left behind."—τοσοῦτον. "So far (only)." Equivalent to τοσοῦτον μόνον.—ἐπεὶ προῖπεμψά σε. "After I sent you forward." Observe that προῖπεμψα is, by Attic contraction, for προῖπεμψα.—ὡς κατορθύοντα. "As about to inter."—συνέκαμψε τὸ σκέλος. "Drew up his leg." Literally, "bent together his leg."—ὅπως γε βούλεται, κ. τ. λ. "As much as he pleases, since I, at least, shall not carry him." Compare the explanation of Muretus: "Vivat sane quantum vult; nam ego quidem eum hinc non aveham." For this brutal speech Xenophon struck him.—ἔδοξας γὰρ μοι, κ. τ. λ. "For you seemed to me to resemble a person, who knew that he was alive;" i. e. to have the air of one who knew.—ἥττον τι ἀπέθανεν, ἐπεὶ ἐγὼ, κ. τ. λ. "Did he die any the less, after I showed him to you again;" i. e. did all this care on your part save him eventually from dying, after I had brought him to you at the muster?—καὶ γὰρ ἡμεῖς. "(Certainly not), for we also."—τούτου ἕνεκα. "On this account."

§ 12, 13.

Τούτον μὲν ἀνέκραγον πάντες, κ. τ. λ. "All cried out that he had struck this fellow (too) few (blows)." Supply πληγὰς after ὀλίγας, and αὐτὸν after παῖσεις. παῖω governs sometimes, as here, two accusative cases: one of the person struck, the other of the stroke, or that in which the stroke consisted. (See Jelf, § 583. 126.)—ἀταξίας. "Disorderly behaviour."—οἷς σώζεσθαι μὲν, κ. τ. λ. "For whom it was sufficient to be saved through you, you both marching in rank, and fighting wherever it might be necessary." Observe here the peculiar employment of the genitive absolute in λόγων καὶ μαχομένων (supply ὁμῶν), where we would expect the accusative, agreeing with ὁμῶς. Examples of a similar construction are by no means uncommon in Greek, and, according to Thiersch, are employed either for purposes of perspicuity or emphasis. The latter appears to be the case in the present instance. Poppo has collected many instances of the kind from Thucydides, in his edition of that author (vol. i. p. 119, seqq.) For analogous examples in Latin, which are also not unfrequent, consult Sanctius, *Minerv.* vol. i. p. 234. *ed Lips.*

§ 14—16.

Μαλακίζόμενον. "Giving way to slothful feelings."—προϊέμενον αὐτόν. "Abandoning himself." Observe the middle voice is strengthened by the addition of the reflexive pronoun. (Jelf, § 363. 2.)—συχνὸν χρόνον. "For some considerable time."—κατέ-

μαθὸν ἀναστὰς, κ. τ. λ. "*Found that I rose with difficulty, and with difficulty stretched out my legs.*" Observe the construction and force of the participle. (See note iii. 1. 39.)—ἐν ἐμᾶντῳ οὖν πείραν λαβὼν. "*Having, then, obtained experience in my own case.*"—ὁπότε ἴδοιμι. (See note i. 2. 7.)—βλακεύοντα. "*Indulging in sloth.*"—ἀνδρίζεσθαι. "*Acting manfully.*"—υἱρότητα. "*Suppleness.*"—ὑπουργὸν ὄν. "*Contributing.*" Literally, "*being conducive to.*" Observe the use of the participle after ἐώρων, and its agreement with τὸ καθῆσθαι. Observe, also, that τῷ converts the following sentences into dative cases, dependent on ὑπουργὸν.—ῥαστώνην. "*Indolence.*"

§ 17—19.

Εἰ δ' ἐπὶ τοῖς πολεμίοις, κ. τ. λ. "*But if they had got into the power of the enemy, what harm could they have endured of such magnitude, for which they would claim to obtain satisfaction?*" i. e. having suffered even the greatest injuries, they would be unable to obtain redress.—ἀπλοῦς. "*Is a frank one;*" i. e. I attempt no disguise, and the case needs none.—ἀξιώ ὑπέχειν δίκην, κ. τ. λ. "*I claim to undergo punishment, such as parents render to sons,*" &c. Supply ὑπέχουσι or δίδουσι. The remark is ironical, of course.—καὶ οἶνον πλείω πίνω. "*And drink more wine.*"—ἐν εὐδίᾳ γὰρ ὁρῶ ὑμᾶς. "*For now I see you in a calm;*" i. e. enjoying calm weather, all tempests having passed away.

§ 20—22.

Καὶ θάλαττα μεγάλη ἐπιφέρηται. "*And a towering sea rushes on.*" Literally, "*and a great sea (i. e. a sea made great by blasts of wind) is bearing itself onward.*" Hutchinson compares with this the "*magnam mare*" of Lucretius, ii. 553.—καὶ νεύματος μόνου ἕνεκα. "*Even for a mere nod;*" i. e. even for the merest slip, the slightest deviation from orders.—πρωρεὺς. "*The officer stationed forward.*" By πρωρεὺς is meant an officer who exercised command in the prow of a vessel. He ranked next to the steersman, and had the care of the tackle, and the superintendence of the rowers. (*Dict. Ant.*)—κυβερνήτης. "*The steersman.*" He had an elevated seat on the stern. (*Dict. Ant.*)—ἱκανὰ γὰρ ἐν τῷ τοιούτῳ, κ. τ. λ. "*For, at such a juncture, even small errors are sufficient to ruin all.*"—ἔχοντες γὰρ οὐ ψήφους, κ. τ. λ. Xenophon means that, as they stood by with arms in their hands, they would have punished him at once, had they been convinced that he was in the wrong, and would not have waited to condemn him by their votes at some subsequent period.—ἐξουσίαν ἐποίησατε τοῖς κακοῖς αὐτῶν. "*You gave license to the bad among them.*" Observe that αὐτῶν is here equivalent to τῶν ἀτακτούντων, since τὸν ἀτακτοῦντα, which precedes, is to be taken collectively.—ἑώντες. "*By permitting;*" i. e. by not aiding me in punishing them.

§ 23, 24.

Διεμάχετο, ὡς κἀμνων, κ. τ. λ. "*Struggled hard not to carry his shield, as being a sick man;*" i. e. alleging that he was sick.—ἀποδέδκεν. "*He has stripped;*" i. e. he has shown life and activity enough in stripping them of their effects.—τοῦτ' ἅπαντα ποίησατε,

κ. τ. λ. "You will do to this one the contrary to that which they do to dogs." In place of the accusative, as might be expected, we have *τούτῳ*, but the accusative occurs immediately after in *κύνας*. This joining of different constructions offends some of the commentators, and they adopt *τούτων* in the first clause, the conjectural emendation of Stephens. But see *Matthiæ*, § 415. *obs.* 1.; and see, also, the remarks of Lobeck, *ad Soph. Aj.* 716., where many similar instances are given.—*διδέασι*. "They tie up." The common reading is *δεσμεύουσι*, which Porson altered to *διδέασι*, 3d plur. pres. indic. of *δίδημι*, an Epic collateral form of *δέω*, on the authority of one of the MSS., and being led to adopt it, also, by the language of Hesychius: *Διδέασι, δεσμεύουσι*. Observe that *διδέασι*, from *δίδημι*, follows the analogy of *τιθέασι*, from *τίθημι*. Porson, in his note on this reading, refers to the remark of Hemsterhuis (*ad Thom. Mag.* p. 26.) on Xenophon's occasional fondness for poetic and Doric forms.

§ 25.

Ἄλλὰ γὰρ. Compare iii. 2. 26.—*εἰ μὲν τινι ὁμῶν ἀπηχθόμεν*. "If I became hateful to any one of you;" i. e. did any thing to incur your hatred. The aorist is here purposely employed to leave the time undefined, the reference being to any and every period during the march alluded to.—*χειμῶνα*. "Against a storm." That is, helped to keep the storm off from him.—*συνεξετόρισά τι*. "Aided in procuring any thing."—*ἀνεμύνησκον*. "Recalled to each other's recollection (past events)." Observe here the force of the active, and compare the explanation of Schneider: "*Commemorabant beneficia Xenophontis*."—*καὶ περιεγένετο ὥστε καλῶς ἔχειν*. "And every thing turned out well." Literally, "And it came round so as to have itself well." Supply τὰ πράγματα before *περιεγένετο*, and *ταυτὰ* after *ἔχειν*. Various explanations have been given of this clause. We have adopted that of Brodæus, which Poppo considers the only true one: "*Et huc ad ultimum res evasit, ut pulchre se haberent omnia*."

BOOK VI.

CHAPTER I.

§ 1.

Ἐκ τούτου δὲ ἐν τῇ διατριβῇ κ. τ. λ. Schneider, adopting the suggestion of Muretus, calls the present chapter the *Ninth* of the *Fifth* Book, and the succeeding chapter the *Tenth* of the same; and he begins the *Sixth* Book with the one which is usually considered the *Third* chapter. His reason for so doing is, because the present chapter wants the usual recapitulation with which Xenophon, except in this instance, commences each book, whereas the third chapter, according to him, has it. But, in the first place, the re-

capitulation to which he alludes, as commencing the last-mentioned chapter, interrupts the narrative, and is omitted in four of the better class of MSS.; and, in the next, we find Athenæus (xi. p. 476. c.) actually quoting a part of § 4. of the present chapter, as belonging to the Sixth Book. The common arrangement is retained. Either the usual recapitulation is lost for this book, or else Xenophon never wrote one.—ἐκλάσπειν. “*Intercepted by stealth;*” i. e. stole them away and sold them as slaves.—τοὺς πρόσω σκηνοῦντας. “*Those who were quartered at a distance.*”

§ 2—4.

ἔχοντας ἵππους, κ. τ. λ. These were intended as presents for the Greeks.—ἐπὶ ξενίᾳ. “*At a hospitable table.*” Supply τραπέζῃ.—τῶν αἰχμαλώτων. “*Out of those that had been captured.*” Supply βοῶν.—κατακείμενοι. “*Reclining.*”—κερατίνων ποτηρίων. “*Horn cups;*” i. e. cups made out of the horns of animals.

§ 5.

Ἐπεὶ δὲ αἱ σπονδαὶ τ' ἐγένοντο, κ. τ. λ. “*But when both the libations had been made, and they had sung a pæan.*” Among the Greeks, wine was not drunk until the first course was finished; but, as soon as the guests had washed their hands, unmixed wine was introduced in a large goblet, of which each drank a little, after pouring out a small quantity as a libation. This libation was said to be made to the “good genius” (ἀγαθοῦ δαίμονος), and was usually accompanied with the singing of the pæan and the playing of pipes. After this libation, mixed wine was brought in, and with their first cup the guests drank to Διὸς Σωτήρος. (Consult *Dict. Ant.* Compare *Becker's Charicles*, p. 251.)—πρὸς αὐλὴν. “*To a pipe.*” The term αὐλὴς is commonly, but incorrectly, rendered by our term “flute.” The instrument in question was more like an oboe, as well from its having a mouthpiece, as from its fuller deep tone.—πεπληγέναι τὸν ἄνδρα. “*To have wounded the man.*” We must be careful not to render πεπληγέναι here in a passive sense, a usage prevailing only in the latter language, and never with the Attic writers. Buttman conjectures, therefore, πεπληχθαι, but without any necessity. (*Irreg. Verbs*, p. 215. ed. Fish. Compare *Poppo*, ad loc.)—τεχνικῶς πως. “*Somewhat skilfully;*” i. e. displaying a sort of artistic skill, as acting a part. πως, enclitic, when it follows other adverbs, qualifies their power; in this case it cannot always be rendered in English. (See *Liddell and Scott's Lexicon*, s. v.)

§ 6—8.

Ὁ μὲν. The victor.—ᾄδων τὸν Σιτάλκαν. “*Singing the (song) Sitalcas.*” This appears to have been a Thracian song in praise of Sitalcas, a Thracian king, famed for his valour.—Αἰνιᾶνες. Compare i. 2. 6.—Μαγνήτες. “*Magnesians.*” Natives of Magnesia, a territory of Thessaly, on the eastern coast, between the chain of Ossa and the sea.—τὴν καρπαλίαν. “*The dance called Carpæan.*”

Supply *δρχησιν*. The *Carpæa* was a dance of the mimic class, and peculiar to the Thessalians, in which a husbandman (*γεωργός*) scuffles with a robber (*λῃστής*), both parties being armed. It is described by Maximus Tyrius, though less in detail than by Xenophon. — *ἐν ῥυθμῷ πρὸς τὸν αὐλόν*. “*Keeping time to the pipe.*” — *θήσας τὸν ἄνδρα, κ. τ. λ.* The same as *θήσας τὸν ἄνδρα, αὐτὸν τε καὶ τὸ ζεύγος ἀπάγει*. — *τὸν λῃστήν*. Supply *νικᾷ*. — *παρὰ τοὺς βοῦς ζεύξας*. “*Having yoked him by the side of his oxen.*”

§ 9.

Τοτὲ μὲν . . . τοτὲ δὲ . . . τοτὲ δ'. “*At one time . . . at another, . . . and then again.*” — *ὡς δύο ἀντιπαττομένων μιμούμενος*. “*Mimicking as if two were engaged against him.*” — *ἐδινεῖτο καὶ ἐξεκυβίστα*. “*He whirled around, and (then) threw summersets;*” i. e. threw himself heels over head. Xenophon, in another part of his writings (*Conviv.* ii. 11.), speaks of tumbling performed over swords placed upright, and he says that the dancer *εἰς ταῦτα ἐκυβίστα τε, καὶ ἐξεκυβίστα ὑπὲρ αὐτῶν*. The first of these movements (*ἐκυβίστα*), according to Weiske, consisted in the tumbler's throwing himself head foremost upon his hands, with his legs bent over his head, and his face toward the ground; and the other movement (*ἐξεκυβίστα*) consisted in the performer's throwing himself back again upon his feet, and resuming the upright posture. If this be so. Krüger's suggestion may be a correct one, that the words *ἐκυβίστα τε καὶ* may have been dropped from the present passage of the *Anabasis*. A representation of this performance is given in the *Dict. Antiq.*, under “*Saltatio.*”

§ 10, 11.

Τὸ Περσικόν. “*The Persian dance.*” Supply *δρχημα*. This appears to have been a dance, in the course of which the performer sank on his knee from time to time. Hence the name *ὄκλασμα* that was given to it commonly, from *ὀκλάω*, “*to crouch down on bended knee.*” (See *L.* and *S.* under *ὀκλάω*.) — *ὄκλασε*. “*He sank on bended knees.*” — *Μαντινεῖς*. The Mantineans were the natives of Mantinea, a city of Arcadia, near the centre of the eastern frontier, at the foot of Mount Artemisius. It was in the battle fought in its vicinity that Epaminondas terminated his glorious career. — *ἤσαν τε ἐν ῥυθμῷ, κ. τ. λ.* “*And they moved along in measure, being accompanied by the music of the pipe for the war-tune;*” i. e. the accompanying music being the war-tune that is played when the armed dance is performed. Compare, as regards the *ἐνόπιος ῥυθμός*, the scholiast on Aristophanes (*Nub.* 651.), who describes it as *εἶδος ῥυθμοῦ, πρὸς δὲ ὠρχοῦντο σείοντες τὰ ὄπλα*: while another scholiast informs us that it consisted of a spondee, a pyrrhic, a trochee, and an iambus. — *ἐν ταῖς πρὸς τοὺς θεοὺς προσόδοις*. “*In the processions to the gods.*” By *πρόσδοος* is here meant a solemn procession to a temple, accompanied by singing and music. — *δεινὰ ἐποιῶντο πᾶσας τὰς δρχήσεις, κ. τ. λ.* “*Made a wonderful thing of it that all the dances were in arms.*” Observe that, in such forms of expression as this, *ποιεῖσθαι* has a meaning bordering closely on *ἡγεῖσθαι*, or *putare*. (Krüger, *ad loc.*)

§ 12, 13.

Πεκαμένον ὀρχηστρίδα. "Who possessed a female dancer." — σκευάσας. "Having equipped her." — πυρρίχην. "A Pyrrhic dance." Supply ὀρχησιν. The Pyrrhic dance was performed to the sound of the pipe, and its time was very quick and light, as is shown by the Pyrrhic foot (∪ ∪), which is to be connected with it. In the Doric states it was practised as a training for war; in others merely as an amusement. In the present instance we see it was performed by a female dancer to entertain the assembled company. (Consult *Dict. Ant.* under "Saltatio.") — συνεμάχετο αὐτοῖς. "Fought along with them;" i. e. in their company. — ὅτι αὗται καὶ αἱ τρεψάμεναι, κ. τ. λ. "That these were even they who had turned the king out of the camp." Compare the remark of Krüger: "*Jocose exaggerat quæ, i. 10. 3., narrata sunt.*"

§ 15.

Σινώπην. Sinope was a city of Paphlagonia, on the eastern coast, and a little below its northern extremity. It was the most important commercial place on the shores of the Euxine, and was founded by a Milesian colony at a very early period, even prior to the rise of the Persian empire. Among its own colonies were Cotyora, Cerasus, and Trapezus. The modern name is *Sinub*. (See *Ainsworth*, p. 211, *seq.*; *Hamilton*, i. p. 307.) — Ἀρμήνην τῆς Σινώπης. "Harmene (a port) of Sinope." Harmene or Armene was a small town and port of the Sinopians. (*Strab.* xii. p. 545.; *Arrian*, *Peripl.* p. 127.; *Marcian*, p. 72.) It was a place of so little note or traffic, that it gave rise to the proverb, *Ὅς ἔργον οὐκ εἶχε, Ἀρμήνην ἐτείχισεν. The modern *Ak-Liman* corresponds to the ancient site. (*Mannert*, vi. 3. p. 16.) — Παφλαγονικῇ. Supply χώρα. — μεδίμνους. The medimnus, or usual Attic corn measure, contained very nearly twelve gallons English. — κεράμια. This measure contained nearly six gallons.

§ 16—20.

Προσεδόκων. "Expected." — Ἀναξίβιος. Compare v. 1. 4. — μισθοφορᾶν. "Pay." — ὥς ἐδόκουν. "As they seemed." — εἰσῆι αὐτοῖς. "It occurred to them." Supply ἡ ἐννοία. — ἡ πολυαρχίας ὁσης. "Than if a command vested in many existed." — χρήσθαι τῷ στρατεύματι. "To use the army (to some purpose)." — ἥττον ἢ ὅσπερ ἔλπει. "There would be less coming late;" i. e. less delay. — ἡ τῆς νικώσης. "In accordance with the opinion that prevailed;" i. e. the opinion which had the greater number of votes in its favour. Supply γνώμης, or ψήφου. — οὕτω γινώσκει. "Is of this opinion." — ἐπειθεν αὐτὸν υποστηῆναι τὴν ἀρχήν. "Endeavoured to persuade him to undertake the command." — τῇ μὲν. "On the one hand." This, instead of being followed by τῇ δὲ, has ὁπότε δὲ corresponding to it in § 21. — πρὸς τοὺς φίλους. "Before his friends." — τυχόν. "Perhaps." Commonly regarded as an adverb, but strictly the accus. neut. of 2d aor. part. act. of τυγχάνω, used absolutely like ἔξιν, παρὸν, &c.

§ 21—23.

Αὐτοκράτορα γενέσθαι ἀρχοντα. "To become commander in chief." — ὅπῃ τὸ μέλλον ἐξεῖ. "How the future will hold." Supply ἐαυτὸν. — τὴν προεργασμένην δόξαν. "His fore-earned reputation;" i. e. that which he had acquired in the previous part of the expedition. — ἀπορουμένη διακρίναι. "Being at a loss how to decide." — παραστησάμενος. "Having placed by the altar." — ἐθύετο. "He sacrificed." The middle voice is here employed, because an inspection of entrails was connected with this sacrifice. — ὅσπερ αὐτῷ μαρτυρὸς ἦν ἐκ Δελφῶν. "Who had been recommended to him by the oracle at Delphi." Compare iii. 1. 6. The more regular form of expression would have been ὅπερ (θύειν), αὐτῷ μαρτυρὸν ἦν ἐκ Δελφῶν. — τὸ ἔναρ. Compare iii. 1. 11. — ὅτε ἤρχετο ἐπὶ, κ. τ. λ. "When he began to set himself to take charge, with others, of the army." — συσταθησόμενος. "In order to meet." Compare iii. 1. 8. — ἐαυτῷ δεξιὸν φεγγόμενον. "Crying on his right." Omens on the right were lucky. In the present instance, however, the lucky character of the omen was qualified by the eagle's being in a sitting posture. (See note i. 7. 1.)

Οὐκ ἰδιωτικὸς. "Not appertaining to the fortunes of a private individual." Compare Krüger: "Non privati hominis fortunam portendens." This the priest inferred from its being the bird of Jove. — ἐπίπονος. "Toilsome;" i. e. portending toil. — μάλιστα ἐπιτίθεσθαι. "Mostly set upon;" i. e. are most accustomed to attack. — χρηματιστικὸν. "Indicative of wealth;" i. e. portending gain. — τὸν γὰρ αἰετὸν περιπετόμενον, κ. τ. λ. "For that the eagle, flying about, rather obtained its sustenance."

§ 24, 25.

Οὕτω δὴ. Observe that the particle δὴ here resumes the narrative interrupted at § 23. — προσδεῖσθαι. "To desire." — οὕτως ἐγένετο. "Thus fell out." — αἰρεῖσθαι. "Should be chosen." — προεβάλωντο. "They proposed." — ἐπιψηφίζου. "Should put it to the vote."

§ 26—28.

Ἡδομαι τιμώμενος. "Am pleased at being honoured." Observe construction of the verb with the participle in this passage. (See Jelf, § 685.) — καὶ χάριν ἔχω. "And bear gratitude;" i. e. and thank you. — αἴτιον. "The author." — τὸ μέντοι ἐμὲ προκριθῆναι. "My being preferred, however." — ἀλλ' ἦττον ἂν διὰ τοῦτο, κ. τ. λ. "But (it rather seems) that you would, on this account, the less obtain it," &c. — οὐ πάνν τι ἀσφαλὲς. "Not at all safe." Literally, "not in any respect very safe." In such formulas τι is to be connected with the negative. — οὐ πρόσθεν ἐπαύσαντο πολεμοῦντες, κ. τ. λ. "Ceased not to wage war." Alluding to the Peloponnesian war, and its disastrous termination for Athens. Observe the use of the participle instead of the infinitive mood. — ἡγεμόνας εἶναι. The condition of peace, imposed at the end of the Peloponnesian war, is thus expressed by Xenophon (*Hist. Gr.* ii. 2. 20.); Λακεδαιμόνιοι δὲ ἐποιούντο εἰρήνην, ἐφ' ᾧ τὰ τε μακρὰ τεῖχη καὶ τὸν Πειραιᾶ καθελόντας (Ἀθηναίους), καὶ τὰς ναῦς, πλὴν δώδεκα, παραδόντας, καὶ τοὺς φυγάδας ἀτάξαντας, τὸν αὐτὸν ἐχθρὸν καὶ φίλον νομίζοντας, Λακεδαιμονίοις ἐπεσθαι

καὶ κατὰ γῆν καὶ κατὰ θάλατταν, ὅποι ἂν ἡγῶνται. — οὐκέτι πέρα. “No longer beyond this.” The employment of πέρα to indicate time, is comparatively rare. — δοκοῖν ὅπου δυναίμην, κ. τ. λ. “Should seem, where I might be able, here to make their dignity null, I am apprehensive of this, lest I should quickly be sobered.” Porson thinks that ἂν ought to be thrown out of the text here, as having arisen from a repetition of the final syllable of λίαν, it being unusual for ἂν to be construed with μὴ and the optative. But consult Bornemann, *ad loc.*; and see *Matthiæ*, § 520. *obs.* 2., where the passage is quoted.

§ 29—31.

Στασιδζοντα. “Exciting faction.” — τινα. He appears, as Krüger remarks, to mean Cheirisophus, whom, in order not to offend him, he speaks of, not as στασιδζοντα, but ἀχθόμενον. — αὐτὸν. Meaning Xenophon. — εἰ οὕτως ἔχει. “If the matter stands thus;” i. e. for the case to be thus. — ὥς ὀργιῶνται Λακεδαιμόνιοι, κ. τ. λ. “Since (thus) the Lacedæmonians will be in a rage, even if persons having met to sup together do not choose a Lacedæmonian as president of the banquet;” i. e. as toast-master. — λοχαγεῖν. “To lead companies;” i. e. to be λοχαγοί. — πλείονος ἐνδέον. “That there was need of more speaking;” i. e. of other arguments besides those which he had employed. — θεοὺς πάντας καὶ πάσας. “By all the gods and goddesses.” After verbs of swearing, the deity, &c. by which one swears is in the accusative. (*Matthiæ*, § 413. 10.) — ὧς καὶ ἰδιώτην ἂν γινῶναι. “That even a private individual might know it;” i. e. a person who was not a priest or professional soothsayer. — τῆς μοναρχίας ἀπέχεσθαι. “To hold off from this single rule;” i. e. to refrain from this office of sole commander.

§ 32, 33.

Ὡς καὶ νῦν Δέξιππος, κ. τ. λ. “Since Dexippus has even but just now accused him to Anaxibius, as much as he could, and that, too, although I tried hard to make him be silent.” Compare, as regards Dexippus, v. 1. 15. — ὁ δὲ ἔφη. The reference is to Dexippus. — αὐτὸν. Referring to Xenophon. — καὶ ἐγὼ πειράσομαι. “I also will try.” — ἐάν πλοῦς ᾖ. “If there be a sailing;” i. e. if there be sailing weather. — ἐκεῖσε ἦκειν. “To arrive at that place.”

CHAPTER II.

§ 1.

Τὴν Ἰασονίαν ἀκτὴν. “The Jasonian shore.” Larcher conjectures ἀκρὰν, and thinks the Jasonian promontory is meant, not far from Cotyora, remarking, at the same time, on the geographical error committed by the writer. That there is an error here, appears very plainly a little after, where mention is made of the mouths of the Thermodon, Iris, Halys, and Parthenius, as passed by the Greeks in

sailing along the coast from Sinope to Heraclea, when all these rivers except the last empty themselves into the Euxine to the east of Sinope, and could not have been seen on this coasting voyage at all. Buttmann and Halbkart attempt to defend Xenophon from the charge of error here, but on very weak grounds; and the only way to save the credit of the historian seems to be by supposing that there is an accidental insertion here of notes made on the voyage from Cerasus to Sinope; commencing with παραπλέοντες, and extending to τοῦτων δὲ inclusive, and accordingly it is marked as such in the text. (Compare Bornemann and Schneider, *ad loc.*; Halbkart, p. 243. note; and Ainsworth, p. 213.)—Ἡράκλειαν. "*Heraclea.*" This is the celebrated Heraclea Pontica, on the coast of Bithynia. The modern name is *Erekli*. (See Ainsworth, p. 214.)

§ 2, 3.

Παρὰ τῇ Ἀχερουσιᾷ Χερβονήσῳ. "*Near the Acherusian Peninsula.*" On this peninsula was the famous Acherusian Cave, through which Hercules was fabled to have descended to the lower world.—ἐπὶ τὸν Κέρβερον κίνα. "*In quest of the dog Cerberus.*" The twelfth and last task imposed by Eurystheus on Hercules was to bring Cerberus from the lower world. The hero, after seizing him, brought him through Træzene to Eurystheus, and when he had shown the monster, took him back to the lower world.—οὐ γὰρ τὰ σημεῖα δευτέρουσι, κ. τ. λ. "*Where they now show the marks of his descent in depth more than for two stadia;*" i. e. they showed a deep cave in this quarter. (Compare Diod. Sic. xiv. c. 31.)—Λύκος. This river is now termed the *Kelij-Su*, or *Sword River*. Both its ancient name (*Wolf*), and its modern one, are derived from its destructive inundations. (See Ainsworth, p. 214.)

§ 4, 5.

Θαυμάζω τῶν στρατηγῶν. "*I wonder at the generals.*" Verbs expressive of wonder, blame, praise, &c., are followed by a genitive of that, out of, or from, which the wonder, &c. springs. When that (either circumstance or quality) is distinctly stated, it is put in the genitive; and the person who is the object of the wonder, &c., is put in the accusative. But when that (circumstance or quality) is not distinctly stated, but is supposed to reside in the person, so that, in fact, the person causes the feeling of wonder, &c., then the person is put in the genitive, and the object of wonder, &c. is either to be supplied by the mind, or, as here, is expressed in an explanatory sentence. (Compare Jelf, § 495.)—στρηπέσιον. "*Money for provisions.*" The payment of troops among the Greeks was made under two different names; one being the wages (μισθός) paid for actual service, which the soldiers, when the cost of their arms and clothes had been deducted, were able to lay by; and, secondly, the allowance for provisions (στρηπέσιον, σιτάρκεια, σίτος), they being seldom furnished in kind. (Büchh, *Pub. Econ. of Athens*, vol. i. p. 363.)—οὐ μὴ γένηται, κ. τ. λ. "*Will not prove three days' food for the army.*" The particles οὐ μὴ, when joined with the subjunctive, give it the force of the future. (Compare note ii. 2. 12.)—ὁπόθεν δ' ἐπισιτισμένοι, κ. τ. λ. "*And there is no (place), added he, on having supplied our-*

selves with provisions from which, we shall proceed on our journey." Compare note on *ὁπόθεν ἐπισιτιοῦμεθα*, ii. 4, 5.—*Κυζικηνός*. According to Larcher, the stater Cyzicenus was a gold coin, which had on the obverse the head of Cybele, on the reverse a lion. Its value was twenty-eight Attic drachmæ. This was the pay offered to the common soldier by Timasion (v. 6. 23.), and by Seuthes (vii. 3. 10.); and as a Daric (see i. 1. 9.) was equal to twenty Attic drachmæ, while the Cyzicene was worth twenty-eight, the sum is much the same as was that of the increased pay promised by Cyrus (i. 3. 21.). From comparing vii. 3. 10. with vii. 2. 36., we learn that the customary pay of the *λοχαγοί* and *στρατηγοί* was respectively twice and four times as much, as that of the privates.—*ἄλλος δ' εἶπε*. Supply *αἰτεῖν*. So that *εἶπεν αἰτεῖν* is the same, in fact, as *ἐκέλευσεν αἰτεῖν*.—*μηνὸς μισθόν*. "Pay per month." (See note i. 3. 21.).—*αὐτίκα μάλ᾽*. "On the very spot." More literally, "quite directly."—*καθημένων*. Usually applied to assemblies in session, since in these they commonly were seated.

§ 6—8.

Προῖβάλλοντο. "They proposed." Crasis for *πρόβαλλοντο*.—*ἀπεμάχοντο*. "Fought off."—*ἀναγκάζειν*. Supply *διδόναι*.—*ἐπαπειλεῖν*. "Threatened (them) besides."—*τὰ χρήματα*. "Their effects."—*καὶ τὴν ἀγορὰν εἰσὼ ἀνεσκεύασαν*. "And packed up (and carried) within the articles composing the market;" i. e. the provisions, &c. Observe that the idea of motion implied in *εἰσὼ* gives *ἀνεσκεύασαν* the additional meaning of carrying away.

§ 9, 10.

Οἱ ταράξαντες ταῦτα, κ. τ. λ. "They who had stirred up these troubles accused the generals of spoiling the affair."—*συνίσταντο*. "Clubbed together."—*προεωστήκει μάλιστα αὐτῶν*. "Stood most at their head;" i. e. exercised the principal influence over them.—*Ἀθηναίων*. Xenophon is meant, whom they charged, not by name indeed, but in reality, with secretly exercising the chief authority.—*καὶ ταῦτα, τὴν σωτηρίαν, κ. τ. λ.* "And that, too, when they themselves had worked out the (common safety)."—*τοὺς κατεργασμένους*. "That the men who had worked this out."

§ 11, 12.

ἑαυτοῖς. "Having united."—*καθ' ἑαυτοῦς*. "By themselves."—*ἐκ τῆς νικέουσης, κ. τ. λ.* "Should do whatever might be decided by the casting vote." Supply *γνώμης*, or *ψήφου*.

§ 13, 14.

ὁὕτως ἀσφαλεστέραν εἶναι, κ. τ. λ. "That it was a safer one thus, than that each should go his separate way." Observe the force of the middle in *στέλλεσθαι*, "to send one's self," i. e. "to go."—*ἐπειθεν αὐτὸν*. "Tried to persuade him." It is rather singular that Xenophon should have listened for a moment to the suggestions of one whom he had known to be hostile to him. Perhaps, however, Neon

explained to him, that if each of the commanders went off separately, there would be a better chance to each of procuring provisions. — *Κάλλης λυμένα*. (Compare vi. 4. 3.)—*αὐτοί*. Neon and Cheirisophus. — *συνεβόλευε*. “He advised him.”—*τοῖς γεγενημένοις*. “At the things which had occurred;” i. e. the breaking up of his command. — *αὐτῷ*. Referring to Xenophon, as Hutchinson, Zeune, Halbkart, and Bornemann correctly maintain, and not to the army, as Schneider thinks.

§ 15—18.

“*Ἐτι*. “For some time.” Equivalent to *τέως*. — *ἀπαλλαγὴς τῆς στρατίης*. “Having parted from the army.” — *τῷ ἡγεμόνι Ἡρακλεῖ*. “To Hercules, the leader.” — *κοινοῦμένα*. “Communicating (with him);” i. e. consulting him. — *λῶον καὶ ἄμεινον*. “More desirable and better.” (Compare i. 7. 3.) — *τοὺς παραμείναντας τῶν στρατιωτῶν*. “Those of the soldiers that still remained with him.” These are mentioned again at the close of the next section. — *γίνεται τριχῇ*. — “Is formed into three parts.” Observe here the employment of an adverb in the predicate with *γίνεται*, which we have to render as if an adjective, and compare *Matthiæ*, § 309. — *Βιθυνοῖς*. The Bithyni were of Thracian origin, and came from the banks of the Strymon. Hence Xenophon calls their country Thrace. (See *Cramer's Asia Minor*, i. p. 200.)

Κατὰ μέσον πῶς τῆς Θράκης. “Somewhere about the middle of Thrace.” Asiatic Thrace is meant, which is said, in chapter iv. § 1., to have extended from Byzantium to Heraclea. — *διὰ τῆς χώρας*. “Through their territory;” i. e. that of the Heracleans.

CHAPTER III.

§ 1—3.

“*Ὅν μὲν οὖν τρόπον, κ. τ. λ.* The whole of this section is a mere interpolation, and is wanting in four MSS. It forms, moreover, an awkward interruption of the narrative, and appears to have proceeded from some grammarian, who, finding in his MS. no regular commencement for the present Book, prefixed a short summary, by the aid of chapter ii. § 12., and made this the beginning of a new Book. (Compare note on chap. i. § 1.)—*Ἀρκάδες*. Compare chap. ii. § 12 and 17. — *ἑκαστος στρατηγός*. Ten new commanders had been chosen by this division of the army. (Chap. ii. § 12.)—*σύνδυο λόχοις*. “Two companies together.”—*ἔγινον*. Supply *εἰς ταύτην*. — *συνεβόλοντο δὲ καὶ λόφον*. “They agreed also upon a hill.”—*περιεβόλοντο*. “Surrounded.”

§ 4, 5.

“*Ἐξ αὐτῶν τῶν χειρῶν*. “Out of their very hands;” i. e. when almost taken by them. — *εἰς τὸ συγκείμενον*. “To the spot agreed upon.” Supply *χωρίον*. — *τέως*. “For a while.” (Compare note on *ἔτι*,

chap. ii. § 15.)—*τρέπονται αὐτοῦς*. “*They (the Thracians) put them to the rout.*”—*ἀποκτινύασι*. 3 plur. pres. ind. act. of *ἀποκτινύνμι*, a form in Attic prose (used in the present and imperfect) of *ἀποκτείνω*. (*Buttmann, Irreg. Verbs*, p. 159. ed. *Fishl.*) The original ending of the 3 plur. in verbs in *μι*, was *-ντι*, which is found only in Doric. This *-ντι* was next made *νσι*, and afterwards *ν* was changed into *α*, which vowel coalesced with the preceding vowel. (See *Jelf*, § 268.) Thus, *ἀποκτινυνῶσι*, commonly *ἀποκτινύνσι*.

· § 6—9.

Πράγμασιν. “*Effects;*” i. e. plunder.—*ἐπεὶ εὐτύχησαν τοῦτο τὸ εὐτύχημα*. “*Since they had luckily met with this piece of good fortune.*” Observe that the verb takes after it an accusative of the cognate substantive.—*ἐρρωμένως*. “*Strongly;*” i. e. in great strength.—*συνέβρεον*. “*Kept flocking together.*”—*οἱ δὲ προσθέοντες*. Referring to the Thracians.—*ὅποτε δὲ αὐτοῖς ἐπλοῖεν*. “*And whenever they (the Greeks) advanced against them.*”—*τῶν μὲν . . . τῶν δὲ*. The first refers to the Greeks, the second to the Thracians.—*τελευτῶντες*. “*Lastly.*” This is one of those participles which are used in an adverbial force. (See *Matthiæ*, § 557.)—*ἀπορία πολλή*. “*Much distress.*”—*τὰ μὲν ἄλλα ὡμολόγητο αὐτοῖς*. “*The other terms had been agreed upon by them.*”—*ἀλλ’ ἐν τούτῳ ἴσχετο*. “*But here there was a stoppage.*” Literally, “*but in this it (i. e. the affair) held itself in, checked itself.*” Observe the force of the middle.

§ 10—12.

Ξενοφῶντι δὲ πορευομένῳ. “*But while Xenophon was proceeding.*” The dative absolute. (*Matthiæ*, § 562. 2. *Jelf*, § 699.)—*πορευομένοις ποι*. “*Going some whither;*” i. e. going on some journey.—*εἰ που ἤσθηνται*, κ. τ. λ. “*If they have any where heard of another army, being Grecian.*”—*καὶ νῦν ὅτι πολιορκοῦνται*. Observe that *νῦν* is merely placed here before *ὅτι* for the sake of euphony, and belongs, in fact, to *πολιορκοῦνται*.—*περικεκυκλωμένοι εἰεν αὐτοῦς*. Perfect passive in middle sense. (See note, i. 3. 10.)

§ 13—15.

Νῦν μὲν οὖν. He begins here as if about to add some such expression as this, *αὐριοι δὲ ἴωμεν ἐπὶ τοὺς πολεμίους*, and then omits this by a kind of negligence not unusual in this narrative. (*Krüg. ad loc.*)—*ὅσον ἂν δοκῇ καιρὸς εἶναι*, κ. τ. λ. “*As far as may seem to be a suitable time for supping;*” i. e. after we shall have earned our suppers by a good march.—*ἐφορῶν ἡμᾶς*. “*Keeping us in view;*” i. e. not losing sight of us.—*παρέπεμψε δὲ*, κ. τ. λ. A singular interruption of the speech by means of a narrative.—*εἰς τὰ πλάγια*. “*To the sides;*” i. e. to explore the country on either flank.—*καίειν ἅπαντα*, κ. τ. λ. “*To burn all things, whatever of a combustible nature they might fall in with.*” This was done for the purpose of striking terror into the foe. (Compare § 19.) For singular relative referring to plural antecedent. (See note, i. 1. 5.)

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§ 16, 17.

Ἀποδράϊνεν δὲ. "*Could escape.*" (Compare note on *ὅτι οὐκ ἀποδεδράκασιν*, i. 4. 8.)—πολλή. "*It is a long way.*" Supply *ὁδός ἐστι*.—Χρυσόπολιν. Chrysopolis was a town and harbour opposite Byzantium, on the Asiatic shore. The modern name is *Uskudar*, or, as the Europeans call it, *Scutari*. (See *Ainsworth*, p. 222. Compare chap. vi. § 38.)—ἐκεῖ μὲν. Referring to Calpe. We must supply in mind after *ἀποπλευσόμεθα* some such idea as the following: "while unto Heraclea, where ships are to be found, we cannot return on account of the distance." (*Krüg. ad loc.*)—μένουσι. Supply *ἡμῖν*.—τῶν δὲ πολιορκουμένων ἀπολομένων, κ. τ. λ. As there were no ships at Calpe, and it would be necessary for them to prosecute their route by land, that route would be a much safer one if they relieved the Arcadians from their present besieged state, and the whole Grecian force became united again, than if Xenophon's troops left the Arcadians to their fate, and merely united their own force with that of Cheirisophus.—πάντας εἰς ταῦτον ἐλθόντας, κ. τ. λ. "*That all, having come to the same spot, busy themselves in common about our preservation.*" More literally, "take hold, in common, of our preservation." Verbs of "laying hold of" govern a genitive. (See *Matthiæ*, § 330.)—παρασκευασμένους τὴν γνώμην. "*Having made up our mind.*"

§ 18.

Ἄγει οὕτως. "*Is leading the affair thus;*" i. e. is guiding matters to so happy a termination.—ὅς τοὺς μεγαλῳρησάντας, κ. τ. λ. "*Who wishes to humble those that spoke haughtily, as if being superior (to us) in wisdom.*" The allusion is to the Arcadians and Achæans, who had haughtily boasted of their own superiority to the rest of the army, and had in consequence seceded from them. (c. 2. § 10.) These were now to be humbled by being made to owe their deliverance to the very persons whom they had contemned. (Consult *Dindorf ad loc.*)—τοὺς ἀπὸ θεῶν ἀρχομένους. "*Who begin (every thing) with the gods;*" i. e. who do nothing without first consulting them.

§ 19—23.

Διασπείρομενοι δὲ ὅσον καλῶς εἶχεν. "*Spreading themselves over as much space as was fitting.*"—ἐπιπαρόντες κατὰ τὰ ὕψη. "*Moving on parallel with them along the heights.*"—παραιρεπομένη. "*Left (unburned).*" Supply here, in mind, "burned this also," *ἐκαίον καὶ τοῦτο*.—ἐπὶ λόφον ἐκβάντες. "*Having gone out (of the plain) upon a hill.*"—παρηγγέλθη. "*An order was passed.*"—τοὺς ἡγεμόνας. The old men that had been taken. (Compare § 10.)—ἐλάνθανον αὐτοὺς, κ. τ. λ. "*Got, without knowing it, upon the hill where the Greeks were besieged.*" Literally, "escaped their own observation in having got," &c. Observe that *ἐπολιορκούντο* is not, as *Kruger* makes it, the imperfect in a pluperfect sense, but the regular imperfect itself, the reference being to an action which was still supposed to be going on.—γραιδία δὲ καὶ γερόντια. "*But some little old women and men.*" Observe the force of these diminutives.—εὐθὺς δὲ ἑσπέρas. "*Immediately at nightfall.*" Literally, "immediately from (or after) even-

ing." Observe that ἀπὸ here denotes departure from a point of time; i. e. after.—δπου δὲ. Supply ὥχοντο, ἔφασαν.

§ 24—26.

Συμῆσαι τοῖς ἄλλοις, κ. τ. λ. "To come to the harbour of Calpe, and effect a junction with the rest." Observe the employment of εἰς in place of a verb of motion.—κατὰ τὴν ἐπὶ Κάλπης ὁδόν. "Along the road to Calpe."—εἰς τὸ αὐτὸ. "Unto the same spot;" i. e. together.—ἐπειδὴ οὐχ ἑωρᾶμεν. "When we no longer saw."—ὁ δὲ χρόνος ἐξῆκεν. "And the time was out;" i. e. the time during which you ought, as we imagined, to have come.

CHAPTER IV.

§ 1, 2.

Ἐν τῇ Θράκῃ τῇ ἐν τῇ Ἀσίᾳ. The reference is to what was termed Asiatic Thrace, and of which we have already made mention in the notes on § 15 of chapter ii.—ἀρξαμένη ἐστίν. "Begins and extends." (See *Matthiæ* § 559.)—ἐπὶ δεξιᾷ εἰς τὸν Πόντον εἰσπλέοντι. "On the right to a person sailing into the Euxine;" i. e. on your right as you sail in.—καὶ τριήρει μὲν ἐστίν, κ. τ. λ. "And for a galley with oars it is to Heraclea, from Byzantium, a very long day's passage." The reference is, of course, to a passage in calm weather, when no sails are employed, the equable motion of the oars being best calculated to give an idea of the distance.—Θρᾷκες Βιδυνοί. Consult note on Βιδυνοίς, chap. ii. § 15.—ἐκπίπτοντας. "Cast ashore."—δεῦρὰ ὑβρίζειν. "To insult them dreadfully."

§ 3, 4.

Ἐν μέσῳ μὲν κεῖται, κ. τ. λ. "Lies midway in respect of persons sailing from each place;" i. e. when persons sail, &c. This seems a neater construction than to make, as some do, πλεόντων a genitive absolute.—ἔστι δ' ἐν τῇ θαλάττῃ, κ. τ. λ. "And there is in the sea (there) a piece of land jutting forward; that part of it which reaches down into the sea, indeed, is a craggy rock," &c. This promontory is now, according to Ainsworth, called *Kirpé*, or *Kefken Adasi*. (*Ainsworth*, p. 218.)—ὁ δὲ ἀχὴν, ὁ εἰς τὴν γῆν, κ. τ. λ. "But the neck, that I mean of this piece of land which reaches up to the (main) land.—Λιμὴν δ', κ. τ. λ. "A port too is under the very rock, having the part westward a beach." (See *Ainsworth*, p. 218.)—ἐπ' αὐτῇ τῇ θαλάττῃ. "Close to the sea." Literally, "upon or at the sea itself."—ξύλα δὲ πολλὰ, κ. τ. λ. Timber is, even now, so abundant in this locality, that the Turks designate it *Aghaj Denizî*, or "sea of trees." (*Ainsworth*, p. 218.)

§ 5—7.

Τὸ δὲ ὄρος, κ. τ. λ. Ainsworth gives the modern name of this mountain as *Ke,ken Tagh*.—γεῶδες καὶ ἄλιθον. "Has a deep soil,

and is clear of stones.”—τὸ δὲ παρὰ θάλατταν. “But that (part which extends) along the sea.”—σῦκα ἀρκούντα. “Figs in sufficiency.”—ἐσκήνουν δ’ ἐν τῷ αἰγιαλῷ. Supply οἱ Ἕλληνες.—εἰς δὲ τὸ πόλισμα ἂν γενόμενον, κ. τ. λ. “Into the little city, however, that might have been, they were unwilling to (march, and there) encamp.” Compare the explanation of Zeune and Weiske, of which Bornemann and others approve: “In loco, qui facile futurus fuisset oppidum, sive, in loco urbi condendæ apto.” (See the remarks of Thirlwall, p. 352.)

§ 8, 9.

Ἦσαν οὐ σπάνει βίον ἐκπεπλευκότες, κ. τ. λ. “Had sailed from home upon this service, not through any scantiness of subsistence.”—καὶ ἄνδρας ἔγοντες. “Observe the force of καὶ here: not only coming themselves, but even bringing men with them.—προσωνηλακότες χρήματα. Having besides expended money (in the cause).”—ἀκούοντες καὶ τοὺς ἄλλους, κ. τ. λ. “Hearing that the others also, who were with Cyrus, were faring well, and on an extensive scale;” i. e. were making large fortunes. (Compare Poppo Ind. Græc. s. v.: “Multa bona sibi acquirere.”)—ἐπειδὴ δὲ ὑστερὰ ἡμέρα, κ. τ. λ. “But when the day after their meeting together came;” i. e. the morrow of their meeting. Observe that ὑστερὰ governs the genitive συνόδου from the idea of comparison implied in it.—ἐπὶ ἐξόδῳ. “For an expedition.”—τοὺς νεκροὺς. The dead bodies of those who had fallen in battle with the Bithynians.—ἥδη γὰρ ἦσαν πεμπταίοι. “For they were already five days gone.” More literally, “for they were already five-day ones;” i. e. five-day corpses. They had been lying five days unburied: the first day was that on which they had been slain (chap. iii. § 5.); the second, that during which the Arcadians were besieged by the Thracians (§ 6. seqq.); the third, that during which Xenophon was hastening to their assistance (§ 10. seqq.); the fourth, that on which he came up with the Arcadians at Calpe (§ 21—26.); the fifth, that on which he set out to inter the dead bodies of the slain.—ἐθαψάν ἐκ τῶν ὑπαρχόντων, κ. τ. λ. “They buried them according to their means, as well as they were able;” i. e. as becomingly as their existing means would allow.—κενοτάφιον. A cenotaph, as its name implies (κενός, empty; τάφος, a tomb), was a tomb erected in honour and memory of a person who had been buried elsewhere, or whose body had not been found.—καὶ πυρὰν μεγάλην. These words are omitted in some editions; and Schneider includes them in brackets;—justly so; for it is not easy to imagine for what purpose a funeral pyre could be raised, when no bodies, to be burnt upon it, had been found. Observe the preceding words, οὐς δὲ μὴ εὕρισκον.—στεφάνους. The material is not stated. In Greece, sepulchral garlands were commonly made of parsley.

§ 10, 11.

Συνήγον αὐτοὺς. “Brought them together.”—μνησθῇ διχα τὸ στράτευμα ποιεῖν. “Shall (even) mention the dividing of the army;” i. e. the breaking up of the army again into different divisions.—καὶ κατὰ χώραν ἀπιέναι, κ. τ. λ. “And that the army should return to the same order in which it was before;” i. e. that the soldiers should return to

the different companies in which they were serving before the secession of the Arcadians and Achæans took place, and thus Xenophon, for example, get his own soldiers again. (Compare vi. 2. 12.) — ἥπερ πρόσθεν εἶχε. The full expression would be, ἥπερ χώρα πρόσθεν εἶχε ἑαυτὸν. — φάρμακον πιὼν, πυρέττων. “*Having taken physic, being in a fever.*” He died from the effects of a medicine which he had taken for a fever. — τὰ ἐκείνου παρέλαβε. “*Received his command.*” Literally, “the things of that (commander).”

§ 12, 13.

Τὴν πορείαν. Accusative, after verbal adjective ποιητέον. — ἀνάγκη δὲ πορεύεσθαι ἦδη. “*And there is a necessity for our setting out forthwith.*” — ἡμεῖς μὲν οὖν. “*We (the generals) then.*” (Compare § 13.) — εἴ ποτε καὶ ἄλλοτε. “*If you ever even at any other time (did so);*” i. e. so prepared yourselves. Supply οὕτως παρεσκευάσασθε. — ἀνατεθαρσῆκασιν. “*Have regained their courage.*” — ὁ δὲ Σιλανός. The article here prefixed to the proper name marks the individual as already well known. (See note iii. 1. 5.) — οὐκ ἐτίγγετο τὰ ἱερὰ. (Consult note on ii. 2, 3.)

§ 14—16.

Τῇ αὔριον παρεῖναι. “*Should be present on the morrow.*” Supply ἡμέρᾳ. — ὡς συνθεασόμενον. “*To inspect along with him.*” — εἰς τρίς. “*For three times.*” Literally, “up to thrice.” — καὶ γὰρ τὰ ἐπιτήδεια ἐπέλειπεν, κ. τ. λ. “*And (no wonder), for the provisions had failed, which they had when they came.*”

§ 17—19.

Ἐκ τούτου συνελθόντων. “*They having assembled in consequence.*” Supply αὐτῶν. — εἰκότως ἔρα. “*With good reason, forsooth.*” — καὶ γὰρ ἐγὼ. This is Schæfer’s emendation of the common reading, ὡς γὰρ ἐγὼ, to which no meaning is assignable. — ἀπὸ τοῦ αὐτομάτου χεὶρ ἤκοντος πλοίου. “*A vessel having of itself come (hither) yesterday.*” The allusion is to an accidental arrival. — οὐκ ἔφη. (Compare i. 3. 1.) — μὴ γιγνομένων τῶν ἱερῶν. “*If the victims were not propitious.*” Observe the force of μὴ. If we substitute οὐ, the meaning will be, “*since the victims were not propitious.*” (Compare Hermann, ad Vig. p. 802.)

§ 20—22.

Σχεδὸν τι πᾶσα ἡ στρατιά. “*Nearly in some sort the whole army.*” Observe here what is termed the limiting power of τι, making the meaning of σχεδὸν less precise and determinate. (Buttmann, p. 435.) — ἐκυκλοῦτο. “*Formed in a circle.*” — ἐξῆγον μὲν οὐδ, κ. τ. λ. “*Let them not out, but called them together.*” — ἴσως ἂν προχωροίη. “*Might perhaps prove propitious.*” — Κλεάνωρος ἐδεήθη τοῦ Ἀρκάδος, κ. τ. λ. “*Besought Cleanor, the Arcadian, to prepare himself with all zeal (for marching forth) in case there should be any thing (favourable) in this (sacrifice).*”

§ 23, 24.

Ἐνὰ τὸ μέρος. "In the place." (*Sturz, Lex. Xen. s. v. μέρος.*) — ἐς ἔχον δεινὸς τῇ ἐνδείᾳ. "How dreadfully they were circumstanced through want." Supply *ἐαυτοῖς*. — ἐκήρυξε, τὸν βουλόμενον, κ. τ. λ. "He proclaimed by a herald, that he who wished (so to do) might go in quest of provisions, as there was about to be a siege." Literally, "he proclaimed, &c. for him that wished (so to do) to go," &c. — οὖν δοράτιοις, καὶ ἀσπίσιν, κ. τ. λ. "With small spears, and leather bags, and sacks." The δοράτια answered the purpose of both spears for defence, and poles for carrying away booty. — Φαρναβάζου. Pharnabazus was satrap of Phrygia Minor. The satrap of Phrygia Major was Artacamas. — πρῶτοι. In contradistinction to the attack by the Bithynians subsequently mentioned, § 26. — μὴ ἐλθεῖν εἰς τὴν Φρυγίαν. Observe the employment of μὴ to strengthen the negation after ἀποκαλῖναι, a verb embracing a negative idea. When πλείων, μείων, &c. are followed by numerals ἡ is usually omitted. So in Latin: *decem amplius homines*. (See *Jelf*, § 780. obs. 1.)

§ 25.

Ἀπαγγέλλει τις ταῦτα, κ. τ. λ. "A certain one of those who had escaped, reports these things unto the camp." — μέχρι τριάκοντα ἑτῶν. The common text has πενήκοντα, for which we have substituted τριάκοντα, on good MS. authority, with Bornemann, Poppo, and Dindorf. Xenophon needed on the present occasion, as Bornemann remarks, the more active and spirited portion of the soldiery (*velocioribus et animosioribus militibus*). Besides, in vii. 3. 46. on an occasion where haste was also required, as in the present instance, we have τοὺς εἰς τριάκοντα ἔτη. — τοὺς λοιποὺς ἄνδρας. "The remaining men." The men who had escaped the slaughter. — διὰ τῶν λασίων. "Through the thickets." More literally, "the bushy places." Supply *χυρίων*. — δασέα ἦν. "Were thickly overgrown." The common text has *λάσια*, but the best editors now give *δασέα*, on good MS. authority. Xenophon, in all probability, employed this latter form, in order to vary the phraseology, since *λάσιον* has just preceded. (*Schneider, ad loc.*) — ἱκανοῖς φύλαξι. "With sufficient guards." The object of a strong guard would be, of course, to repel any sudden attack, or, at least, to keep the foe in check until the main army should be aroused.

CHAPTER V.

§ 1—6.

Ἀπερρέψουσιν. "They had trenched off." — καὶ ἀπερρέψουσιν. "And had fenced off with a palisade." (See note on aorist for pluperfect, i. 1. 2.) — ἦκεν. "Had (now) come." — ἐνὶ τοῦ πρώτου ἱππέως. "At the first victim." — ἄετον αἰώνιον. "A lucky eagle;" i. e. an eagle flying on the right. (See note i. 7. 1.) — τὰ ὅπλα τίθεσθαι. "They

halt under arms.—ἀριστήσαντας ἐξιέναι, κ. τ. λ. Xenophon probably went out first with the younger portion of the soldiery, and then caused proclamation to be made that those who had not taken their morning meal should take it within the enclosure, and then join him without the intrenchment. (*Luzerne, ad loc.*)

§ 4, 5.

Τούτων. Referring to Neon and his soldiers along with him.—τῶν ἐπὶ τοῦ στρατοπέδου. “*Of the things at the camp.*”—ἐπειδὴ δὲ οἱ λοχαγοί, κ. τ. λ. “*When, however, the captains and soldiers (of the rest of the army) had left them (i. e. Neon’s men), they, becoming ashamed not to follow, when the others were going forth,*” &c. The λοχαγοί and στρατιῶται here meant are not, as some suppose, those of Neon’s force; on the contrary, Neon’s men are referred to in αὐτοὺς. This view of the subject saves the necessity of either changing αὐτοὺς into αὐτὸν, as some do, or of referring αὐτοὺς, as Lion most strangely does, to the ὄχλον and ἀνδράποδα.—ἐνέτυχον ἤδη. “*They already met with.*”—καὶ τὴν οὐρὰν τοῦ κέρατος, κ. τ. λ. “*And having brought the rear of the wing near the first dead bodies that were seen, they buried all as many as the wing covered.*” The manœuvre here described, although a very simple one, has been very generally misunderstood by commentators. The object of the Greeks was two-fold; to avoid trampling under foot the dead bodies of their countrymen, and to inter them without annoyance from the enemy. When they met, therefore, with the corpses of the slain, they marched by them, and formed a line in front. Then, according as the bodies lay on their right or left, they faced in that direction, and executed a flank movement, passing sufficiently far to the right or the left to cover the corpses. Upon this a halt took place, the whole army faced again to the front, and the rear ranks of that wing, behind which the bodies lay, proceeded to inter them, the other troops guarding in front, and being ready to receive any foe that might come against them. When the bodies were interred, the men who had been employed in this work resumed their places, and the whole line moved on until they came to other corpses, when the manœuvre was repeated. Krüger is altogether wrong in making κέρας denote here a long column of march, and οὐρὰν the rear of that column. This arrangement is contradicted expressly by the term φάλαγξ, which is subsequently applied to the Grecian order. (Compare *Luzerne*, vol. ii. p. 285. note.)

§ 6, 7.

Κατὰ τοὺς πρότους τῶν ἀτάφων. Referring to the unburied corpses with which they again came in contact, on resuming their march, and so on in succession.—πρὸ μεσονύκτιος τῆς ἡμέρας. “*After mid-day.*” Literally, “beyond the day being at its meridian.” As before remarked, πρὸ is more rarely employed of time.—ἐξω τῶν κοιμῶν. “*Beyond the villages.*” We have here the same manœuvre repeated as in the case of the interment of the slain, but with a different object in view, namely, the procuring of provisions. The army advances beyond the villages, the houses of which are sent-

tered up and down, and remains halted in line, while the soldiers in the rear are occupied in collecting provisions; taking care, at the same time, to keep themselves well covered by the line.—ἐλάβανον τὰ ἐπιτήδεια, κ. τ. λ. “*They were occupied in taking provisions, whatever any one saw, under cover of the line.*” Literally, “within the line.”—ὑπερβάλλοντες κατὰ λόφους τινάς. “*Passing over and down certain hills.*”—ἐπὶ φάλαγγος. “*In line.*” Observe that φάλαγξ has here its usual meaning of a line, the length of which considerably exceeds its depth.

§ 8—10.

Ἐπὶ τοῦ πρώτου. Supply ἱερείου. See § 1.—ἐπιτάξασθαι τῇ φάλαγγι, κ. τ. λ. “*To station behind the main line companies to be on the alert;*” i. e. ready to lend aid in case the front line be any where hard pressed.—καὶ οἱ πολέμοι τεταραγμένοι, κ. τ. λ. “*And that the enemy, thrown into disorder, may fall in with men arranged in order, and fresh.*” The enemy are here supposed to have broken through the Grecian line, and to be pushing on in more or less of disorder, occasioned by the eagerness of pursuit, when they unexpectedly come upon fresh troops drawn up to receive them.—ὡς μὴ ἐστήκωμεν, κ. τ. λ. “*That we may not stand still, now that we have been seen, and have seen the enemy.*” To remain inactive now would appear to the enemy to be the result of fear, and would also have a discouraging effect on our own men. (Weiske, *ad loc.*)—τοὺς τελευταίους λόχους καταχωρίους. “*Having stationed these hindmost companies.*” These are the same with the λόχοι φάλακες mentioned above.

§ 11—13.

Τρεῖς ἀφελὼν τὰς τελευταίας τάξεις. “*Having taken apart the three hindmost ranks;*” i. e. having detached them from the rest of the line.—ἀνὰ διακοσίου ἑκάστας. “*Two hundred men each.*”—ἀπολυπώντας. Consult note on κόπτοντες, ii. 1. 6.—τῶν δὲ μίαν. Supply τάξιν ἐχάρισεν ἑκαστῷ.—καὶ παρεγγύωσι στρατηγοῖς, κ. τ. λ. “*And they pass the word for the generals and captains to repair to the van.*” More literally, “to go by to the leading (division).” Supply μέγας.—ὃ τι το ἴσχωρ εἴη τὴν πορείαν. “*What it was that stopped the march.*”—ἐλαίνε. “*Rides up.*” Supply τὸν ἵππον.

§ 14, 15.

Οὐδένα τῷ κίνδυνῳ, κ. τ. λ. “*Have never as yet voluntarily brought danger upon you.*” Observe that *προξενίω* is employed here in a figurative sense. The chain of meanings is as follows: 1. To be any one's *πρόξενος*; to afford him hospitality in the name of the state, &c. 2. To introduce a stranger, as his *πρόξενος*, to the notice or acquaintance of others. 3. To bring unto, or upon, in general, whether it be a person or a thing. (Compare *Krüger*: “*προξενήσωμεν, adduxisse; sicuti πρόξενος ignotum aliquem commendaturus alicui adducit.*”)—ἐθέλωσιν. Weiske maintains, but with very little propriety, that this epithet must be connected not with *με*, but with *κίνδυνον*, in the sense of “*sponste susceptum, non necessarium.*” But both the usual signification of *ἐθέλωσιν*, as well as its position in

the present sentence, are against him. (*Krüger ad loc.*; see also note ii. 1. 16.)—*οὐ γὰρ δόξης ὀρῶ δεομένους*, κ. τ. λ. “*For I do not see you in want of reputation for valour, but of safety.*” Observe that *εἰς* is here employed to denote the aim or ultimate object.—*νῦν δὲ οὕτως ἔχει*. “*Now, however, the case stands thus.*”

§ 16—18.

Προβαλλομένους τὰ ὄπλα. Consult note on *ἐκέλευσε προβάλλεσθαι* τὰ ὄπλα, i. 2. 17.—*ἢ μεταβαλλομένους*. “*Or, turning them behind;*” i. e. retreating, and, of course, facing away from the enemy. Supply *ὄπλα*.—*οὐδενὶ καλῶ ἔοικε*. “*Looks like nothing honourable;*” i. e. in no respect wears a becoming appearance.—*καὶ τούτους οἷδ’ ὅτι*, κ. τ. λ. “*So with regard to these men, I know that,*” &c. Observe the attraction of *τούτους* into the sentence with *οἷδα*, so that it becomes its object, instead of being the subject of *δέξασθαι*.—*οὐδ’ ὑμεῖς ἐλπίζετε*. “*Not even (you) expect.*”—*τὸ δὲ διαβάντας ἐπισθεν*, κ. τ. λ. “*Moreover, (the circumstance), that we, after having crossed (it), should place a difficult valley in our rear, when on the point of fighting,—is it not surely a thing worth seizing upon?*” i. e. a thing at which we ought eagerly to catch. (See note iii. 2. 22.)—*εὐπορά*. “*Easy to pass through.*”—*ὥστε ἀποχωρεῖν*. “*So that they may retreat;*” i. e. so as to have it in their power to effect an easy retreat, and to be, therefore, the more readily inclined to do so.—*μὴ νικῶσι* “*(Unto us), if we do not conquer.*” Observe here the distinction between the absolute *οὐ* and the conditional *μὴ*.

§ 19—21.

Νέρος. Verbs of *wondering* take an accusative of the wonder, or that in which it consists. (See *Jelf*, § 550. Compare note vi. 2. 4.) *πῶς δὲ*. Supply *διαβατὰ ἔσται*.—*ἂ ὄρη*. For *τὰ ὄρη* ᾧ.—*ἣν δὲ δὴ καὶ σωθώμεν ἐπὶ θάλατταν*. “*But if, indeed, we shall have also arrived in safety at the sea.*”—*τὰ ἀπάζοντα*. “*That will convey us away;*” i. e. to convey us away.—*ἂν θάττον ἐκεῖ γενόμεθα*. “*The sooner we get there.*” Literally, “*if we be there sooner.*”—*ἥριστοκτάς μάχεσθαι*. “*To fight now that we have taken our morning meal.*” (Compare § 3.)—*οἱ τε οἰωνοὶ αἰσίοι*. “*And the omens are propitious.*” (Compare § 2.)—*τὰ σφάλγια*. (Compare i. 8. 15.)—*ἡδέως δειπνήσαι*. “*Sup with comfort.*”—*ἴωμεν*. “*Let us go.*” (See note iii. 1. 24.)

§ 22—24.

Ἥγεῖσθαι ἐκέλευον. “*Bade him lead on.*”—*ἥ ἕκαστος ἐτόγγχευε*, κ. τ. λ. “*In what part of the valley each happened to be.*” Observe that *νέρος* is the genitive of position after the adverbial *ἦ*. (*Jelf*, § 527.)—*ἀθρόον*. “*All together.*”—*ἢ εἰ κατὰ τὴν γέφυραν*, κ. τ. λ. “*Than if they defiled along the bridge which was over the valley.*” *Krüger*, who makes the *νέρος* to have been the same with a *χαράδρα*, or bed of a mountain torrent, supposes that the bridge was constructed to afford a passage when the valley or ravine was inundated by the winter rains.—*παριὼν παρὰ τὴν φάλαγγα*. “*Going along the main line.*”—*μάχας*. The accusative after *νευικήκατε*, of that in which

the victory consists. (See note ii. 1. 4. Compare *Jelf*, § 564.) — *δύοσε ἰόντες*. “Engaging closely with the foe.” More literally, “coming to close quarters.” — *ἐπὶ ταῖς θύραις τῆς Ἑλλάδος*. (Compare ii. 4. 4.) — *μνήμην ἐν οἷς ἐθέλει, κ. τ. λ.* “To furnish a remembrance of himself (among those) among whom he wishes (so to do).” The full expression would be, *ἐν τοῦτοις ἐν οἷς τις ἐθέλει παρέχειν μνήμην ἑαυτοῦ*.

§ 25, 26.

Ἐπὶ φάλαγγος. “In a line.” — *ποιησάμενοι*. Supply *οἱ στρατηγοὶ* — *ὡς σημαῖνοι*. (See note ii. 2. 4.) — *εἰς προβολὴν καθέντας*. “Having brought them down to a charge;” i. e. having couched them. — *δρόμῳ διώκειν*. “To advance on a run.” — *καλὸν ἔχειν τὸ χωρίον*. “That they occupied a fine position.” More literally, “that they had the place a fine one.” — *οἱ Ἕλληνες πελτασταί*. (Compare iii. 4. 26.)

§ 27—29.

ῥηηντίαζεν. “Came up.” Compare note on *ὕπελδσας*, i. 8. 15. — *ἀπεκτίννυσαν*. (See note vi. 3. 5.) — *ὡς ὀλίγοι ὄντες*. “As being but few.” — *καθ’ ὃ*. “Over against which.” — *συνέστη*. “Stood collected.” — *ἀπέθανον δὲ ὀλίγοι*. This has relation, of course, to the enemy, and the reason is given immediately after. The numerous cavalry of the foe deterred the Greeks from pursuing to any distance. — *ἱππικὸν*. Supply *στράτευμα*.

§ 30—32.

Ἀπειρήκεσαν μὲν. “They were tired, indeed.” In place of *ἀπειρήκεσαν μὲν*, *δμως δὲ*, the regular form of expression would have been, *καίπερ ἀπειρηκότες, δμως*. (Compare *Thucyd.*, vi. 91.: *Σικελιώται ἀπειρότεροι μὲν εἰσιν, δμως δ’ ἂν καὶ νῦν ἐτι περγένοιτο*.) — *συναξάμενοι*. “Having drawn themselves up in close order.” They had become somewhat scattered in the pursuit. — *νότος*. “A valley.” Not to be confounded with the one already mentioned. — *προσπετράποντα διώκοντες*. “They turned back (from) pursuing.” — *στάδιοι, κ. τ. λ.* Between seven and eight miles.

CHAPTER VI.

§ 1, 4.

Εἶχον ἀμφὶ τὰ ἑαυτῶν. “Were busy about their own affairs.” — *ὅπη ἐδύναντο προσωτάτω*. “As far off as they could.” — *ὡς ἤξοντα*. “As about to come.” — *ἐξῆν ἐπὶ λείαν λέναι*. “There was leave to go in quest of (private) plunder.” — *δημόσιον ἔδοξεν εἶναι*. “It was adjudged to be public property.” — *ἀγοραὶ*. “Markets;” i. e. sellers with provisions. — *κατήγον*. “Put in.” — *πολίζει τὸ χωρίον*. “Is forming the place into a city.” The expression *χωρίον πολίζειν* is to colonize a place by building a city. — *ὃ τι δέοι ποιοῦντας φίλους εἶναι*. “What it be-

loved them to do, in order to be friends." Literally, "what it behoved them doing to be friends."

§ 5—8.

Πλοῖον δ' οὐδέν. "But no transport;" i. e. not a single transport. —τινὲς οἰχόμενοι. Supply ἐτίγγανον. —ὀκνοῦντες. "Fearing." —ἀποδοῦναι. "To return." —ἀπελαύνει. "Drives off." —περιτυχὼν δ' Ἀγασίας ἀφαιρεῖται. "But Agasias, having met him, takes away (the man);" i. e. rescues him. —λοχίτης. "A private of his company." —βάλλειν. "To stone." Supply λίθοις. —ἀνακαλοῦντες τὸν προδότην. "Calling him, again and again, the traitor." Observe the force of ἀνὰ in composition, and the emphatic usage of the article. —τῶν τριηριτῶν. "Of the galley-men." —κατεκάλυον. "Endeavoured to put a stop to these proceedings." —ὅτι οὐδὲν εἴη πρᾶγμα. "That nothing was the matter." —τὸ δόγμα αἴτιον εἴη, κ. τ. λ. "That the decree was the cause of these things having happened,—that which the army had made." This decree is mentioned under § 2.

§ 9—11.

Ἀνερεθίζμενος. "Instigated." —ἀχθεσθεῖς, ὅτι ἐφοβήθη. "Vexed that he had been frightened." —ὡς πολεμίους. "As being public enemies." —ἤρχον δὲ τότε πάντων, κ. τ. λ. (See remarks of Thirlwall, iv. p. 352. —οὐκ ἂν ἄλλως γενέσθαι. "That it could not be otherwise." —τὸν ἄρξαντα βάλλειν. "The man who began to throw;" i. e. who commenced the attack on Dexippus. —διὰ τέλους φίλος. "A constant friend." Literally, "a friend throughout." (See note ii. 3. 26.) —ἐξ οὗ καί. "In consequence of which also." Supply αἰτίου. —παρ' ὀλίγον ἐποιοῦντο τὸν Κλέανδρον. "Made Cleander a matter of little importance unto themselves;" i. e. expressed very little concern about Cleander and his threat. —φαῦλον. "A trifling one."

§ 12—14.

Ἡμῶν οὕτως ἔχων τὴν γνώμην. "Having his mind thus disposed toward us." —εἰσι καὶ εἰς ἕκαστος. A plural verb with a collective subject. —Βυζαντίου ἀποκλείσει. Cleander was, it will be remembered, the Harmost, or Spartan governor, of Byzantium. (Compare chap. iv. § 18.) —ἀπιστοῦντας. "Disobeying." —ἀνόμους. "Subject to no law." —οὗτος ὁ λόγος περὶ ἡμῶν. "This very report concerning us." —ἡμᾶς, κ. τ. λ. "For us, the others, to keep ourselves away from Greece;" i. e. to be debarred from returning to it. —πειστέον. "We must obey." Supply ἐστὶν ἡμῶν.

§ 15, 16.

Ἐγὼ οὖν ἀπολύω. Observe the repetition of ἐγὼ οὖν, in consequence of the intervening parenthesis. —καταδικάζω ἑμαυτοῦ. "I pass sentence against myself." —εἰ ἐγὼ ἀρχῶ. "If I am the beginner." —τῆς ἑσχάτης δικῆς ἕως εἶναι. "That I am worthy of the last degree of punishment;" i. e. the severest that can be inflicted, namely,

death. — Κλεάνδρῳ κρῖναι. “*Unto Cleander, to try him.*” — καὶ ἐνταῦθα καὶ τῆς τείξεσθαι. In consequence of their successful retreat.

§ 17—19.

Κελεύω. The subject of this verb is *ἐνοφῶνται*.—τῶν ἐμῶν λοχιτῶν. “*Of my company's soldiers.*” — δεῦν. “*A hard thing.*” — ἡμεῖς μὴ ἐκδῶτα. “*Do not you give me up.*” (See note iii. 2. 24.) The personal pronouns, in this and the following sentence, are emphatic. — κρίναντι. “*After having tried me.*” — σῶσαί τε ἀσφαλῶς. “*And may you convey yourselves in perfect security.*” Literally, “and may you save yourselves in security.” Observe the employment of the optative to denote a wish. — ἐμῶν αὐτῶν. Observe the use of the partitive genitive after an active verb. (See note i. 5. 7.) — ἐλόμενοι agreeing with ἡμεῖς to be supplied before συμπεμφάτε. — ἐάν τι ἐγὼ παραλείπω. “*In case I omit any thing.*” — οὐδὲν βόλοισα. Supply ἐλεσθαι. — ὁ ἀφαιρεθεὶς ἄνθρωπος ἐπὶ Ἀγασίου. “*The man rescued by Agasias.*” A passage constructed somewhat similarly occurs in iv. 2. 18. : ἐπὶ ἀντίκρουσιν λάβω τῇ μαστῇ.

§ 20—22.

Κελεύουσι. Observe the change to a plural verb. This, in the case of a collective noun being employed, need excite no surprise. — εἴτε πάντας αἰτιά, κ. τ. λ. “*If either you blame all, to try them yourself, and treat them in whatever manner you may wish.*” — τούτους ἀξιοῦσι. “*They require these.*” — Δείξιντων ἄγνωτος. Genitive absolute. ἀφαιρέομαι usually takes after it two accusatives; one of the thing taken away; the other of the person from whom it is taken. (Compare i. 9. 19. and vii. 1. 28. and Cyr. iv. 6. 4.) If, therefore, Xenophon had meant from *Dexippus*, he would have written Δείξιντων. — αἰρεθέντα. “*As having been chosen.*” — ἐφ’ ᾧτε πλοῖα συλλέγειν. “*For the purpose of collecting vessels.*” More literally, “upon condition of (our) collecting vessels (with it);” i. e. it was given with this express view and no other. Observe that ἐφ’ ᾧτε is put for ἐπὶ τούτῳ, ὥστε. — καὶ ἀποδρόντα Δείξιντων, κ. τ. λ. “*And (I know) Dexippus as having absconded,*” &c.

§ 23—25.

Ἀπεστερήκαμεν. “*Deprived.*” Like ἀφαιρέομαι, § 21, this, also, is a verb of depriving, and is followed by an accusative of the thing taken away, and another of the person from whom it is taken. — καὶ κακοὶ δοκοῦμεν εἶναι, κ. τ. λ. “*And appear to be bad men through this fellow;*” i. e. in consequence of his running off with the vessel. — αὐτοὶ τε, τὸ ἐπὶ τούτῳ, ἀπολέλαμεν. “*And, as far as depended upon this one, we are ruined;*” i. e. this man was the cause, as far as it lay in his power, of the ruin of all our hopes for the time being. (See note i. 6. 9.) — ὥσπερ ἡμεῖς. “*Even as we did.*” Supply ἡκούομεν. — τούτον οὖν τοιούτον ὄντα ἀφειλόμην. “*From this one then, being such a person, I rescued (the man).*” Supply τὸν ἄνδρα. (See note above, § 21.) — εἰ δὲ σὺ ἤγες. “*If, however, you had been leading him away.*” The imperfect in our idiom has here the force of a pluperfect. — νόμιζε ἀποκτενῶν. “*And do you consider that you will be putting to*

death." Observe that *νομίζω* with the participle is of rare occurrence; its more usual construction is with the infinitive.—*βίαν χρῆναι πάσχειν αὐτόν.* "That he ought to suffer any violence."—*τῆς δικῆς τυχεῖν.* "Should meet with his deserts." (See note iii. 1. 28.)

§ 26—28.

Τόνδε τὸν ἄνδρα. Agasias is meant.—*πάρεστε πρὸς τὴν κρίσιν.* "Be present at the trial."—*εἰ καὶ οἶσι με ἀδικούντ' αὖτις ἔγχεσθαι.* "If you even think that I was led away because doing something wrong."—*ἵνα μὴ φθέγγοιτο μηδεὶς.* "That no one might utter a syllable."—*τὸ μέρος.* "His share."—*τοῖς λησταῖς.* The plundering party mentioned in § 5.—*τὰ χρήματα.* "Their booty."

§ 29—32.

Περὶ τῶν ἀνδρῶν. Agasias and the man whom he had rescued.—*Δρακόντιον.* (Compare iv. 8. 25.)—*κατὰ πάντα τρόπον.* "By all means." Literally, "in every way."—*τῷ ἄνδρι.* The dual is here employed by way of emphasis.—*ἐμοχθησάτην.* "They both laboured."—*ἀντὶ τούτων.* "In return for these things."—*ὡς κόσμοι εἰσι.* "How orderly they are;" i. e. how observant of good discipline.

§ 33, 34.

Παραγενόμενον καὶ ἄρξαντα ἐαυτῶν. "That you, having come and taken command of them."—*ὅλος ἕκαστός ἐστι.* "What sort of person each is."—*τὴν ἀξίαν.* "His deserts."—*ἀλλὰ ναὶ μὰ τὰ σιῶ.* "Well, by the two gods!" An affirmative oath, as indicated by *ναὶ*. Observe that *σιῶ* is Doric for *θεῶ*, the accusative dual, the Dorians being accustomed to employ *σ* for *θ*, and also *ι* for *ε*. The two gods meant are Castor and Pollux.—*καὶ ἔάν οἱ θεοὶ παραδιδῶσι.* "And if the gods grant."—*ἐξηγήσομαι.* Supply *ὑμᾶς*.—*καὶ πολλὰ οἱ λόγοι οὗτοι, κ. τ. λ.* "And much are these words (of yours) different from those which I heard concerning some of you, that you seek to draw off the army from the Lacedæmonians." Literally, "opposite than those,"—an unusual construction, the regular form of expression in place of which would have been *ἀντίοι ἐκείνοις, οὗς.* (Compare Jelf, § 779. Obs. 3.)

§ 35—38.

Ἐνίαν συνεβάλοντο. "They joined intimacy;" i. e. contracted a bond of hospitality. (See note i. 1. 10.)—*τὸ παραγγελλόμενον εὐτάκτως ποιούντας.* "Doing in good order the thing commanded."—*καὶ μᾶλλον.* "Even more than ever."—*ὑμῖν γάρ, ὡς ἔοικε, δέδοται, κ. τ. λ.* "For to you, as it seems, is it given to carry home the men;" i. e. the gods will grant this unto you: so that *δέδοται* is here equivalent to *ἀπὸ τῶν θεῶν δέδοται*.—*ἐκεῖσε.* "To yonder quarter. Byzantium is meant. Probably this word was accompanied by a gesture.—*διαθέμενοι.* "Having disposed of." Observe that the middle voice *διατίθεσθαι* is here equivalent to "*venum exponere et vendere.*"—*ἦσαν συγκεκομισμένοι.* "Had conveyed together." The passive with middle meaning. (See note i. 3. 10., and compare iv. 7. 1.)—*οὐδενί.* "With nothing (in the shape of plunder)." — *ἐκταῖον.*

"On the sixth day." (See note ii. 1. 16.)—Καλχηδονίας. "Of the Calchedonian territory." This was the territory around the city of Calchedon, or Chalcedon, which place was situate in Bithynia, at the southern extremity of the Thracian Bosphorus, and nearly opposite to Byzantium. The modern name of Calchedon is *Kadi Keuy*.

BOOK VII.

CHAPTER I.

§ 1—4.

"Ὅσα δέοι. Supply ποιῶν.—ὅτι ἀπαλλάξοιτο ἤδη. "That he would depart at once."—συνδιαβάνα. "After having (first) crossed over with the rest."—αὐτῷ. "Upon this." Equivalent to the Latin *hoc facto*.

§ 5—7.

Ξεύθης. An Odrysian prince, who had been expelled from his dominions. (See *Thirlwall*, iv. p. 353.)—Μηδοσάδην. A Thracian.—συμπροθυμῆσθαι. "To unite zealously with him in the endeavour."—τελείτω. "Let him pay."—προσφερέσθω. "Let him address himself."—ὡς ἀποπέμψων τε ἅμα, κ. τ. λ. "As if intending both to send them away (home), and at the same time to take their number." Literally, "to make a numbering (of them)."—ὀκνηρῶς. "Reluctantly."

§ 8—11.

Μὴ ποτέ. "See that you do not." This expression is used of future time; μὴ ποτὶς would speak of present time. (See *Jelf*, § 814. *Obs.* 2.)—εἰ δὲ μὴ. "For otherwise;" i. e. but if you do not obey my advice.—ὅτι οὐ ταχὺ ἐξέρπει πρὸ στράτευμα. "Because the army is creeping out slowly."—οἱ δὲ στρατιῶται αἰτοῖ. "But the soldiers themselves (are the cause)." Supply αἰτιοὶ εἰσι.—ὡς πορευσόμενον. "As intending to march."—"διαπραξόμεθα. "We will settle."

§ 12.

"Ἀρδην πάντες. "Entirely all."—εἰστήκει. "Was standing." (See note i. 1. 3.)—καὶ τὸν μοχλὸν ἐμβαλὼν. "And to let fall the bar into (its socket). ἐμβαλὼν is part. fut. "The main instrument of security, in the case of an ancient city gate, was the μοχλὸς, or bar, and the great object was to keep this firmly in its place. One end of this bar (which was of massy wood, plated with iron) was firmly fastened to a strong staple driven into one of the door-posts. It was then raised and drawn across the door, and let into the other post by a groove or socket, made to receive the end of it. Then from the other side of the post, and exactly opposite to it, was drilled

an orifice which extended to the body of the bar. Through this orifice was introduced the *βάλλανος*, a peg or bolt which extended to the end of the orifice, and also ran into the end of the bar, which had a hole drilled into it, for the purpose of receiving it. Thus the bar was secured in its place by this bolt, which, moreover, was so deeply let into the orifice, that it could not be drawn out by the fingers, but required a certain instrument called the *βαλανόγρυς*, something like a pair of pincers, by which it was drawn out." (*Bloomf. ad Thucyd.* ii. 4.)

§ 13—15.

Χερρόνησον. (Compare i. 1. 9.)—*Κυνίσκος*. Zeune supposes this Cyniscus to have been a Spartan commander who was engaged at that time in war with the Thracians.—*διὰ τοῦ ἱεροῦ ὄρους*. "Through the sacred mountain." This mountain is mentioned by the scholiast on Apollonius Rhodius (ii. 1017.), who remarks, *ἐστὶ καὶ ἄλλο ἱερὸν ὄρος Θράκης*. Demosthenes makes mention of a castle of this name, situate probably on the mountain (*de Hal.* p. 85.), and Philip is said to have seized upon this sacred mountain when he made himself master of the kingdom of Cersobleptes. (*Æschin. de Fals. Leg.* 25.) Bremi says it was a mountain extending from Thrace into the Chersonese. (*Ad Æsch. l. c.* vol. i. p. 187.)—*θέουσι δρόμῳ*. "Run at full speed."—*εἰσιόντες*. "About to enter." Present participle in a future sense.

§ 16, 17.

Ἐκπτόν τε τὰς πόλιν. Observe that *κόπτειν τὰς πόλιν* is to knock or beat upon a gate to obtain entrance, whereas *ψοφεῖν τὴν θύραν*, or *τὰς θύρας*, is to knock at a door inside when one is coming out, to give warning, according to the Greek custom, to those on the outside, as the Grecian doors opened outward. (Consult also *Dict. Ant.* s. v. *Janua*.)—*εἰς τοὺς πολεμίους*. "Among the enemy."—*κατασχίσαι*. "That they will cut down."—*παρὰ τὴν χηλὴν τοῦ τεύχους*. "Along the pier of the wall." According to the scholiast on Thucydides (i. 63.) the *χηλή* was a projecting piece of rough stone-work built to protect the wall from the waves, and he says that it was called *χηλή*, because it resembled an ox's hoof; *παρὰ τὸ εἰκέναι χηλῇ βόδι*. "The bottom of the sea-wall, in the ancient sea-port towns, was strengthened by a sort of breakwater of large stones, which at last left the line of the wall, and was continued as a mole to narrow the harbour at its entrance." (*Arnold, ad Thucyd.* i. 63.)—*ὑπερβαίνουσι εἰς τὴν πόλιν*. "Get by escalade into the city." Literally, "pass over (i. e. the walls) into the city."—*τὰ πρᾶγματα*. "The doings."—*ἀναπετανῶσι*. "Throw wide open." (See note vi. 3. 5.)

§ 18—20.

Ἐνδον ἐτύγχανον ὄντες. "Happened to be within doors."—*καθεῖλκον*. The ancient ships, when not used, were generally drawn up on shore; hence *καθέλκειν*, "to draw down or launch."—*σχέιν τοὺς ἀνδράς*. "To restrain the men."

§ 21—24.

Προσπίπτουσιν αὐτῷ πολλοί. "Rush up to him in great numbers."—*νῦν.* This has reference to his previous wish for founding a city, as mentioned in v. 6. 15.—*ἑνὲρι γενέσθαι.* "To become a (distinguished) man."—*ἔχεις πόλιν, ἔχεις τρήρεις, κ. τ. λ.* Observe the effect of the continued repetition of *ἔχεις*. The impetuous eagerness of the men is strongly indicated. (Compare iii. 2. 4. and note.)—*οὐ τε ἡμᾶς ὠφέλει.* "You might both profit us." Observe that the personal pronouns in this passage are strongly emphatic.—*θίθετε τὰ ὅπλα, κ. τ. λ.* "Take your stations under arms in line as quickly as possible." Observe the address of Xenophon in bringing back the excited crowd to something like regular order.—*παρηγγία ταῦτα.* "Gave this order."—*παρεγγυῶν.* "To pass on the word."—*εἰς ὀκτὴ.* "Eight deep." The common text has *εἰς πεντήκοντα*, "fifty deep;" but this arrangement would only be required in a narrow and confined place; whereas the spot where they assembled on this occasion is described as *κάλλιστον ἐκτάσθαι*. It is more than probable, therefore, that a confusion has arisen in the MSS., from the similarity of the numeral letters (N' and H'), the former of which denotes fifty; the latter eight. (Consult Krüger, *de Authent.* p. 48.)—*τὸ δὲ χωρίον οἷον κάλλιστον, κ. τ. λ.* "Now the place is such as is most beautiful (for an army) to marshal (itself) in, being called the Thracian," &c.; i. e. being what we should term the Thracian square. Larcher thinks that this was a part of the city near the Thracian gates, and, in confirmation of this opinion, cites the following passage from Xenophon's Grecian History (i. 3. 20.): *ἀνοψαντες τὰς πόλιν τὰς ἐπὶ τῷ Θράκιον καλουμένης.*—*ἔπει δὲ ἔκετο τὰ ὅπλα.* (Compare iv. 2. 20.)

§ 25, 26.

Ἐὰν δὲ τῷ θυμῷ χαρίζομεθα, κ. τ. λ. "But if we gratify our resentment, and both punish the Lacedæmonians, who are present, for the deceit, and plunder the city, which is in no respect to blame, consider what consequences will result therefrom."—*οὐδὲν.* Adverbial accusative.—*πολέμιοι ἀποδειγμένοι.* "Declared enemies."—*ἑωρακότας.* Agreeing with *ἡμᾶς* understood before *εἰκάξω*.—*νῦν δὲ.* "Even just now;" i. e. in the Peloponnesian war.

§ 27.

Τὸν πόλεμον τὸν πρὸς Λακεδαιμονίους. The Peloponnesian war is meant.—*οὐκ ἑλάττους τριακοσίων.* Thucydides also states (ii. 13) that the Athenians, at the beginning of the war, had *τρήρεις τὰς πλωίμους τριακοσίας*. The reading of the common text, *τετρακοσίων*, is therefore wrong; and Zeune is also in error when he supposes that the words of Diodorus Siculus (xii. 40.), namely, *τρήρεις τὰς παρούσας τριακοσίας*, refer merely to the triremes afloat, and do not include those in the dock-yards. (*Poppo, ad loc.*)—*ἐν τῇ πόλει.* "In the Acropolis." The term *πόλις* is here employed, according to a peculiar Athenian usage, to denote the citadel or Acropolis; that is, the old city. Thucydides makes the amount in the Athenian

treasury, at the beginning of the war, to have been 6000 talents. — ἀπὸ τε τῶν ἐνδύμων καὶ ἐκ τῆς ὑπεροπίας. "Both from the customs at home and from our territory abroad." With ὑπεροπίας supply γῆς. Under the latter head are particularly meant the tributes, or φόροι, paid by the allies, and which formed by far the most productive source of revenue. At the commencement of the war they amounted to 600 talents (*Thucyd.* ii. 13.), and after the peace of Nicias to more than 1200. (*Böckh, Pub. Econ. &c.*, vol. ii. p. 132. On the whole subject of the Athenian revenue, consult the *Third Book*, generally, of Böckh's elaborate work.)

§ 28, 29.

Ἀχαιοί. According to Thucydides (ii. 9.), the Pellenians alone at first sided with the Lacedæmonians; but subsequently all the Achæans. — πάντων προσγεγενημένων, "Having become all joined unto them." — αὐτοῦ τοῦ ἑνὸς βασιλέως. "The king himself up the country;" i. e. in Upper Asia, as opposed to the sea-coast, where his satraps govern for him. — ὁμοῦ ὄντων. "Being combined." — μαινόμεθα ἀπολάμβεθα. Observe the employment of the present to denote a continued action, and the aorist a transient one. — τοῖς ἡμετέροις ἀντὶν. Observe that ἀντὶν is in apposition with the personal pronoun (ἡμῶν) implied in ἡμετέροις. So in Latin, *mea ipsius culpa, tua ipsius gratia*. (See note iv. 7. 22.) — ἐν γὰρ ταῖς πόλεσιν, κ. τ. λ. "For they are all in the cities that will march against us, and (that will march against us) justly too." After δίκαιως supply στρατευσομένους. — καὶ ταῦτα κρατοῦντες. "And that, too, being superior in force." — πρώτην. A specimen of oratorical exaggeration, since Trapezus, Sinope, and Heraclea were also Grecian cities. — ἐξαπατάμεν. "We shall sack." A poetic word.

§ 30.

Μυρίας ἐμέ γε κατὰ γῆς, κ. τ. λ. "I, at least, may be ten thousand fathoms under ground." A poetic image. (Compare *Hom. Il.* iv. 182., and *Virg. Æn.* iv. 24.) — τοῖς τῶν Ἑλλήνων προεστηκόσι, κ. τ. λ. "To endeavour to obtain your just (demands) by yielding obedience unto those who stand at the head of the Greeks." The Lacedæmonians, of course, are meant. — ἀδικουμένους. "Though wronged." — μὴ στέρεσθαι. "Not to lose;" i. e. not to deprive ourselves of returning home by any rash conduct on our part. (See note iii. 2. 2.) — ἀλλὰ δηλώσας. "Yet, at any rate, to show." — πειθόμενοι. Supply ὑμῖν.

§ 32, 33.

Ἐτι δὲ καθημένον τῶν στρατιωτῶν. "And the soldiers being yet seated;" i. e. the assembly being still convened. (Compare vi. 2. 5.) — Κοιραδάης. The army was deceived for a day or two by this adventurer. (See *Thirlwall*, vol. iv. p. 354.) — περιήει. "Went about." — στρατηγῶν. "Wishing to be a general." Observe that στρατηγίδω is a desiderative verb. — ἐπαγγελλόμενος. "Offering his services." Literally, "announcing himself." (See *Smith, Dict. Biog. &c.*, s. v.)

§ 34—37.

Τὰ ἀπαγγελλόμενα. "The things brought back as a message."—τοῖς τέλεσι. (Compare ii. 6. 4.)—βουλεύσοιτο. "Would plan."—ἀλφ. From ἀλίσκομαι: 3 sing. 2 aor. subj.—καὶ ἐλαῖων τρεῖς, καὶ σκορδῶν, κ. τ. λ. "And three (as large a load as they could) of olives, and one man, as large a load as he could, of garlic, and another of onions." After τρεῖς we may supply, mentally, φέροντες ὅσον μέγιστον ἐδύνατο φορτίον.—ὡς ἐπὶ δάσμευσιν. "As if for distribution."

§ 38—41.

Οἱ διαπραΰναι. "To obtain (permission) for him." Observe that οἱ is the dative of the personal pronoun σὺ, "su," and would be written off if it came by itself. Being, however, an enclitic, its accent is thrown back on the preceding word, which is therefore written ἐκέλευεν.—μᾶλα μάλιστα. "With very great difficulty."—στασιάζειν καὶ πονηροῦς εἶναι. "Were factious and quarrelsome.—ἑσπασμένοις. "Having embraced;" i. e. having taken leave of.—οὐκ ἐκαλλιέρι, κ. τ. λ. "Did not make favourable sacrifices, nor measure out any thing to the soldiers."—ἐπεὶ δὲ πολλῶν ἐπέβει αὐτῷ, κ. τ. λ. "And when there was a deficiency unto him of many things, so that there should be a day's food to each of the soldiers."—καὶ ἀπεικνέειν. "Having even renounced."

CHAPTER II.

§ 1—4.

Φρυσίος. He held the office of a general, as we learn from § 29. But when he was chosen to fill this station Xenophon has neglected to inform us.—ἐπέμενον ἐπὶ τῇ στρατιῇ. "Remained still with the army." Observe here the force of ἐπὶ in composition, adding to the word to which it is prefixed the idea of "something more," or "beyond." (See Viger, 237. n. 4. on ἐπὶ in composition.)—ἐσπασίαν. "Formed parties."—ἔγειν. Supply τὸ στρέψαι.—ἔπειθε γὰρ. "For he kept endeavouring to persuade." Observe the force of the imperfect. (Consult note 2. 5. 32.)—εἰς Χερρόνησον. Supply βουλόμενος ἔγειν.—παντὸς ἂν προεστάναι τοῦ στρατεύματος. "That he would probably stand at the head of the whole army." στρατεύματος. Genitive after προεστάναι, because that word involves the idea of superiority. (Consult note i. 1. 10.)—τὰ δπλα ἀποδιδόμενοι, κ. τ. λ. "Selling their arms up and down the places."—ὡς ἐδύνατο. "As they could;" i. e. as opportunity offered.—εἰς τὰς πόλεις κατεμειγνύοντο. "Mingled themselves into (the population of) the cities;" i. e. with the inhabitants by intermarriages, &c.—ἔχαιρον ἀκοῖν. "Rejoiced to hear.—διαφθειρόμενον. "Was getting broken up."

§ 5—7.

Κυζίκος. Cyzicus, situated on an island of the same name on the coast of Mysia, was connected with the main land by bridges. This city, so celebrated in former times, is now represented by the ruins of *Bäl Kiz*. (See *Hamilton's Researches*, ii. p. 100.; *Ainsworth*, p. 227.)—*δσον οὐ παρὲν ἤδη*. "Was all but already come." Literally, "was present as much as (was) not already;" i. e. was expected every instant.—*ἐπιστέλλει*. "Enjoins upon."—*ὁ δὲ Κλέανδρος οὐδὲνα ἐπεπράκει*. "Now Cleander had not sold one."—*ἀναγκάζων*. "Compelling (the inhabitants)."—*Πάριον*. Parium was a town upon the Propontis. It was founded by the Parians in conjunction with the Milesians. Under the Romans it became *Colonia Julia Pariana*. The ruins are now called *Camarissa*, according to Kruse; but, according to others, *Paria*.—*κατὰ τὰ συγκείμενα*. "According to the terms agreed upon."—*Ἀριστάρχου*, genitive after *ἡμέλησε*. Verbs of "caring for," and their contraries, are usually followed by a genitive, whether of persons or things, from which that feeling arises. Sometimes they are followed by an accusative of the immediate object. (See *Jelf*, § 496. and *obs.* 1.)—*διεπράττετο*. "Began to negotiate."

§ 8, 9.

Συνέχειν αὐτὸ. "To keep it together."—*Πέρωνον*. Perinthus was a city of Thrace, on the coast of the Propontis, west of Byzantium, originally colonized by the Samians. The name gradually changed to *Heraclea*. It is now called *Harakli*, or *Eregli*. (See *Ainsworth*, p. 227.)—*ὡς τάχιστα Ξενοφῶντα*, κ. τ. λ. "To forward Xenophon as quickly as possible on horseback."—*ἀφικνεῖται ἐπὶ τὸ στρατεύμα*. The army, as appears from § 28., was at this time in the neighbourhood of *Selybria*.—*διαπλεύσας*. "Having sailed across."

§ 10, 11.

Ἵπποχνοῦμενος αὐτῷ, κ. τ. λ. "Promising unto him (that), by mentioning which he thought he should persuade him."—*ὅτι οὐδὲν ὁδόν τε εἶη*, κ. τ. λ. "That it was impossible for any one of these things to take place."—*καὶ ὁ μὲν ταῦτα ἀκούσας*. Referring to *Medosades*.—*ἀποσκάσας*. "Having drawn off (his own troops)." Supply *τοὺς αὐτοῦ* from *ὀκτακοσίους*, which follows.—*ἐν τῇ αὐτῇ*. Supply *τόπῳ*.

§ 12, 13.

Ἐπράττε περὶ πλοίων. "Was employed in bargaining for ships."—*τοῖς τε ναυκλήροις ἀπέιπε*, κ. τ. λ. "Both forbade the masters of the ships to transport them across." Observe that *μὴ*, after a verb implying a negative, increases the force of the negation, and compare *Herodotus*, viii. 116.: *ἀπηγόρευε μὴ στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα*. (See note i. 3. 2.)—*καὶ ἐμὲ πρὸς τοῦτο*, κ. τ. λ. Observe the effect produced by the sudden change to the *oratio recta*.—*ἐγὼ δὲ τῇδε ἀρμωστής*. From this it would appear that *Aristarchus* was *Harmost* of *Perinthus* also. (Compare chapter vi. § 24.)—*καταδύσω*. "I will sink him"

§ 14, 15.

Πρὸς τῷ τείχει. "Near the wall."—εἰ εἰσεῖσι. "If he shall go inside." Observe that εἰσεῖσι is the 3. sing. pres. of εἰσεῖμι (eis, into; εἰμι, I go): and that it is used in a future sense. (See note iv. 1. 3.)—αὐτοῦ τι πείσεται. "Will suffer something on the spot."—τοὺς μὲν προπέμπεται. "Bids these go on before;" i. e. to Perinthus. The reference is to the other commanders and lochagi. Observe the force of the middle in προπέμπεται; literally, "sends on before himself." The employment of τοὺς μὲν for τούτους μὲν is somewhat unusual. (*Matthiæ*, § 286.)—καὶ ἀπελθὼν ἐθνέτο. "And he went and sacrificed (with this view). Supply σκοπῶν. (Consult *Matthiæ*, § 526.)—εἰ προεῖεν, κ. τ. λ. "Whether or not the gods would allow him to try to lead the army unto Seuthes." On this use of εἰ, see note iii. 2. 22.; and also consult ii. 2. 1. Observe that πειράδομαι, followed by infinitive, signifies "to try" to do that of which the infinitive speaks. Observe also that προεῖεν is the 3 pers. plu. 2 aor. opt. mood of προῖναι.—τρίτῃρις ἔχοντος, κ. τ. λ. "He who intended to hinder them having galleys." The reference is to Aristarchus.—κατακλείσθηναι. "To be shut in (there)."

§ 16—19.

Νῦν μὲν. "For the present, indeed."—ἐνθα. "Whereby."—ἀσφαλῶς πρὸς Σεύθην λέναι. "For going safely to Seuthes."—ἐπιτρυγᾷναι πυροῖς ἐρήμοις. "He falls in with watch-fires without guards." (Compare the explanation of H. Stephens, *Thes. L. G.*: "*circa quos nulli erant custodes.*")—μετακεχωρηκέναι ποι. "Had just then departed somewhither;" i. e. and had left the watch-fires burning.—σημαινόντων. "Making signals."—κεκαυμένα εἴη τῷ Σεύθῃ, κ. τ. λ. "Had been kindled by Seuthes in front of his night-watches."—ὅπως οἱ μὲν φύλακες μὴ ὀφνῶτο, κ. τ. λ. We find the same thing done by Iphicrates. (*Xen. Hist. Gr.* vi. 2. 29.)—καὶ εἰπεῖν κελεύει Σεύθῃ. "And directs (the guards) to tell Seuthes." (Compare *Krüger*: "*custodes nuntiare jubet.*")—εἰ ὁ Ἀθηναῖος, κ. τ. λ. "If it was the Athenian, the one from the army."

§ 20—22.

Οὗτος εἶναι. "That it was that very one."—ἀναπηδήσαντες ἐδίωκον. "Having leaped up (on their horses), they galloped hastily away;" i. e. to give information to Seuthes. Observe here the peculiar meaning of ἐδίωκον, and compare, in further explanation of it, the remarks of Phavorinus, διώκειν ἐνίοτε τὸ ἀπλῶς κατὰ σπουδὴν ἐλαύνειν; "sometimes διώκειν is simply to gallop off in haste." With ἀναπηδήσαντες supply ἐπὶ τοὺς ἵππους.—μάλᾳ φυλαττόμενος. "Carefully guarded."—ἐγκεχαλιωμένοι. "Ready bridled."—τὰς δὲ νύκτας ἐγκεχαλιωμένων ἐφυλάττετο. "But during the night he was on his guard, with (his horses) ready bridled." Observe that ἐγκεχαλιωμένων is the genitive absolute, τῶν ἵππων or αὐτῶν being understood. We have adopted here Bornemann's reading. Dindorf and others prefer the dative of the participle. The common text omits the participle altogether.—Τήρης. Hutchinson thinks that Teres, the father of Sitalcas, is meant, who, according to Thucydides (ii. 29.), laid the

foundation of the powerful kingdom of the Odrysæ. — *τούτων τῶν ἀνδρῶν*. The reference is to the native tribes in this quarter who are subsequently styled Thyni. — *μάλιστα νυκτός*. "Especially at night."

§ 23—26.

Κέρατα οἴνου προῦπινον. "They pledged one another in horns of wine." — *πάντοσε*. "To all quarters." — *συμπροθυμηθῆναι διαβῆναι τὸ στράτευμα*. "Zealously to co-operate with you, that the army should cross over." — *ὁ δ' ἔφη*. And he (Medosades) assented (to it); "i. e. said "yes." — *ἀδελφῶ*. A term frequently employed to indicate intimate friendship. (Compare § 38.) — *καὶ τὰ παρὰ θαλάττῃ, κ. τ. λ.* "And that the places along the sea, of which you are master, will be (a present) from you to me." — *ὁ δὲ συνέφη καὶ ταῦτα*. "He thereupon confessed (that he had said) these things also." Literally, "agreed with him." — *ἀφήγησαι*. "Relate."

§ 27—30.

Καὶ οὐδὲν τούτου ἔνεκα, κ. τ. λ. "And that there would be no need either for you, or any one else, to pay anything on this account." Observe that *σὺ* refers to Seuthes, and the speaker is supposed to indicate this by a gesture. — *κατὰ Σηλυβρίαν*. "To the neighbourhood of Selybria;" i. e. into the territory of Selybria. Selybria, or Selymbria, was a city of Thrace, on the Propontis. The modern name is *Selivria*. — *οὐκ ἔφησθα οἶόν τ' εἶναι, κ. τ. λ.* "You said it was not possible, but that, having come to Perinthus, you should pass over into Asia." (See note above, § 8.) — *πλὴν Νέωνος*. For *πλὴν ἀπὸ Νέωνος*. — *πιστοτέραν εἶναι τὴν πρᾶξιν*. "That the transaction be more trustworthy;" i. e. more worthy of your reliance. — *κάλεσαι*. "Call in." — *ἐκεῖ*. "There;" i. e. without.

§ 31, 32.

"*Οτι συγγενεῖς εἰεν*. "That they were kinsmen (of his)." Valckenaer (*ad Herod. iv. 80*) thinks that this refers to the circumstance of Sadocus, the son of Sitalcas, having received the rights of citizenship from the Athenians. (*Thucyd. ii. 29.*) This, however, is confounding *συγγένεια* and *πολιτεία*. It is more than probable that we must look for the origin of this affinity, such as it was, in the old legends respecting Procne (the daughter of Pandion, king of Athens), who was wedded to Tereus, king of Thrace. (Consult *Krüger, de Authent.*, p. 33.) — *τί*. "In what." — *ἐνόσησεν*. "Had declined." The verb *νοσέω* is often employed with reference to public disasters, especially such as arise from tumults and dissensions. (*Krüger ad loc.*) — *ἐκπεσὼν*. "Having been driven out." — *τῷ νῦν βασιλεῖ*. Supply *τῶν Ὀδρυσῶν*.

§ 33, 34.

Εἰς ἄλλοτρίαν τράπεζαν ἀποβλέπων. "Looking (for support) to a stranger's table." (Compare *Krüger*: "*Inde victum expectans.*") — *ἐκαθεζόμεν ἐνδιόφριος αὐτῷ ἰκέτης*. "And I sat on the same seat with

him as a suppliant." The meaning of ἐνδιφρίος here is altogether uncertain. From the circumstance of the Thracians sitting at table, and not reclining, and from the allusion to the table immediately before this, the word has been generally supposed to have a force somewhat similar to the term *δομοτράπεζος*, or table companion. (Compare *Krüger ad loc.* and *Poppo, Ind. Gr. s. v.*)—δοῦναί μοι. "(Entreating him) to give me."—ὅπόσους, κ. τ. λ. "As many as he should be able (to give). Supply δοῦναι.—τούτους ἔχων. "Having these under my command."—μοι ὑμεῖς παραγένοισθε. "You should join me."

§ 35—38.

Κυζικηνόν. (Compare v. 6. 23.)—διμοῖραν. "Twice as much."—ζεύγη. "Cattle;" i. e. for cultivating the land.—ταῦτα περὶόμενοι. Supply διατράττεσθαι. The allusion is to the causing of the whole army to come.—εἰς τὴν σεαυτοῦ. "Into your own country."—ἐνδιφρίους. "Sitters on the same seat;" i. e. table companions. (Compare § 33.)—ᾧν, genitive by attraction to ἀπάντων, instead of ᾧ, after κτήσασθαι.—ᾧνήσομαι Θρακίῳ νόμῳ. "I will purchase her, in accordance with Thracian custom;" i. e. I will make her my wife. The Thracians, as Herodotus informs us (v. 6.), purchased their wives by the payment of a large sum of money to the parents. Weiske refers to Aristotle (*Polit.* ii. 5. 14.) to show that the same custom prevailed in early times among the Greeks also.—Βισάνθην. Bisanthe was a city on the Propontis, north-west of Perinthus. Its later name was Rhædestus. It is now *Rodosto*, or *Tejur-Daghi*.

CHAPTER III.

§ 1—3.

Ἐγένοντο ἐπὶ τῷ στρατοπέδῳ. "They were at the camp."—ἀπήγγειλαν. "Reported."—τὴν μὲν πρὸς Ἀριστάρχον, κ. τ. λ. "To let alone the way to Aristarchus;" i. e. to omit going to him.—ἔνθα βουλόμεθα. Supply ἐκεῖσε before ἐνθα.—ὥσπερ ἐν Βυζαντίῳ. "Even as (he has done) in Byzantium." (Compare chapter ii. § 6.)—ἐξαπατήσεσθαι. Used here in a passive sense, as in Plato, *Phædr.* 262. A.

§ 4—6.

*Ἄν πρὸς ἐκεῖνον ἦτε. The pronoun ἐκεῖνος is often made to refer, as a mere pronoun of the third person, to an individual who has just been mentioned. (*Matthiæ*, § 471.)—τούτο βουλευέσθε. "You will consult about this;" i. e. whether to obey Aristarchus, or go to Seuthes.—ἑώσι. "Do they suffer us." The reference is to the Lacedæmonians.—εἰς τὰς κώμας. (Compare chapter ii. § 1.)—οἱ ἥττους. "Our inferiors;" i. e. the inhabitants of the villages, who are not able to cope with us.—ὃ τι τις ὑμῶν δεῖται. "What any person needs of you." The indefinite τις here refers as well to

Seuthes as to Aristarchus. — ἀνέτειναν ἅπαντες. (Compare iii. 2. 33.) — τῷ ἡγουμένῳ. (Compare ii. 2. 4.)

§ 7—9.

Ἔπειθον ἀποτρέπεσθαι. “*Tried to persuade them to turn back.*” — ὅσον, κ. τ. λ. “*As much as thirty stadia.*” For ὅσον εἰσιν ὀκτὼ στάδιοι. (See note iii. 4. 3.) — προεληλύθεσαν. “*Had advanced.*” Supply τοσοῦτο διάστημα. (See again note iii. 4. 3., and for accusative after a verb of moving along a road, &c., note ii. 2. 6.). — προσελάσαι. “*To ride up.*” Supply τὸν Ἰππον. — εἶποι αὐτῷ. “*He (Xenophon) might say to him (Seuthes).*” — ὅπου. For ἐκείσε ὅπου. — μέλλει ἔχειν. — “*Will have.*” (See note ii. 1. 3.) — τῶν τοῦ Λακωνικοῦ. “*The propositions of the Laconian;*” i. e. Aristarchus. Observe that τῶν is here in the neuter, agreeing with ῥημάτων, to be supplied. Had it been in the masculine, we would have had τῶν παρὰ τοῦ. (Krüg. ad loc.) — ὑπὸ σου νομοῦμεν ἐξίνασθαι. “*We shall think that we have been hospitably entertained by you;*” i. e. we shall consider that you have indeed treated us as ξένοι. — ἀθρόας. “*Lying together.*” — ἀπεχούσας ἡμῶν ὅσον, κ. τ. λ. “*Distant from us (only as much ground) as, having passed over, we may breakfast with a good appetite.*”

§ 10—12.

Δέομαι ὑμῶν στρατεύεσθαι σὺν ἐμοί. “*Want you to take the field along with me.*” — τὰ νομιζόμενα. “*The accustomed pay;*” namely, twice as much to the captain, and four times as much to the general. (Compare ii. § 36.) — τὸν ἄξιον τιμῆσω. “*I will honour the meritorious one.*” — ἀξιώσω αὐτοὺς ἔχειν. “*I shall claim to have myself.*” — διατιθέμενος. “*Disposing of,*” i. e. by selling. — καὶ ἀποδιδράσκοντα. (See note i. 4. 8.) “*And hide themselves.*” — μαστεύειν. “*To seek out.*” — πόσον δὲ ἀπο θαλάττης, κ. τ. λ. This question is well put by Xenophon. The Greeks, tired out by long marches through inland countries, wished now to keep near the sea-coast, in order to be able to return by sea to their native land. (Weiske ad loc.) — οὐδαμῇ πλείον. Supply ἢ ὁδόν. The full sentence would be : οὐδαμῇ ἀξιώσω τὸ στρατεύμα συνέπεσθαι μοι πλείον διάστημα ἀπὸ θαλάττης, ἢ ἐπὶ τὰς ἡμέρας ὁδόν. So again directly with πολλαχῇ.

§ 13, 14.

Ἐδίδοτο. “*(Leave) was granted.*” — κατὰ ταῦτα. “*To the same effect.*” — παντὸς ἄξια. “*Worthy of all esteem.*” Supply λόγου. — χειμῶν γὰρ εἴη. “*For (that) it was winter.*” Sometimes, as in the present instance, ὅτι is omitted before the optative in the oratio obliqua. (Matthiæ, § 529. 3.) — ὠνούμενους ζῆν. “*To live by purchasing.*” — μετὰ Σευθῶν. “*In company with Seuthes.*” — ἀγαθῶν, κ. τ. λ. “*since there were so many good things;*” i. e. to be obtained by joining Seuthes. — εὖρημα. “*An unlooked-for piece of good fortune.*” — ἀντιλέγει. Equivalent to ἀντιλέγειν ἔχει.

§ 15—17.

Κατὰ τὰς τάξεις. “According to their ranks.” Literally, “by companies.”—ὡς ἰόντες. “As going.”—Μαρονήτης. “A native of Maronea.” Its ruins are called *Marogna*.—οδοίτας. Observe here the plural relative referring to singular antecedent. This usage is found when the antecedent speaks not so much of a particular individual, as of a class of persons. Thus here ἐν ἐκάστῳ applies to all the persons invited by Seuthes. Heraclides went to all of them, — only he did so to each one separately.—Παριανούς. “Inhabitants of Parium.” (Compare chapter ii. § 7.)—δῶρα ἔγοντες, κ. τ. λ. (Compare the remarks of Thucydides, ii. 97.: “The Odrysians have established a custom, which is, indeed, prevalent also among the other Thracians, namely, to receive rather than to give; contrary to that which subsists at the court of Persia; it being there more discreditable not to give, when asked, than to ask and be denied. Nay, in proportion to their power they the more acted upon this maxim; for without presents it was impossible to get any thing done.”)—ἄρχων ἔσοιτο ἐπὶ θαλάττῃ. “Would be governor upon the sea-coast.” Literally, “at the sea.”—ἔμεινον ὑμῖν διακείσεται. “It will turn out more for your advantage.” Equivalent, in fact, to ἔμεινον ὑμῖν ἔξει τὰ πράγματα. Observe that δίδκειμαι gets its meaning, in the present instance, from its more literal one of “to be settled, fixed, or ordered.”

§ 18—20.

Ταπίδας βαρβαρικός. “Barbaric carpets;” i. e. foreign. Probably they were Persian ones. (See also note, § 26.)—ὅτι νομίζοιτο. “That it was the custom.”—δωρεῖσθαι αὐτῷ. “To make presents unto him.”—τοιαῦτα προῦμνᾶτο. “In such a manner did he keep suing (for Seuthes).” Observe that προῦμνᾶτο is for προεμνᾶτο, from προμνᾶσθαι.—ἀξιώσεις λαμβάνειν. “You will claim to receive.”—ἄλλοι τῶν ὑμετέρων. Zeune thinks that among these Alcibiades is particularly meant, and refers to Cornelius Nepos, *Vit. Alc.* vii. 4., to which Krüger adds *Xen. Hist. Gr.* ii. 1. 25., and *Plut. Vit. Alc.* c. 36.—μεγαλοπρεπέστατα. “In the most splendid manner.”—πέσοι. “Will you be the object of.”—ἠπόρει. “Was in great perplexity.”—διαβεβήκει. Observe the omission of the augment at the beginning of the pluperfect tense. This is sometimes the case in the Attic dialect. (Compare τετελεύτηκε, vi. 4. 11. Consult *Matthiæ*, 165. *Obs.* 2.)—ἔχων. “Having any thing.”—ὅσον ἐφόδιον. “As much means as were required for the journey.” Supply ἀργύριον. Fully, τοσούτον ἀργύριον, ὅσον ἦν ἐφόδιον. (See note iii. 4. 3.)

§ 21, 22.

Οἱ κρᾶτιστοι. “The most considerable;” i. e. those of the highest rank.—τῶν παρόντων. (See note i. 5. 8.)—ἦν καθήμενοις. “Took place for them as they sat.” Supply αἰτοῖς. The Thracians, as already remarked, were accustomed to sit, not recline, at their meals.—πᾶσιν. Not one for each guest, but several for the whole company.—κρεῶν μεστοὶ νενεμημένων. “Full of pieces of meat heaped up.” Observe that by a tripod is here meant a three-legged table

with a flat top, not the tripod containing a depression in the centre. — *προσπεπορημένοι*. “*Skewered on.*” (Compare *Luzerne*, vol. ii. p. 375.): “*Ces pains étoient enfilés avec les viandes.*”—*μάλιστα δ’ αἱ τράπεζαι*, κ. τ. λ. “*And the tables were always placed in preference by the guests.*” The *τράπεζαι* were four-footed tables, and are not to be confounded with the *τρίποδες*. The latter were of a large size, and from them the smaller *τράπεζαι* were filled, and then placed nearest the guests.—*διέβριπτεν*. “*Kept throwing them about.*”—*ὅσον μόνον γεύσασθαι*. “*Only as much as to taste;*” i. e. only as much as served for a taste. *ὅσον* is here put for *ὥς*. (See *Matthiæ*, § 545.)

§ 23—25.

Κατὰ ταῦτα. “*In the same way.*”—*φαγεῖν δεύς*. “*A terrible eater.*” The infinitive after the adjective, which defines its operation, is equivalent to the Latin gerund. (See *Jelf*, § 667.)—*τὸ μὲν διαβρίπτειν εἰς χάρειν*. “*Bade the distribution good-by;*” i. e. suffered it to pass unnoticed by him.—*ὅσον τριχολικὸν ἄρτον*. “*As much as a three chænix loaf;*” i. e. a large loaf containing as much as three chænices. (As regards the *χοῖνιξ*, compare i. 5, 6.; and for the construction, see note iii. 4. 3.)—*περιέφερον*. Referring to the attendants.—*ἐλληνίζειν γὰρ ἥπιστατο*. “*For he knew how to speak Greek.*” *ἥπισταμαι* with inf. means, “*I know how to do,*” &c.; with part. “*that I am doing.*”

§ 26—30.

Προῦχώρει. “*Was going on.*”—*ἀλῆσεις*. “*You will take him.*”—*οὐ μὴ δέσῃς*. “*You shall by no means fear.*” (See note ii. 2. 12.)—*οὕτως ἐδώρησατο*. “*Presented him in this manner;*” i. e. in the same manner.—*ταπίδα*. The true accentuation is *ταπίδα*, not *τάπιδα*, as many give it, and the nominative is *ταπίς*, not *τάπις*, for then the accusative would be *τάπιω*.—*ἄξιον δέκα μνῶν*. “*Worth ten minæ.*” Adjectives, which imply a comparison with respect to value, govern a genitive. Observe that *ἄξιος* is derived from *ἄξω*, the future of *ἄγω*, in the sense of “*to weigh.*” On the meaning and value of the mina, see note i. 4. 13.—*τιμῇς ἕνεκα*. “*To do him honour.*”—*καὶ ἐγὼ*. “*I also;*” i. e. as well as the rest.—*ὥς τιμώμενος*. “*As a person honoured.*”—*ἥδη γὰρ ὑποπεπωκὼς ἐτύγχανεν*. “*For he happened, by this time, to be rather tipsy.*” Observe the force of *ὑπὸ* in composition.—*καὶ οὐδένα ἔκοντα*, κ. τ. λ. “*And not one (of them) unwilling, but all even more than myself wishing,*” &c.

§ 31, 32.

Οὐδέν σε προσαιτοῦντες. “*Asking nothing else of you.*” Observe the force of *πρὸς* here, viz. something additional.—*προϊέμενοι*. “*Giving themselves up (to you).*”—*πολλὴν χώραν τὴν μὲν ἀπολήψῃ*, κ. τ. λ. “*You will retake much territory on the one hand, being your father's, while on the other you will acquire.*”—*ληΐζεσθαι*. “*To obtain by plundering.*”—*συνεξέπικε, καὶ συγκατεσκεδάσατο μετ’ αὐτοῦ τὸ κέρας*. “*Drank out of (the same horn) with him, and (after this) along with him poured (the remaining contents of) the horn upon himself;*” i. e. he poured part upon his own person, and Xenophon, in like manner, poured part upon himself also. According to Suidas (*s. v.* *κατασκε-*

δδ(ω), it appears to have been a Thracian custom, for the parties at a carousal, when they had drunk enough, to pour the rest of the wine upon their garments. (Compare also Plato, *Leg.* i. 1. p. 31., ed. Bip.) Hence the explanation of Poppo, which we have followed in our version : “*et una deinde cornu (reliquum poculi) in se effudit.*” —μετὰ ταῦτα εἰσῆλθον κέρασι τε, κ. τ. λ. “*After this, persons entered playing both on horns, such as they make signals with, and on trumpets made of raw hides, blowing both regular tunes, and, as it were, with the magadis.*” The magadis was a three-cornered instrument like a harp, with twenty strings arranged in octaves. —οἷσις. Observe that τοιαῦτοῖσις is to be supplied with κέρασι, and that therefore οἷσις, its correlative, is properly employed in this place. (See *Jelf*, § 817. 3.)

§ 33—36.

Ἀνέκραγέ τε πολεμικόν, κ. τ. λ. “*Both raised a war-shout, and leaped away, as if guarding against a missile.*”—πολεμικόν. Verbs of “*shouting*” take an accusative of the shout, or of that wherein it consists. (See *Jelf*, § 566. 3.)—γελωτοποιοί. “*Buffoons.*”—ἐκέλευον παραγγεῖλαι, ὅπως, κ. τ. λ. The construction with ὅπως is sometimes found after verbs of ordering, &c., although usually the infinitive follows.—οὐδέν τι. “*In no respect at all.*”—οἱ τε γὰρ πολέμιοι θῆρες, κ. τ. λ. “*For both those that are enemies to us are Thracians; and you that are friends (to us, are so likewise);*” i. e. our enemies are Thracians, and you our friends are also Thracians, and there is a risk, therefore, of our confounding friend and foe in the darkness.—αὐτοὺς τοὺς στρατηγούς ἀποκαλέσας. “*Having called aside the generals by themselves.*”— Observe that αὐτοὺς here has the force of *μόνους*.—ἵσπερ μὴ ληφθῆναι. “*So as not to be taken;*” i. e. to prevent being taken. For power of ἵσπερ with ind. and inf. moods, see note i. 1. 5.—παρασκευασάμενοι ἀναμενεῖτε. “*After you have made your preparations you will wait (for me).*” Observe here the use of the future indicative instead of the imperative mood, as being a milder form of expressing a command. This use of it appears to have arisen from the combination of the two ideas belonging, respectively, to the *indicative mood* and the *future tense*; the *former* of these points out a thing as *certain*: the *latter*, inasmuch as it has not yet come to pass, involves in its meaning some degree of *uncertainty*. Hence the employment of this tense in the way above mentioned. To paraphrase its power, it seems as much as to say, “*Such is my desire, or order; and though I cannot certainly foresee how you will act when the time arrives for carrying it out, still I have no doubt but that I shall find you obeying me.*” The English idiom also employs the future in the same way, in giving directions how to act, &c. Very different, however, is the use of the future indicative in interrogations. It then expresses a very strong command, coupled with the idea of wonder at the conduct of the person addressed. Thus, οὐ παύσῃ λέγων;—Will you not leave off speaking? As much as to say, “*Leave off; I am amazed at your conduct!*” (Compare *Matthiæ*, § 498. β. and *Jelf*, § 413.)

§ 37—39.

Εἰ δ' Ἑλληνικὸς νόμος κάλλιον ἔχει. “*Whether the Grecian custom*

be not better." Compare, as regards the negative required here by our idiom, iii. 2. 22. For use of *εἰ* with the various moods, see ii. 2. 1., and consult *Matthiae*, § 526., where the passage is quoted. — *ἡγεῖται τοῦ στρατεύματος.* "That part of the army leads." — *καὶ ἡκιστα λανθάνουσιν ἀποδιδράσκοντες ἀλλήλους.* "And they least straggle away unperceived from one another." — *περίπτουσιν.* "Fall foul of." *σύνθημα δ' εἶπον Ἀθηναίαν, κ. τ. λ.* "And they agreed upon 'Minerva' as the word, on account of their affinity (to one another);" i. e. the Grecian commanders and Sentes agreed together upon the word, and selected for that purpose the name of the goddess Minerva, as a token of the affinity existing between them; Minerva being the tutelary deity of Athens. (*Krüger, de Authent.* p. 33.)

§ 40—43.

Τοὺς ἡγεμόνας. "The guides." — *καὶ σὺν ὀλίγοις.* "Even with a few men." — *ἄνθρωποι πάντες ἅμα τῇ ἡμέρᾳ φαινόμεθα.* "We all appear in a body at the break of day." — *σκεψάμενός τι.* "After having made a reconnoissance." — *ἀτρεβῆ.* "Untrodden." — *τοὺς γὰρ ἀνθρώπους λήσσομεν ἐπιτεσόντες.* "For we shall fall upon the men unawares." — *ἡγήσομαι τοῖς ἵπποις.* "Will lead (the way with) the cavalry." — *κώμας.* Villages occupied by the enemy are here meant.

§ 44—46.

Ἦδη τε ἦν ἐπὶ τοῖς ἄκροις. "He was both already upon the heights." — *ἀφῆσω ἤδη καταθεῖν, κ. τ. λ.* "I will now send off the horse to run down into the plain." — *ἐάν τις ὑφιστήται.* "If any one withstand (them)." — *οἶδα, ἔφη, κ. τ. λ.* "I know," replied (Xenophon), "that you do not want me only;" i. e. you want the men also whom I command, and these will follow better if I lead on foot. — *παρίεναι.* "To proceed in advance." — *ἐτρόχαζε.* "Ran quickly." The verb *τροχάζω* does not seem to have been pleasing to Attic ears when used off the stage. Hence we have in Bekker, *Anecd. Gr.*, *τροχάζειν οὐ φασι δεῖν λέγειν, ἀλλὰ τρέχειν.*

§ 47, 48.

Τάδε δὴ, ὃ Ξενοφῶν, κ. τ. λ. "The very things now, Xenophon, which you told us, (are taking place)." Supply *ἐστὶ* or *γίγνεται*. Zeune and Larcher refer this to § 38., where Xenophon speaks of the danger of troops being separated from one another. This, however, cannot be correct; for there the allusion is to a march by night, whereas here operations are carried on in open day. It is more than probable that Xenophon here refers to something not mentioned before, in order to avoid a repetition on the present occasion. (*Halbhart ad loc.*) — *ἔχονται οἱ ἄνθρωποι.* "The inhabitants are held (prisoners)." — *ἀλλὰ γὰρ.* Observe that *ἀλλὰ* belongs in thought to *δεδοικα*. — *συστάντες ἄνθρωποι που.* "Having collected somewhere in a body." — *σὺν οἷς ἔχω.* Attraction, for *σὺν τοῖς τοῖς, οὓς ἔχω.* — *παρατεῖναι τὴν φάλαγγα.* "To stretch his line." — *συνηλισθῆσαν.* "Were collected together." — *ἄλλα.* "Besides." On this adjective, with numerals, see note i. 5. 5.

CHAPTER IV.

§ 1—3.

Ὅσα πείσονται. "(Considering) *what sort of things they will suffer;*" i. e. how great sufferings they will undergo. Supply λογισμένους, or something equivalent, before this clause. (See note, i. 7. 4.)—Ἡρακλείδῃ. The common text has Ἡρακλῆδῃ, which is wrong, since Heracleides was still with the army.—διὰ τίς τε. "To sell." Literally, "dispose of." Compare the stipulation of Scuthes with Xenophon, as mentioned c. 3. § 10.—ἀνὰ τὸ Θυρῶν πεδίον. "Up and down the plain of the Thynians." (Compare, as regards the Thracian Thyni, chapter ii. § 22.)—οἱ δ' ἐκλίπτοντες, κ. τ. λ. "And they went out of it, and left it, and kept fleeing to the mountains." (See note i. 2. 24., and i. 1. 7.)—ἐπεκαύοντα. "Were frozen off." Observe that ἐπεκαύω, which properly means "to burn off," is here applied to the analogous effects of intense cold. Compare the Latin, "*frigore adurere.*"

§ 4—6.

Ὅδ' ἔνεκα οἱ Θρᾷκες, κ. τ. λ. "Why the Thracians wear their fox-skin caps," &c. Literally, "on account of what." With ὅδ' supply αἰτίου. — καὶ ζιπὰς μέχρι τῶν ποδῶν, κ. τ. λ. "And on horseback they have wide upper garments reaching down to their feet, but not cloaks." The ζιπὰ appears to have been a wide upper garment, girded about the loins, and hanging to the feet, used especially by the Arabians (*Herod.*, vii. 69.) and the Thracians (*ib.* 75.). It was distinguished from the χλαμὶς, as covering the feet of the rider. The ζιπὰ can not be understood of *trowsers*, as, according to Herodotus, the wearer threw it around him. (*Liddell and Scott's Lex.*)—ἀφ' οὗ τῶν αἰχμηλόντων. "Letting go some of the captives." Observe the genitive of part. (See note i. 5. 7.)—εἰ μὴ καταβήσονται καὶ πείσονται. "Unless they shall come down and obey;" i. e. come down to inhabit their dwellings, and acknowledge his authority.—συνεπιστῆσθαι. "To follow along with him against them."—κατηκόντισεν. "Struck down with darts;" or, according to the language of the present day, "shot down."—ἀφειδίας. "Without mercy." Literally, "unsparingly."

§ 7—11.

Ὁ Αἰθίοψ. Compare i. 2. 6. — τὸν τρόπον. "The character." Literally "the turn:" and so when applied to persons, "habits," "customs;" also the turn of mind; i. e. the "character."—ἐπενετείνας. "Having stretched out to him."—καὶ μέλλει χάρων εἶδέναι. "And is likely to esteem it a favour."—διαμάχεσθαι. "To fight it out."—ταῦτα μὲν εἰς. "Left this matter alone;" i. e. spared the boy's life. (Consult note i. 9. 24.)—τρέφονται. "Might support themselves."—ὑποκαταβὰς. "Having gone down a little way." Observe the diminuent force of ὑπὸ in composition.—ἐν τοῖς ὄρεσιν, κ. τ. λ. "Among those called the highland Thracians."

§ 12, 13.

Διεπρίβοντο, καὶ. The conjunction here has in our idiom the force of "when." — ἥδιόν τ' ἂν ἔξω ἀβλίζεσθαι ἔφη, κ. τ. λ. "And he said that they would more gladly be quartered in strong (but open) situations, than in sheltered ones, so as to perish;" i. e. than in the dwellings, where they ran a chance of being destroyed. — συμπράξει σφίσι τὰς σκοπὰς. "To aid them in effecting the truce." — ἡγγυῖτο. "Engaged." — ἔρα. "In fact." — κατασκοπῆς ἔνεκα. "For the sake of spying;" i. e. of reconnoitering the Grecian encampment.

§ 14—16.

"Ἄλλω. "For another;" i. e. "for any one else than the master, who was, of course, intimately acquainted with his own premises. — περιεσταύρωντο. "Were palisaded around." — τοῖς σκυτάλοις ἔβαλλον. "Began to throw with their clubs." — ὡς ἀποκόφοντες. "For the purpose of knocking off." — κατακαυθήσεσθαι. "Shall be burned to ashes." — Μακέστιος. "A Macistian." Macestus, or Macistus, was an ancient town in the Triphylian district of Elis. It is now called Mofkítza. — ἐτὼν ἥδη ὡς ὀκτωκαίδεκα ὄν. Schneider thinks that Xenophon mentions the age of Silanus because it properly required a grown-up person to inflate a trumpet fully. A better reason, however, is assigned by Halbkart (though opposed on rather weak grounds by Krüger), namely, that Xenophon wished to indicate the presence of mind possessed by so mere a youth, and which proved of so much service to the Greeks on this occasion. — ἐσπιδόμενοι. Passive for middle. (Compare iv. 7. 1. and see note i. 3. 10.)

§ 17—19.

Τρόπος. "Custom." (See note, § 8.) — ἐνισχομένων τοῖς σταυροῖς. "Holding fast in the stakes." — τῶν ἐξόδων. "The outlets." Genitive after διαμαρτύντες, which is part. 2d. aor. of ἀμαρτάνω. Verbs of missing (including ἀμαρτάνω and its compounds), aiming at, &c. are followed by a genitive of the thing missed, &c. (See Jelf, § 511., and compare *Matthia*, § 332.) This construction with ἀμαρτάνω must not be confounded with that named in note iii. 2. 20.; where ἀμαρτάνω has the meaning of "doing wrong." — τοὺς παρατρέχοντας παρ' οἰκίαν, κ. τ. λ. "Hurled their javelins into the light, out of the dark, at those running by a house on fire." Observe that we have here a blending of two constructions, namely, ἡκόντιζον τοὺς παρατρέχοντας, and ἡκόντιζον εἰς τὸ φῶς ἐκ τοῦ σκότους. — σὺν ἐπὶ τῇ ἰππεύσει τοῖς πρώτοις. "With seven horse, the first (mustered)." (Compare Krüger: "qui primi signo dato se expediverant, sive potius, qui primi sequebantur, cum reliqui adhuc remotiores essent.") — καὶ ἐπεὶ εἶπερ ᾗσθετο, κ. τ. λ. "And when he perceived (the affair), as long as he was on the march to their assistance, so long also did the horn sound for him." — ἐδεξιούρῳ τε. — "He both shook hands with them."

§ 20—24.

Αὐτὸν ἔδωαι. "To permit him (to march)." Supply στρατεύεσθαι.

— *τρεπλσίαν δύναμιν*. “A three-fold force;” i. e. three times as large a force as when the Greeks first came. — *ἰκανὴν δίκην*. “Sufficient satisfaction.” Had the term *δίκην* meant punishment in the present passage of Xenophon, *ταύτους* would have been added, or or else *αὐταὶ* would have been away. — *εἰ μὲν αὖν ταῦτα*, κ. τ. λ. “The inhabitants thereupon in this country all now submitted to him.” Supply *χώρας*.

CHAPTER V.

§ 1—3.

Ἐνερβάλλουσι. “They pass over.” — *τὸ Δέλτα καλεόμενον*. Gyllius makes the modern name *Derhon*. D’Anville refers the Thracian Delta to the triangular point of *Derhon*. Rennell, on the other hand, makes it the triangular space between the Euxine, the Propontia, and the Bosphorus, and which has Byzantium at the lower extremity. (p. 268.) — *ἐρχοίον τινα*. “Some ancient king.” — *τῆς τιμῆς*. “The price.” — *ζεύγη ἡμισυαὶ τρία*. “Three pair of mules.” — *τά τε ἄλλα βραίῃ*. “And the rest of oxen.” — *καὶ αὐτὸς λαβεῖν*. “Even to receive something on another occasion.” — *ἔπαυ*. “Make a present.”

§ 4, 5.

Ἐξεληλυθότες ἤδη τοῦ μηνός. “Although the month was already elapsed.” — *ὅτι οὐ πλείον ἐμπολήσει*. “That he had not sold any more;” i. e. any more of the booty than merely sufficed for twenty days’ pay. Leunclavius erroneously renders this, “*pluris se manus-bias vendere non potuisse* :” the Greek for this would have been *οὐ πλείονος ἐμπολήσει*. Observe that *ἐμπολήσει* is the optative of the first aorist; and is used in oratio obliqua, or narrative, after *ὅτι*. (See note i. 4. 18.) — *κῆλεσθαι Σεύθου*. “To care for Seuthes;” i. e. to be promoting his interests. — *καὶ προσδανεισάμενος*. “Having even borrowed an additional sum;” i. e. a sum sufficient to make up the full pay of the troops. — *εἰ μὴ ἄλλως εἶναι*. “If you could not do it otherwise.” — *καὶ ἀποδόμενος*, κ. τ. λ. “And having sold your own clothes.”

§ 6—8.

Ὅτι εἰ δυνατόν. “In whatever he could.” — *ἐνέπαινον*. “Blamed.” — *ἐντόνως*. “Strenuously.” — *καὶ τοῖς μὲν διὰ ἐμνήμηται*. “And until then he had continually mentioned.” Literally, “had always borne in mind.” — *Βισάνθη*. (Compare vii. 2. 38.) — *Γάννος*. “Gannus.” This was a city of Thrace, on the Propontia, to the south of Bisanthe. According to Kruse, the modern name is *Κανος*, or *Ganos*. — *Νέον τείχος*. “*Neontichus*,” a town and harbour of Thrace, in the vicinity of Gannus, and between it and Selybria. (Scylax, *Peripl.* p. 28. ed. Hud.) — *καὶ τοῦτο διαβεβλήκει*. “Had insinuated this also.” “Had laid this also to his charge.” Verbs of

accusing take an accusative of the blame laid to a person's charge, or of that in which it consists. (See *Jelf*, § 568. and note c. 3. § 20.)

§ 9—11.

Ἔτι. "Still further." — λέγειν τε ἐκέλευεν αὐτοὺς. "And both desired them to say (to him)." — σφεῖς. "They themselves." — τὸν τε μισθὸν ὑπισχνεῖτο, κ. τ. λ. "And promised that the full pay of two months should be in their hands within a few days." — οὐδ' ἂν μέλλῃ εἶναι. "Not even if there may be going to be." (See note ii. 1. 3.) — ἐλοιδῶρει. "Chid." — τὴν πανουργίαν. "The knavery." (See note on πανουργος, ii. 6. 26.)

§ 12, 13.

Διὰ τῶν Μελινοφάγων, κ. τ. λ. "Through the Thracians called Melinophagi," i. e. millet-eaters. (See *Ainsworth*, p. 228.) — Σαλμυδησόν. Salmydessus, or, as the later Greek and Latin writers give the name of, Ἀλμυδησός (*Halmydessus*), was a city of Thrace, on the coast of the Euxine, below the promontory of Thynias. The name properly belonged to the entire range of coast from the Thynian promontory to the mouth of the Bosphorus. And it was this portion of the coast in particular that obtained for the Euxine its earlier name of *Axenos*, or inhospitable. The shore was rendered dangerous by shallows and marshes; and when wrecks occurred, the Thracian inhabitants poured down, plundered the vessels, and made slaves of the crews. The modern *Midiyah* answers to the ancient city. (*Mannert*, vol. vii. p. 149.) — ὀκέλλουσι καὶ ἐκπίπτουσι. "Strike, and are cast ashore." — τέναγος. "A shoal." στήλας ὀρίσμενοι. "Having set up pillars for limits." — τὰ καθ' αὐτοὺς ἐκπίπτοντα. "The effects cast ashore on their own ground." — τεὸς δέ, κ. τ. λ. "And it was reported that, during the time, before they set (them) up, they fell in great numbers by one another's hands, (while plundering)." (See note on βασιλεὺς ἐλέγετο φυλακῇ. i. 4. 4.) After ὀρίσασθαι supply αὐτὰς, i. e. στήλας.

§ 14—16.

Κιβότια. "Chests." — βιβλοὶ. "Books." This expression has occasioned the commentators considerable difficulty, many of them thinking that the traffic in books at this period was too limited, especially in this quarter, to warrant the language of the text. Some make βιβλοὶ mean here rolls of fine bark, not volumes. Zeune and Weiske think that paper merely is referred to; and Larcher even goes so far as to conjecture βυβλία πολλά, explaining βυβλία by "cordage," "cables," &c. Some of the best MSS. give γεγραμμέναι; nor is it at all surprising that trade in books should exist even in this quarter, since the Greek cities on the Euxine and Propontis would naturally be desirous of possessing the works of their distinguished countrymen at home. — ἐν ξυλίνοις τεύχεσι. "In wooden receptacles;" i. e. in wooden boxes. These, in case of shipwreck, would not sink, but float ashore. (*Krüger ad loc.*) — ταῦτα. "These regions." Supply χωρία. — οἱ ἀεὶ πειθόμενοι. "Those successively obeying;" i. e. those obeying for the time being. (See note

§ 11—13.

Πάντα προσδοκᾷν. "To expect any kind of fate;" i. e. not to be surprised at any thing, or all things.—ἐν ᾧ. "In the very thing in which."—παρεσχημένος. "Of having shown." παρεσχημένος agrees with the subject of δοκᾷ. (See note i. 3. 10.)—ἀπετραπόμην. "I turned myself back." Observe the force of the middle voice.—ὡς ὠφελήσων. "With the intention of aiding you."—ἦγον δ' ὄθεν. Observe that ὄθεν is for ἐκείσε ὄθεν. As regards the fact itself here stated, consult chapter ii. § 10. seq.—ὅπερ εἰκὸς δῆπου ἦν. This refers to what follows.

§ 14—16.

Σὺν Σεύθῃ ἰέναι. "That you were going with Seuthes;" i. e. that you would go with him.—ἐπεὶ γε μὴν ἤρξατο Σεύθης. "Since, however, Seuthes has begun."—διαφορώτατος. "Most at variance."—περὶ ὧν πρὸς τοῦτον διαφέρομαι. "(Of those things) about which I differ from him;" i. e. am at variance with him. Observe that περὶ ὧν is for τοῦτων περὶ ὧν, not for περὶ ἐκείνων, περὶ ὧν. (Krüger ad loc.)—ὅτι ἔξεστι καὶ τὰ ὑμέτερα ἔχοντα, κ. τ. λ. "That it is possible that I, even having your money from Seuthes, am practising an artifice." With ἔχοντα supply ἐμὲ.—εἴπερ ἐμοὶ ἐτέλει τι Σεύθης, κ. τ. λ. If, indeed, Seuthes paid any thing to me, he did not surely pay it with this view, that he might both be deprived of what he gave me, and repay other money to you.—ὧν genitive instead of ἀ, by attraction to ἐκείνων, to be supplied after στεροῖτο. On this verb, which is contracted from στερέοιτο, see note iii. 2. 2.—ἐπὶ τούτῳ. "On this principle."

§ 17—19.

Ματαίαν ταύτην τὴν πρᾶξιν ποιῆσαι. "To make this transaction an unavailing one."—ἐὰν πράττητε αὐτὸν τὰ χρήματα. "If you exact the money from him."—ἀπαιτήσεται με. "Will demand it back from me."—ἐὰν μὴ βεβαιῶ τὴν πρᾶξιν, κ. τ. λ. "If I do not confirm the transaction to him, on account of which I received gifts;" i. e. if I do not fulfil my part of the pretended bargain.—πολλοῦ δεῖν τὰ ὑμέτερα ἔχων. "To want much of having your money;" i. e. to be far enough from having it. πολλοῦ genitive after δεῖν, a verb of wanting.—ἰδίᾳ. "On my own account."—καὶ ἀκούων σὺ νοιδέ μοι. "And hearing, knows with me;" i. e. knows as well as I do.—μὴ τοίνυν μῆδ' ὅσα, κ. τ. λ. "Nay, what is more, not even as much as some of the captains." The particle τοίνυν is frequently employed in Attic prose to continue a speech, and has then the force of "moreover," "what is more," &c.

§ 20—22.

Ὅσῳ μᾶλλον συμφέρομι τούτῳ, κ. τ. λ. "That, by how much the more I endured with this man his poverty at that time."—καὶ γιγνώσκω δὴ αὐτοῦ τὴν γνώμην. "And know now his real sentiments;" i. e. how ungrateful he is, and false to all his promises.—ῥισχυνόμεν. (Consult note on αἰσχροὺν ἦν, § 40.)—εἰ γε πρὸς φίλους ἐστὶ φυλακῇ. "If there is at least (such a thing as) being on our guard against friends."

—ὅτε κατεβλακίσμεν τὰ τούτου. "Nor did we attend slothfully to his affairs."

§ 23, 24.

Ἐδει τὰ ἐνέχυρα τότε λαβεῖν. "I ought to have taken pledges at that time."—ὥς μὴδὲ, εἰ ἐβόλευτο. "So that, not even if he wished, would he be able."—ἐγνώμονες. "Devoid of ordinary intelligence."—ἐν ποίοις τισὶ πράγμασι. "In what kind of circumstances."—ἀγγαγόν. "Led you up the country."—πρόσπε, for προσήετε, 2 pers. plu. pluperfect ind. of πρόσειμι, "to go to," "to go," &c. — μέσος χειμῶν. "Mid-winter."—τὰ ἔνια. "The saleable commodities."—ὅπου ὠφέσεσθε. "Wherewith you shall make your purchases." ὅπου is the genitive of price.

§ 25—27.

Ἐπὶ Θράκης. "On the borders of Thrace."—ἐφορμῶσαι. "Lying at anchor on the coast;" i. e. blockading the coast.—ἐν πολέμῳ εἶναι. Supply ἀνάγκη ἦν from the previous clause.—ὀπλιτικόν. "A heavy-armed corps."—ὅτε δὲ δυνάσκοντες. Observe that ὅτε refers to a τὶ implied in οὐκ ἦν.—ἔτι ἐγὼ συνεστήκαδς, κ. τ. λ. "Did I find any longer holding together among you."—μὴδ' ὅντιναοὺν μισθὸν προσαίτησας, κ. τ. λ. "I, having not even asked any additional pay whatsoever, had acquired Seuthes as an ally for you, possessing (as he did both) horsemen and targeteers, of which you were in want, should I have appeared to you to have consulted ill for your interests?" i. e. would not such an alliance, even if unaccompanied by pay, have been fraught with advantage to you?

§ 28, 29.

Τούτων κοινωνήσαντες. "Having shared in these (advantages);" i. e. the advantages resulting from these species of troops.—κατὰ σπουδὴν μᾶλλον. "More in haste;" i. e. than they would have done, if such species of troops had not been brought against them.—μετέσχετε. "You shared in."—τέως δὲ. "Whereas up to that time."—κατ' ὀλίγους ἀποσκεδαννυμένους. "By being scattered in small parties."

§ 30—32.

Ὁ συμπαρέχων. Meaning Seuthes.—μὴ πᾶν πολὺν μισθὸν, κ. τ. λ. "Did not pay you, in addition, any very great pay for your security;" i. e. in addition to rendering your situation a more secure one, did not give you any very abundant pay.—τοῦτο δὴ τὸ σφέλιον πᾶν; "Is this, pray, the shocking suffering (of which you have to complain?)"—οὐ διαχειμάσαντες. "(Do you) not (go away) after having passed the winter." Supply ἀπέρχεσθε.—περιττὸν. "Over and above."—ἔδαναν̄τε. "You consumed."—ταῦτα πράττοντες. "Faring thus."—οὐ καὶ ἐκείνο σὼν ἔχετε. "Have you not that also safe?" i. e. is not the glory thus acquired your own, and not to be taken from you by any one. Observe that σὼν is from σῶς, safe; and not the genitive plural of σός, yours.—ὣν ἐμοὶ χαλεπαίνετε. "On account of which you are angry with me." When the genitive assigns the reason of a feeling, it is to be rendered by "on account of." (Matthiae, § 368.)

§ 33—35.

Ἀπῆρα, aor. of ἀπαίρω, “to sail away.” Supply τὴν ναῦν.—ἀπεπορεύ-
μην. “Went away.”—οὐ γὰρ ἔν. The conditional proposition is sup-
pressed, εἰ γὰρ οὐκ ἐπίστευον, οὐκ ἔν, κ. τ. λ.—ἀποστροφὴν καὶ ἐμοὶ
καλὴν, κ. τ. λ. “That I should establish as an honourable refuge both
for myself and my children, if there should be (any unto me);” i. e. if
I should ever have any. The true reading here is γένοιτο, not
γένοιτο, as some have it; for παῖδες is to be supplied by the mind.—
πραγματευόμενός τε οὐδὲ νῦν, κ. τ. λ. “And have not yet ceased even
now striving to effect whatever good I am able for you.”

§ 36.

Ὅτι ἄνδρα κατακαυόντες ἔσεσθε. “That you will have put to death a
man.” In this periphrastic form of the future, it is much more
usual for the participle of the perfect to be employed, than that of
the aorist. (*Matthiae*, § 498.) And therefore Dindorf and others
read κατακεκαυότες. But the perfect of καίω is unknown, and, be-
sides this, κέκαυα, as a perfect, would violate analogy, which requires
κέκαγα, just as φαίω makes πέφαγα, and μαινώ makes μεμίαγα.
The reading κατακαυόντες, therefore, cannot possibly be correct.
(Consult *Poppo*, ad loc.)—καὶ ἐν τῷ μέρει, κ. τ. λ. “Both in his share,
and beside his share.”—πάν ὅσον ἐγὼ ἐδυνάμην, κ. τ. λ. “Having ex-
erted myself strenuously for you in every thing, as far as I was able.”
Observe the sudden change of person in ἐγὼ ἐδυνάμην, where we
would have expected ἐδίνατο.

§ 37, 38.

Καὶ γὰρ οὖν. (Compare i. 9. 8.)—ἀνεπιλήπτως. “Blamelessly;”
i. e. without exposing yourselves to any censure.—ὁμῆς δὲ. The
nominative here stands absolutely. The writer was going to em-
ploy after it καιρὸν νομίζετε εἶναι, but as the sentence advances he
changes the construction to νῦν δὲ καιρὸς ὑμῖν, κ. τ. λ.—οὐ μὴν, ὅτε,
κ. τ. λ. Supply οὕτως ἐδόκει ὑμῖν after μὴν.—τούτοις. “Unto these;”
i. e. in their eyes.

§ 39—41.

Ἐχω αὐτῷ μαρτυρῆσαι, κ. τ. λ. “Can bear witness unto him;” i. e.
in his favour.—δὴ καὶ χεῖρον αὐτῷ εἶναι, κ. τ. λ. (Compare § 4.)—
πρὸς ἡμῶν τε τῶν Λακεδαιμονίων. “With both us the Lacedæmonians
and with him.” More literally, “from both us the Lacedæmonians.”
—Λουσιάτης. (Compare iv. 2. 21.)—τοῦτο ὑμᾶς πρῶτον ἡμῶν στρα-
τηγῆσαι. “That you should be our generals first in this.”—τὰ χρή-
ματα, ἃ ἡμεῖς ἐπὶ νῆσάμεν. “The effects, which we earned by our exer-
tions;” i. e. the booty we obtained.—τὰ γινόμενα. “The proceeds.”
—ἐξόμεθα αὐτοῦ. “We shall lay hold of him.” ἔχομαι, with genitive,
signifies “to lay hold of.” (See *Viger*, p. 86.)

§ 42—44.

Μᾶλλον ἐξεπλόγη. “*Was more alarmed (than before);*” i. e. than he had been by what he had previously heard. (See note i. 8. 20.) —ἄπιμεν. Present, as before, in a future sense.—ἐκ τῆς τούτων ἐπικρατείας. “*Out of the power of these men.*”—καὶ ἐν ἀπορρήτῳ ποιησάμενος. “*And having made (the communication) as a secret.*”—ἐπέστελλον ταῦτα. “*Sent this information.*”—ἐφ’ οἷς Σεύθης λέγει. “*On the terms which Seuthes mentions.*” For ἐπὶ ταῖς, δ.—ἀναίρει δὲ αὐτῷ ἀπιέναι. “*The god thereupon directs him in reply to depart.*” The verb ἀναίρει, which is properly employed in speaking of the answer of an oracle, is here, by a very rare usage, applied to the indications afforded by the entrails of a victim. (See note iii. 1. 8.)

CHAPTER VII.

§ 1—3.

Ἐσκήνησαν εἰς κώμας. “*Went into quarters in villages.*”—ἐμελλον. “*They intended.*”—ἀνωθεν. “*From the upper country.*”—προλέγομεν οὖν ὑμῖν. “*We warn you, therefore.*”—εἰ δὲ μὴ. “*But if you do not;*” i. e. depart. Supply ἄπιτε.—οὐκ ἐπιτρέφομεν ὑμῖν. “*We will not permit you (to go on in this way).*” Supply ταῦτα ποιεῖν.

§ 4—6.

Ἀλλὰ σοὶ μὲν τοιαῦτα λέγοντι, κ. τ. λ. “*Why, even to answer you saying such things is painful.*”—οὐκ ἦτε. “*Did not use to come.*” Observe that ἦτε is for ἦτετε, 2 plur. pluperf. ind. of εἶμι, “*to go.*”—κρείττονων. “*Belonging to persons more powerful than yourselves.*”

§ 7—10.

Ἦν παρ’ ἡμῶν ἐχόντων, κ. τ. λ. “*Which you received from us, holding it as our own by force of arms.*” The common text has ἐκόντων, an inferior reading.—καὶ οὐχ ὅπως δῶρα δὸς, κ. τ. λ. “*And you think fit to send us away, not only not having bestowed gifts, and done us kindnesses, in return for the things in which you received benefits from us, but you do not even permit us,*” &c.—τὸν βίον ἔχοντα. “*(Saw you) supporting your existence.*” Supply ἑώρα, from ὄρα, which precedes.—ἐφη. “*Continued he.*”—ὅπως, ὥσπερ ἀπηχθανόβην αὐτοῖς, κ. τ. λ. “*In order that, as I was hated by them, when I brought it to you, so, also, now I might gratify them by restoring it.*”

§ 11—14.

Κατὰ τῆς γῆς καταδδομαι. “*Feel myself sinking beneath the earth.*” Observe the peculiar force of the middle.—ἡ χώρα πορθομένη. “*The country being ravaged;*” i. e. the ravaging of the country.—τοὶ ἡδαισιτάτοις. “*The most suitable persons.*”—προσφώνεσθαι αὐτῶν.

"To warn them as he had done him."—*ὁμᾶς ἂν ἀπολαβεῖν.* "That you would obtain."—*δέοιτο ὑμῶν.* "Had entreated of you."—*ὅταν τὰ δίκαια ἔχωσιν οἱ στρατιῶται.* "Whenever the soldiers have their just demands."

§ 15—17.

"Ἐρεῖν. "That they will say it."—*καὶ ἕλλα, ὅποια, κ. τ. λ.* "And (such) other things as they may be able (to say) with the greatest effect."—*πάντας τοὺς ἐπικαιρίους.* "All the proper persons."—*πρὸς ἡμᾶς λέγειν.* Supply the apodosis, *λέγε δὴ.*—*ἡμεῖς πρὸς σὲ ἔχομεν.* "We have something to say to you." After *ἔχομεν* supply *τι λέγειν.*—*μᾶλα ὑφειμένως.* "Very submissively"—*καὶ Σεύθης.* "And Seuthes also (says)." Supply *λέγει.*—*ἐρχόμεθα.* "We are coming;" i. e. even after what you have said. Observe the use of the present for the future. (See *Jelf*, § 397.)—*ἐνθένδε.* "From here;" i. e. from you. Equivalent to *ἀφ' ὑμῶν.*

§ 18—20.

Τούτοις ἐπιτρέψαι. "To leave it to these men."—*εἴτε προσήκεν.* "Whether it were fit."—*καὶ οἰεσθαι ἂν Σεύθην πείσαι.* "And (said) that he thought they would persuade Seuthes." Supply *ἔφη*, which lurks in *ἐκέλευσεν.*—*πέμπειν.* "(He desired them) to send." Supply *ἐκέλευσε.*

§ 21—23.

Οὐδὲν ἀπαίτησεν. "Not with the intention of demanding any thing of you."—*μετὰ τοὺς θεοὺς.* "After the gods;" i. e. next to the gods.—*ὥστε οὐχ οἷόν τ' ἐστὶ λανθάνειν.* "So that it is not possible (for you) to escape notice."—*μέγα μὲν εἶναι.* "To be a thing of great importance indeed."—*εὖ ἀκούειν.* "To be well spoken of." So in Latin, "*benè audire.*"—*ἄπιστον.* "Unworthy of belief."

§ 24, 25.

Ὅρῳ γὰρ τῶν μὲν, κ. τ. λ. "For I see the words of those, indeed, that are unworthy of belief, wandering about, vain, and powerless, and dishonoured." Observe that *πλανωμένους* is here, in fact, the same as "missing their way," "not reaching their proper point of destination."—*τινὰ σωφρονίζειν.* "To bring any one to reason."—*οὐχ ἥττον σωφρονιζούσας.* "Are no less corrective."—*τὰς ἥδη κολάσεις.* "The ready chastisements."—*ἦν τέ τῃ.* Observe that *τῃ* is here for *τινι.*—*οὐδὲν μείων διαπράττονται, κ. τ. λ.* "They accomplish no less (by their promises) than others do by giving at the instant."—*τί προτελέσας ἡμῖν.* "What having previously paid us."—*πιστευθεὶς ἀληθεύσειν, ἃ ἔλεγε.* "Having been trusted that you would prove true in what you said."—*συγκατεργάσασθαι σοι.* "To aid you in conquering."—*πεντήκοντα ταλάντων.* "Fifty talents." Reckoning the talent at 193*l.* 15*s.*, the present sum amounts to 9687*l.* 10*s.* Krüger contends that *τριάκοντα* is the true reading.

§ 26—28.

Τὸ πιστεῦσθαι σε, τὸ καὶ τὴν βασιλείαν, κ. τ. λ. "(Namely), your being credited, the thing which even achieved for you your kingdom"—

ταύτων τῶν χρημάτων. The genitive of price. — πῶς μὲν ἦν αὐτὸ τότε, κ. τ. λ. "How important you then deemed it to accomplish that which having subjugated you now remains." — οὐκ ἀποπραχθήσονται. "Should be accomplished for you." — τὰ ταῦτα νῦν μὴ κατασχέτω. "The not maintaining these things at present." — ἢ τὴν ἀρχὴν μὴ παντοῦ. "Then not to have been rich at all." Observe here the force of τὴν ἀρχὴν, &c.; literally, "at the first;" i. e. from the first throughout, or simply "at all."

§ 29, 30.

φιλίας τῇ σοί. "Through friendship towards you." Observe the force of the possessive pronoun: not "your friendship," but "friendship towards you." (Consult *Matthæe*, § 466. 2.) — καὶ φρονεῖν τὰ πρὸς σέ. "And would side with you." — διακείμενος. "Disposed." — μένους ἐν. "Likely to remain." — αὐτοὺς τ' ἐν ταχὺ ἐλθόντας. "And likely to come quickly again." — τούτων. "From these." — ἢ εἰ καταδοξάσων, κ. τ. λ. "Then if they should form this opinion against you, (namely), both that others would not come to you, through distrust arising out of the things which have now happened, and that these are better affected towards them than towards you?" By τούτων are meant the Greeks, and by αὐτοὺς the subjects of Scythæ, recently acquired by conquest.

§ 31, 32.

ἤντικόν σοι. "They have submitted to you." — προστάται. "Of leaders." — καὶ τοῦτο κίνδυνος. "This also is a danger." — μὴ λάβωσι προστάτας αὐτῶν. "Lest they take as their own leaders." — ἀδικεῖσθαι. By having their just dues withheld. — ἐν τὰ παρὰ σοῦ ἐκασπρέζουσιν. "If they shall exact the money (due to them) from you." — συναινέσωσιν αὐτοῖς ταῦτα. "Shall agree with them as to these things." — εἰ ἐνὶ σοὶ Θράκες γενόμενοι. "The Thracians who are now come under you."

§ 33, 34.

Προνοεῖσθαι. "To provide for." — ἐπαλαβόντες ἃ ἐγκαλοῦσιν. "Having received from you what they claim." — σὺ τε ἄλλους περὶ, κ. τ. λ. "And you should endeavour, having other soldiers more numerous than these, to encamp over against them when in want of provisions;" i. e. to march against them when rendered desperate by the pressure of want. — ἢ εἰ ταῦτά τε δεύλοιστο, κ. τ. λ. "Or if both this (money) were due, and it were necessary to hire others stronger than these."

§ 35, 36.

Ἀλλὰ γὰρ Ἡρακλείδης. κ. τ. λ. "But (on the other side of the question it may be alleged as follows) unto *Heracleides*, namely, as he declared to me, this money appears to be very much." Observe that γὰρ is here explanatory, and answers to the Latin *nempe*. — πολὺ γὰρ ἐστὶν ἑλαττον νῦν σοι. "It is a much lighter thing now, at least for you;" i. e. since we have strengthened your hands, and increased your resources by conquest. — οὐ γὰρ ἀριθμὸς ἐστὶν ὁ δριζων, κ. τ. λ. "For it is not number that defines the much and the little, but the ability of both 'hat pays and him that receives.'" Digitized by Google

§ 37—40.

Ταῦτα, ὡς φίλου ὄντος, σοῦ προεννοούμεν. "*Was considering these things for your interest as being a friend.*"—*ὃν ἀγαθῶν*, for τούτων ἀγαθῶν, ἃ.—*μη διαφθαρείην ἐν τῇ στρατιᾷ*. "*Might not be ruined in (the eyes of) the army;*" i. e. might not lose all claim to honour and distinction in their eyes.—*βουλόμενος*. "*If wishing (so to do).*"—*ἐπὶ τοῖς στρατιώταις*. "*On account of the soldiers;*" i. e. that I might induce them to aid you.—*eis τὸ ἴδιον*. "*For my private benefit.*"—*ἀποδιδόντος*. "*Though offering to pay.*"—*αἰσχρὸν γὰρ ἦν*. "*For it were disgraceful;*" i. e. would be. Observe here the omission of *ἂν* for emphasis. (See *Jelf*, § 858. 1.)—*τὰ δ' ἐκείνων περιορᾷν*, κ. τ. λ. "*And that I should overlook theirs, being in a bad situation.*"

§ 41—43.

Πρὸς τὸ ἀργύριον ἔχειν ἐκ παντὸς τρόπου. "*Compared with the having money by whatever means.*"—*ὄντων φίλων πολλῶν*. "*There being many who are his friends;*" i. e. he is rich in the numerous friends that he has.—*καὶ εὖ μὲν πράττων*, κ. τ. λ. "*And when faring well, he has those who will rejoice with him.*"—*ἐὰν δέ τι σφαλῇ*. "*While, if he stumble in aught;*" i. e. experience any reverse of fortune.—*ἀλλὰ γὰρ*. "*But (I have said enough) for.*"—*ἀλλὰ κατανόησον*. "*Yet at least consider.*"

§ 44—47.

Ὡς σὲ περὶ πλείονος ποιούμεν. "*That I esteemed you of more value.*" (Compare i. 9. 7.)—*ὡς μᾶλλον μέλει μοι*. "*That it is more a care unto me;*" i. e. that I care more.—*τὰ δᾶρα ταῦτα*. Depending in construction on *ἔχειν*.—*ἐνιδόντας μοι*. "*Having seen in me.*"—*δεῖν ἀποκείσθαι τούτῳ*. "*Ought to be laid up for that one.*"—*πρὶν μὲν ὑπηρετῆσαι τί σοι*. "*Before I had done you any service.*"—*ξενίοις*. "*Gifts of hospitality.*" Compare *Suidas*: *ξένιον δῶρον παρὰ ξένων διδόμενον*.—*καὶ ὅσα ἔσοιτο ὑπισχνούμενος*, κ. τ. λ. "*And did not satisfy yourself with promising how many (rewards) should be mine.*" Literally, "*were not filled up.*" (Compare *Weiske*: "*Nec satiatum es pollicendo (et demonstrando) quot (præmia) mihi futura essent.*")—*νῦν οὕτω με ἄξιμον ὄντα*, κ. τ. λ. "*Have you now the heart to overlook me, being thus disgraced among the soldiers?*"—*καὶ αὐτὸν γέ σε οὐχὶ ἀνέξεσθαι*, κ. τ. λ. "*And that you, of yourself, will not endure to see those, who freely bestowed their good offices upon you, loading you with reproaches.*" The phrase *προτεσθαι εὐεργεσίαν τινι* means, properly, to bestow kind offices upon another, without stopping to inquire whether there be any prospect of a return or not. (Compare *Stallbaum ad Plat., Gorg. 520. c.*) "*Ultero beneficium deferre, non pactâ mercede.*" In using the phrase, however, on the present occasion, Xenophon indulges somewhat in oratorical exaggeration. The Greeks had actually stipulated for pay (chap. ii. § 35.), and could only be said *εὐεργεσίαν προτεσθαι* so far as that, after receiving part of their pay, they did not appropriate any portion of the plunder immediately unto themselves, trusting that *Seuthes* would pay the remainder at the close of the expedition. (*Krûger ad loc.*)

§ 48—50.

Κατηρδάσατο τῷ αἰτίῳ, κ. τ. λ. “Uttered imprecations against the author of the pay’s not having been discharged long before.” Observe the dative after a verb of swearing, and consult *Jelf*, § 589. 1. — διανοήθη. “Intended.” — δι’ ἐμοῦ. “Through me.” — καὶ μὴ περιδεῖν με διὰ σέ ἀνομοίως ἔχοντα, κ. τ. λ. “And not to neglect me, on your account differently situated in the army at present from what I was when I came to you.” Literally, “having myself differently in the army both now and when I came to you.” — ἔν τε μένῃ. “And if you remain.” — τὰ χωρία. (Compare chapter ii. § 38.)

§ 51—54.

Ταῦτα μὲν ἔχειν οὕτως. “That these should be so;” i. e. that I should agree to this arrangement. — καὶ μὴν. “And yet in very truth.” — ἀλλὰ τὴν μὲν σὴν πρόνοιαν ἐπαινῶ. “Well, I praise your foresight.” — ἀλλ’ ἢ. “Except.” Literally, “other than.” — Observe that ἀλλ’ ἢ is for ἄλλο ἢ. — τάλαντον. Compare note on δέκα τάλαντα (i. 7. 18.) — μὴ ἐξικνῆται. “Do not come up to;” i. e. do not amount to. — τίνος τάλαντον φήσω ἔχειν. “Whose talent shall I say that I have?” i. e. for whom shall I say that I received it? Xenophon pleasantly alludes to the very limited amount of money, a single talent namely, which Seuthes promises to give, and he asks how he is to divide this among so large a number. — ἄρ’ οὐκ, κ. τ. λ. “Is it not better for me, in truth, on my departure (hence) still to guard against the stones?” i. e. if I only bring this small sum, may I not still be in danger of being threatened with stoning? φυλάττομαι, followed by accusative, implies to “guard against.” (See also note ii. 4. 16.) In the expression φυλάττεσθαι πέτρους, Xenophon alludes to the threat contained in chapter vi. § 10. (For ἄρ’ οὐκ, see note c. 6. § 5.)

§ 55—57.

*Α δπέσχετο. “(The animals) which he had promised.” Supply κτήνη — τέως μὲν ἔλεγον. “Up to this time were accustomed to say.” — δι’ ὑμᾶς. “Through your means.” — διδώτε. “Distribute (the proceeds).” — λαφυροπώλας. “Booty-sellers.” — καὶ πολλὴν εἶχον αἰτίαν. “And got much blame.” — οὐ προσήει. “Did not go near them;” i. e. did not go near to Charminus and Polyneicus, in order to avoid sharing with them the suspicion of mismanagement. — οὐ γὰρ πῶ ψήφος αὐτῷ, κ. τ. λ. “For sentence of banishment had not yet been proposed against him at Athens.” Observe here the peculiar form of expression, ἐπάγειν ψήφον τινι, “to propose a vote or decree against any one,” and, in the passive ψήφος ἐπήκτο τινι, “a vote or decree against a man had been proposed.”

CHAPTER VIII.

§ 1.

Λάμψακον. Lampsacus was a city of Mysia, in Asia Minor, situate on the Hellespont, where it begins to open into the Propontis, and north-east of Abydos. It was founded by the Phocæans. The modern *Lamsaki* answers to the ancient site. — **Φλιάσιος.** “*A Phliasian*,” i. e. native of Phlius, a city of Sicýonia in the Peloponnesus. — τοῦ τὰ ἐνὸρνια ἐν Λυκείῳ γεγραφότος. “*Who wrote the (work entitled) dreams in the Lyceum.*” The Lyceum was an enclosure at Athens sacred to Apollo. It was a favourite place of exercise among the Athenian youth, and was the usual resort of many philosophers, especially Aristotle.

§ 2—4.

Ἐφόδιον. “*Travelling expenses.*” Supply δρογέριον. — παρεστήσατο τὸν Εὐκλείδην. “*He placed beside him this Euclides*,” i. e. during the celebration of the sacrifice. — καὶ μὲλλον ποτὲ ἔσεσθαι. “*Even though (money) be about to be (yours) at some time or other.*” — σὺ σπαντῶ. Alluding to Xenophon’s disinterestedness. — Ζεὺς ὁ Μειλίχιος. “*Meilichian Jove*,” i. e. Propitiatory Jove, or Jove the protector of those, who invoked him with propitiatory offerings. — ὥσπερ οἴκοι, ἔφη, εἰσθεῖν, κ. τ. λ. From this it would appear that Euclides was residing at Athens at the same time with Xenophon, and was accustomed to officiate in his sacrifices. Hence the intimacy between them. (*Schneider ad loc.*) — ἐξ οὗτου ἀπεδήμησε. “*Since he left home.*” Supply χρόνον. — συνολίσειν ἐπὶ τὸ βέλτιον. “*That it will contribute for the better.*”

§ 5—8.

Ὀφρύνιον. Ophrynum was a place near Dardanus. — χοίρους. Larcher thinks that these were cakes made to resemble swine, not the actual creatures themselves. Halbkart is of the same opinion, and thinks that Xenophon was too poor to be able to offer up real swine. — ἐκαλλιέρι. “*He obtained favourable omens.*” — καὶ ξενοῦνται τε τῷ Ξενοφῶντι. “*And they are both hospitably entertained by Xenophon.*” The expression ξενοῦσθαι τινι properly means, “to enter into a compact of hospitality with another,” or “to become a guest friend to another.” As, however, this relation already existed between the parties, we must give the verb here a more general meaning. (*Krüger ad loc.*) — λυσάμενοι. “*Having redeemed.*” — τὴν τιμὴν. “*The price.*” — Ἀντανδρον. Antandrus was a city of Troas, on the northern side of the Gulf of Adramyttium. For account of following places, see *Cramer’s Asia Minor*.

Ξενοῦνται Ξενοφῶν παρ’ Ἑλλάδι, κ. τ. λ. “*Xenophon is hospitably entertained in the residence of Hellas, the wife of Gongylus, the Eretrian.*” Literally, “with Hellas.” Gongylus of Eretria, in the island of

Eubœa, was the agent by whose means Pausanias entered into communication with Xerxes, B.C. 477, when he aimed at subjugating Greece to the Persian sway, and making himself its sovereign. To the charge of this individual Pausanias entrusted Byzantium after its recapture, and it was Gongylus who went to Xerxes with the remarkable letter in which Pausanias offered to put the Persian king in possession of Sparta and all Greece, in return for marriage with his daughter. (*Thucyd.* i. 129.: *Diod Sic.* xi. 44., *Corn. Nep. Paus.* 2.) Xerxes, after the failure of this scheme, bestowed, according to the Persian custom, certain cities on Gongylus, to furnish him with the means of support, and it would seem, from the present passage, that Pergamus was one of these. (Compare *Xen. Hist. Gr.* iii. 1. 6.) Gongylus was dead when Xenophon visited this quarter.

§ 9—11.

Τούτων ἔφη αὐτὸν. Observe that αὐτὸν here refers to Xenophon, but that καὶ αὐτὸν, further on, applies to Asidates. — καθήγησμένους. "To point out." — οἱ. Dative of personal pronoun. (See note, c. i. § 38.) — ὅπως εἰ ποίησαι αὐτοῖς. By giving them, namely, a share of the expected plunder. — βιασάμενοι. "Having forced themselves upon him." — ἀπήλκονον. "Drove them back." Observe the force of the imperfect: they drove them back as often as they attempted to follow. — ἵνα μὴ μεταδοίεν τὸ μέρος, κ. τ. λ. "That they might not (have to) give them their share as of plunder, that was, of course, ready (to be seized)." Observe the force of δὴ in connection with ἐτόλμων.

§ 12—15.

Τὰ μὲν περίξ. Observe that περίξ, especially with the genitive, is of rare occurrence in Attic prose. — ἀπέδρα αὐτοῖς, κ. τ. λ. "Escaped them, since they neglected (them) in order that they might take," &c. — προμαχεῶνας. "Battlements." — ὁ δὲ τοῖχος ἦν ἐπ' ὀκτώ πλίνθων, κ. τ. λ. "And the wall was eight earthen bricks in thickness." — ἐπιδράξεν ἐνδοθεν, κ. τ. λ. "Some one from within struck the thigh of the nearest man with a very large spit, so as to pierce it right through." Literally, "with an ox-piercing spit;" i. e. a spit large enough to spit a whole ox. — πυρσεύοντων. "Making signals by torches." — Κομανίας. Comania was probably some castle, or small town, in the neighbourhood. This is the only passage of an ancient writer in which it is mentioned. — Ἀσσύριοι καὶ Ἑρκάνιοι ἱππεῖς. Zeune thinks that the Hyrcanian horse here mentioned came from the Hyrcanius Campus in Lydia, a plain watered by the Hyllus or Phrygius. The mention, however, of Assyrian forces also disproves this opinion very effectually. The Hyrcanians here meant were natives of Hyrcania in Upper Asia, to the south of the eastern part of the Caspian Sea. — Παρθενίου. Parthenium was a town of Mysia near Pergamus. — Ἀπολλωνίας. Apollonia, also a town of Mysia, was to the east of Pergamus, on the way to Sardes. (*Strabo*, xiii. p. 625.)

§ 16—19.

"Ὅρα ἦν σκοπεῖν. *It was time to consider.*"—ἐντὸς κλαισίου ποιησάμενοι. This probably refers to the ἀνδράποδα merely.—οὐ οὕτω. "*Not so much.*"—φυγὴ εἴη. "*Might be (in appearance) a flight.*"—ὡς μαχούμενοι. "*As if resolved to fight.*"—βίη τῆς μητρὸς. "*In despite of his mother.*" Though well disposed toward the Greeks, she was probably afraid lest the Persians might retaliate for this.—'Αλυσάρνης. Alisarne was also a town near Pergamus. Pliny writes the name Haliserne. (v. 32.)—Τευθρανίας. (Consult ii. 1. 3.)—ὅπως τὰ δπλα ἔχοιεν πρὸ τῶν τοξευμάτων. "*That they might have their shields as a defence against the arrows.*" (Consult, as regards the peculiar force of πρὸ in this passage, Jelf, § 619. 3.)—διασώζονται. "*They get safe through.*"—ὅσον θύματα. "(In such quantity) as (to supply the) sacrifices." Weiske thinks that the allusion is to sacrifices for their safe return. Bornemann, however, refers it to § 21.

§ 20—24.

"Ὅπως ὅτι μακροτάτην ἔλθοι τῆς Λυδίας. "*That he might go the longest way possible through Lydia.*"—μακροτάτην, accusative after verb of "motion along," &c. Supply ὁδόν.—ὥστε μὴ διὰ τὸ ἐγγὺς, κ. τ. λ. "*So that (the Persian) may not be alarmed by his being near, but be off his guard.*" Supply τὸν Πέρσην as the subject of φοβεῖσθαι.—ἐπ' αὐτόν. "*On the subject of marching against him.*" The full expression would be ἐπὶ τῷ ἵέναι (or περὶ τοῦ ἵέναι) ἐπ' αὐτόν.—ἐξαυλίζεται εἰς κόμας, κ. τ. λ. "*Goes out to lodge in villages lying close under the town of Parthenium.*" Literally, "having themselves."—αὐτόν. Krüger thinks that τέ has here been dropped from the text.—τὸν θεόν. Either Jupiter Meilichius, or else the deity generally. The latter is the more probable. (Weiske, *ad loc.*)—ἐξάίματα. "*Selected (portions).*"

§ 25, 26.

"Ἀρχοντες δὲ οἶδε, κ. τ. λ. Krüger has very satisfactorily shown that this entire section is a mere interpolation. (*De Authent.*, p. 7., *seqq.*) The same opinion must be formed of the succeeding one. (*Poppo ad loc.*)—ἐπήλθομεν. In the narrative, this is the only instance, throughout the entire work, where Xenophon employs the first person. This, of course, furnishes no weak argument against the authenticity of the whole section.—Λυδίας Φρυγίας. But Cyrus was satrap of these provinces before marching against his brother (i. 9. 7.), and after his death Tissaphernes received them. We have here another argument against the authenticity of the text.—'Αραβίας. As regards the Arabia here meant, consult i. 5. 1. It is utterly improbable, however, that this Arabia could form one satrapy with Phœnicia.—Βέλεους. Syria and Assyria never were governed by the same satrap. Another argument against the text.—'Εσπεριῶν. Weiske thinks that the western Armenians are meant. Teribazus certainly commanded the latter. (iv. 4. 4.)—Χάλυβες καὶ Χαλδαῖοι. (Consult v. 5. 17.)—καὶ Τιβαρηνοὶ ἀντόνομοι. The common text has, before these words, καὶ Κοῖροι; but as such

a people are neither named in the present work, nor by any other ancient writer, we have bracketed these words as spurious. Dindorf conjectures Ταόχοι.—τῶν ἐν Εὐρώπῃ Θρακῶν Σεύθης. It is ridiculous to name Seuthes here among the ἄρχοντες τῆς βασιλείας χώρας.—ἀριθμὸς. (Consult ii. 2. 6.) With regard to the distance marched in the course of the Expedition, there is a difference of opinion; some calculating 10, others 8, stadia, to the modern mile. That the latter are more correct in their computation may fairly be inferred from the words, with which the elaborate treatise “On the Measure of the Greek Stadium,” (supposed to have been written by the late Dean Ireland,) is summed up. “Where the stadium is mentioned, and no specification of a different measure appears, the Olympic stadium of *eight to a mile* is understood, especially in the earlier writers, as Herodotus, Xenophon, Diodorus, Strabo, Arrian, and even Pausanias.” According to this authority, therefore, the distance mentioned in the present passage amounts to $4331\frac{1}{4}$ miles.—*ἡνιαντὸς καὶ τρεῖς μῆνες*. As the expedition set out from Sardis about 6th March, B.C. 401, the arrival of the army amongst the Grecian settlements will have been about the beginning of June, B.C. 400. It may also be observed that, as the battle of Cunaxa was fought early in September, B.C. 401, the Ἀνάβασις occupied an interval of six months; while the Κατάβασις extended over three quarters of a year.

THE END.

ERRATA IN NOTES.

Page 4. line 16. for "x" read "n."

- 11. line 3. transpose *ἦκω* and *ἔρχομαι*.
- 25. last line, for "incerted before" read "inserted between."
- 26. line 1. for "appended" read "prefixed."
- 30. § 5. line 13. for "future" read "indicative."
- 53. § 13. line 10. for "*exceperē hostium*" read "*excipere hostium docuit*."
- 60. § 4. line 7. for "*they come on*" read "*they will come on*."
- 65. § 14. line 5. for "are generally accompanied by the dative only," read "when denoting accompaniment are generally put in the dative, alone," &c.
- 121. line 3. for "comparison" read "composition."
- 122. § 28. line 1. for "*instance*" read "*station*."
- 141. § 30. line 4. omit "Literally, "ended (their lives)."
- 146. § 17. line 2. for "prepositions" read "propositions."
- 164. § 33. line 2. for "*things which*," read "*things, which*."
- 287. § 12. line 4. after "name" omit "of."
- 299. § 25. line 4. read "This is the only instance in the narrative," &c.

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